KHORDEH AVESTĀ

comprising
Ashem, Yatha, the five Nyāyeshes, the five Gāhs,
Vispa Humata, Nām Setāyeshne, Patet Pashemānee,
all the Nirangs, Bājs, and Namaskars,
and sixteen Yashts
TRANSLITERATED
AND
TRANSLATED INTO ENGLISH
With Copious Explanatory Notes
Prepared by

Prof. Ervad MANECK FURDOONJI KANGA M.A.

from the Gujarati original
Khordeh-Avestā-Bā-Māyeni
of
Ervad KAVASJI EDULJI KANGA.

(*first Edition published in 1880*
and Thirteenth edition in 1976.)
FIRST EDITION IN ENGLISH

1362 A.Y. – 1993 A.C.

Corrected edition 1381 A.Y. – 2013 A.C.

First Edition in English 1362 A.Y. – 1993 A.C. published by The Trustees of the Parsi Panchayat Funds and Properties, 209, Dr. Dadabhai Naoroji Road, Fort, Bombay – 400 001. Printed by: Jenaz Printers, Bombay. Tel. 261 2853

Revised 2013 to correct printer's errors,

avesta.org, Kasson MN USA.



FOREWORD

The Khordeh-Avesta, with text and translation in Gujarati, had been prepared in the year 1880 A. D. by the celebrated Avesta Scholar, the Late Ervad Kavasji Edulji Kanga. This work is known as *Khordeh Avesta Bā-Māyeni*. The value and the utility of this book could be perceived from the fact that even after more than a century, It has remained a standard work in the Parsi Community for the purpose of prayers, and as well among the scholars as an indispensable reference book. The demand has been such that it has subsequently been, published into thirteen editions.

In recent times, however, it has been noticed that a fairly large number of Zoroastrians have been migrating to the Western countries, and hence have difficulty in following the Gujarati language. Moreover, the younger generation in India are also nowadays not familiar with the Gujarati language. A serious need was felt, therefore, to have a Khordeh-Avesta in English on the lines of the *Khordeh-Avesta Bā-Māyeni* in Gujarati by the late Ervad K. E. Kanga.

The Trustees of the Bombay Parsi Punchayet entrusted the work of rendering the said Gujarati *Khordeh-Avesta Bā-Māyeni* into an English version (Text in Roman Script with English Translation) to the well-known Scholar of Iranology, Prof. Ervad Maneck Furdoonji Kanga who had completed this work diligently, but did not live for his work to see the light of day, as he passed way in October, 1988. For the proof-reading and correction of this publication, thanks are due to Ervad Ratanshah Rustomji Motafram who is the Head-Master of the M. F. Cama Athornan Institute, Andheri, and an erudite scholar of Avesta Pahlavi.

The Trustees of the Bombay Parsi Punchayet have great pleasure in publishing this invaluable book and presenting the same in the service of the Parsi Community.

Dr. Aspi F. Golwalla,
Chairman,
Board of Trustees,
Parsi Punchayet Funds and Properties,
Bombay.

Bombay,
15th January, 1993.

Foreword to 2013 corrected edition.

The English edition of Ervad Kangaji's popular classic was first printed in 1993. Unfortunately, the printed edition has since become very scarce. Ten years later, it was digitised and put on the avesta.org web site through the tireless efforts of Ervad Soli Dastur. It quickly became one of the most viewed and downloaded documents on the website – currently over 170,000 times – a staggering amount in view of the small number of practising Zoroastrians.

In 2011, in view of its popularity, and the fact that "the Parsees look upon Ervad Kanga's editions as the standard prayer-books in point of pronunciation," I undertook the task of preparing an ebook version of the classic, which could be viewed on smart phones and tablets. At the same time I took the opportunity to correct the frequent printer's errors which that edition suffered from. Given the technical difficulties, it has taken nearly two years to complete the task. I am sure the scanning process has introduced new defects, and I welcome all feedback so I can make further corrections.

For those who are interested, a list of the corrections can be found at http://www.avesta.org/kanga/ka_english_kanga_errata.pdf

JHP, avesta.org

March 7, 2013

Preface to the English Edition of the *Khordeh Avesta-Bā-Māyeni*

The oldest Zoroastrian religious scripture, as preserved at present, is known as the Avesta. A section of this Avesta is known as the "Khordeh-Avesta' which means the "Smaller (i.e. Selected) Avesta". This is the book of daily prayers of the Zoroastrians. It is a cherished possession of every devoted Zoroastrian household. The Khordeh Avesta is a collection of prayers selected from other major works of extant Avesta literature such as Yasna, Vispered, Vendidad, and the Yasht Literature. For instance, the Atash Nyāyesh is taken from Yasna Chapter 62, and the Āvān Ardvisur Nyāyesh is taken from Yasna Chapter 65, and so on.

The book "Khordeh Avesta", therefore, contains daily prayers including the Kusti prayers, Hoshbam, Five Gāhs, Five Nyāyeshes (praise, litany), the Āfringān (benedictions, blessings) containing invocatory prayers and blessings dedicated to Ardāfravash, Dahmān, Srosh, Gahambar, Gatha, Rapithwin, etc., besides some prayers in Pazend.

The "Khordeh Avesta," intended for the use of the devotees, is a collection of the forms of prayers most required by them at various seasons and in the various circumstances of their lives. As such, it is not a book of uniform content and fixed arrangement. Thus, all the Yashts are also included in the "Tamām Khordeh Avesta;" but because of the convenience of printing facilities, only a few Yashts, known as the shorter Yashts, and also those which the publisher considers as being necessary or popular, are generally included in the Khordeh Avesta. The Hormazd Yasht, the Ardibehesht Yasht, the Srosh Yasht Hādokht, the Srosh Yasht Vadi, the smaller Hom and Vanant Yashts, Haftan Yasht, and the Bahram Yasht are generally included. However, different editions contain a varying number of Yashts. For the convenience of the devotees, even the Five Gathas of the Holy Prophet Zarathushtra, which form a part of the Yasna section, are included in some of the editions of the Khordeh Avesta.

Zoroastrians recite their prayers in Avesta which is a sacred language. Among several words for "prayers" in Avesta, one is called "mānthra", which means "thought (force), word, holy word". It is similar to the Sanskrit "mantra", and the Sanskrit translation is rendered as "mānthravāni" which is also significantly called "ādesha": "Divine Command".

Among other Avesta words for "prayer", the "Mānthra" therefore, occupies a very important position, According to the Yasna Chapter 29.7 (Gatha Ahunavaiti), "mānthra" is the Holy Word of Divine Origin, and the Holy Word of Ahura Mazda. One of the collections of these "mānthras" is known as "Mānthra Spenta" in Avesta which means "the Holy, beneficent Word", and which is "effective and full of glory". It is stated in the Fravardin Yasht (paragraph 81) that "Mānthra Spenta is the soul of Ahura Mazda".

According to Hormazd Yasht, the Holy Names of Ahura Mazda mentioned therein, form a section of the Mānthra Spenta.

In Siruze Yasht, in the "Khshnuman" (propitiatory formula) of the Mānthra Spenta (Mārespand), it is stated: "We revere the much glorious Mānthra Spenta, we revere the law against the demons, we revere the creed of Zarathushtra, we revere the long-standing traditions, we revere the good Māzdayasni Religion". These are some of the foundational beliefs of the Zoroastrian religion.

Avesta being a sacred language, it is incumbent upon every Zoroastrian to recite his/her prayers in Avesta. At the same time, any person would like to learn about the general meanings of the prayers which he/she recites. For this, there are several translations available in different languages though very often, such translations do not bring out the spirit of the original.

In the year 1880 A.C. then, a pioneering work in this field was carried out by the celebrated Avesta scholar, the late Ervad Kavasji Edulji Kanga, of revered memory. He brought out a translation of the Khordeh Avesta in Gujarati in a scholarly and systematic manner, transliterating and translating each paragraph simultaneously, and giving a number to each word for the benefit of the readers following the translation with accuracy. He also gave footnotes, wherever necessary, in the light of modern research based on philology. This work is known as the *Khordeh Avesta-Bā-Māyeni*: "Khordeh Avesta with meanings".

The late Ervad Kavasji Kanga was an inspired soul. Not only did he bring out this translation of the Khordeh Avesta, but he went on to accomplish the monumental task of translating the entire Avesta scriptures available to us at present, besides bringing out an Avesta-English-Gujarati dictionary, and also a treatise on Avesta grammar.

Though a century has now elapsed, this translation of Khordeh Avesta has stood the test of time, and has remained a standard and authentic piece of literary work, both for the scholars and for the laity. As many as thirteen editions of this translation-work have been brought out successively, the last one being in 1976.

The original translation of the Khordeh Avesta by Ervad Kavasji Kanga was in the Gujarati language. Even though there is much demand for work of this kind and utility, readership in the Gujarati language is gradually diminishing in the Parsi community, particularly among the younger generation, as well as among a very large number of those who have migrated to Western Countries in recent years. Though some English translations of the Khordeh Avesta have been attempted, and are available, a great need has been felt for an English version of Kangaji's classic Gujarati translation of the Khordeh Avesta.

The Trustees of the Parsi Punchayat of Bombay therefore took upon themselves to carry out this fundamental duty, and decided to get the Gujarati translation of *Khordeh Avesta-Bā-Māyeni* of Ervad K. E. Kanga rendered into English. This task they then entrusted to another celebrated scholar of international repute, namely, the late Prof. Ervad Maneck Furdoonji Kanga, who was incidentally a relative of the late Ervad Kavasji Kanga. Prof. M. F. Kanga has written innumerable articles on Iranian subjects for various journals, books, memorial and commemorative volumes throughout the scholarly world.

The terms of reference of this work entrusted to Prof. M. F. Kanga were to carry out a faithful word-by-word translation into English language from the original Gujarati of Ervad K. E. Kanga, and also to include the text in the Roman script, without any alteration. Prof. M. F. Kanga completed the work with meticulous care and brought to bearing on it his vast knowledge and experience. By Divine Grace, Prof. M. F. Kanga not only carried out this work, but also transliterated and translated into English Kavasji Kanga's two other works, namely, *Gātha-Bā-Māyeni* and *Yasht-Bā-Māyeni* before his sad demise in October 1988 at the age of 80 years.

The Trustees of the Parsi Punchayat of Bombay deserve to be complimented for the publication of this work, and it is earnestly hoped that they will also authorise the publication as early as possible, of the two other works, namely, *Gātha-Bā-Māyeni* and *Yasht-Bā-Māyeni*, completed by the late Prof. M. F. Kanga, for the benefit of the Parsi Community.

Ervad Dr. Rooyintan Peshotan Peer
Jt. Principal,
M. F. Cama Athornan Institute,
Andheri

Bombay,
1st January, 1993.

PREFACE TO THE ELEVENTH EDITION.

The last edition of this book was published in January 1926. Since then various small Avesta prayer-books were published by cheap-rate dealers. Nevertheless there was a demand as usual for the present edition make by the co-religionists which proves still the high degree of their zeal and devotion for the recital of Avesta prayers in correct orthography and for understanding the sense thereof.

There may be numerous editions of prayer-books with incorrect pronunciations prevalent among the Parsees, yet the demand for Ervad Kavasji Kanga's publications with correct pronunciation has remained constant, inasmuch as the Parsees look upon Ervad Kanga's editions as the

Standard prayer-books in point of pronunciation.

The final proofs of the last edition of this book as well as of recent editions of *Yasht Ba Maeni* and *Gatha Ba Maeni* of my late revered grandfather were gone through by our well-known Avesta Pahlavi scholar Ervad Bomani Naserwanji Dhabhar, M. A. who has always obliged me by his help. This time he was not able to help me owing to cataracts in his eyes. Another Avesta Pahlavi scholar was approached by me who willingly complying with my request at the sacrifice of his time went through all the final proofs of this edition, for which act of his courtesy and kindness my thanks are due to him.

NAVROJI PESHTONJI KAVASJI KANGA. BOMBAY, August 1936.

PREFACE TO THE FIFTH EDITION.

The first edition of my *Khordeh Avesta* was issued in 1880 and the last in 1896. The rapid sale commanded by those editions is an unmistakable proof of the general desire on the part of my co-religionists to recite their prayers according to the correct and authenticated texts and to know their meaning. In placing this fifth edition before the public, I have thoroughly examined the texts and interpretations given in my former editions, and made alterations and modifications, where necessary, in the light of my continued studies. The present revised edition has been enlarged by the addition of the Sirozāh Yasht, the Afringāns and the Pazend Nirang recited at times after the prayers, and a Monājāt by the late Moolla Feeroz with their translations.

KAVASJI EDALJI KANGA. BOMBAY, February, 1902.

PREFACE TO THE FOURTH EDITION.

This, the fourth edition of my *Khordeh Avesta* has been enlarged by the addition of two new Yashts, viz. Khorshed and Māh and the Avesta and Pazend chapter (Kardēh), recited in memory of departed relatives, has been inserted with its translation. The translation and notes throughout have been carefully revised in the light of further study and research. I have carefully perused the latest edition of Professor Darmesteter's French version of the Avesta, and gleaned from it useful matters and inserted it in this work in the shape of footnotes. The passages of the Gathas, occurring in the Khordeh Avesta, have been reproduced in the form of verse. Besides, many other matters which can suitably find a place in a work of this kind have been added. In short, an earnest endeavour has been made to improve and enlarge the work and bring it up to date. With a view, however, to place it within the reach of all classes of my coreligionists, no increase has been made in the price of the book, which, as in the case of the last two editions, has been fixed at Rs. 2-8 ans, per copy.

I beg to acknowledge the obligation I owe to the esteemed Trustees of the Sir Jamsetjee Jeejeebhoy Translation Fund for their support by subscribing for sixty copies of this Work.

KAVASJI EDALJI KANGA. BOMBAY, March, 1896.

PREFACE TO THE THIRD EDITION.

The rapid sale, in the short space of two years and a half of the secoud edition revised and enlarged of this Work affords evidence at once satisfactory and gratifying of the utility and appreciation of the book, and of the growing taste for a correct and intelligent reciting of prayers among the Parsi community. In the present edition, two Yashts, viz., Tir and Gosh have been added to the ten given in the second edition; the number of Yashts in this edition being thus *twelve* in all.

I may add that, following the new edition of the Avesta Texts published by Dr. Karl F. Geldner, I have altered, in many places, certain Avestaic words, which appeared to me in the course of my study of that book to admit of corrections; and with the view of affording facility of reference to Avesta students, I have numdered the paragraphs in my text and translation as Dr. Geldner's text. The translation has also, in some places, undergone revisions and improvements, suggested by further study and consideration of the Avesta literature.

KAVASJI EDALJI KANGA. BOMBAY, July, 1890.

PREFACE TO THE SECOND EDITION.

The first edition of this *Khordeh Avesta* was issued in 1880. To judge from the favourable reception accorded to it, (a thousand copies having been sold off and a new issue called for), the work may be assumed to have supplied a want and to be well adapted to the needs of the community for which it was intended. * * * Passages of Avesta and Pazend, which were omitted in the first edition, after they had been once cited, have been repeated in the present issue, on every occasion on which they recur. This and the addition of three Yashts has somewhat increased the bulk of the volume; yet the price has been greatly reduced, in order to place it within the reach of all sections of the community.

KAVASJI EDALJI KANGA. Bombay, December, 1887.

PREFACE TO THE FIRST EDITION.

More than 60 years ago a translation of the Khordeh Avesta was for the first time published by the late Dustoor Framji Sorabji Meherji Rana. A few months later on another translation of the same was issued by the late

Dustoor Edalji Dorabji Sanjana. These translations did not materially differ from each other; but for all practical purposes, the latter, up till now, has been most in use – it having passed in the meantime through several editions with but few important alterations. Thanks, however, to the rapid, but immensely satisfactory, progress made in comparative philology during the last half century by the indefatigable savants of Europe, considerable light has been thrown, not only on the ancient Zoroastrian religion, but on the interpretation of many a difficult passage in the Zend Avesta. Facts unknown before and excellences quite buried in obscurity have, by its aid, been brought to the surface; while some portion of the Zend Avesta, so ambiguous before, has been correctly interpreted and translated into Gujarati.[a] These made the want of a translation of the Khordeh Avesta, according to the most correct rules of grammar and philology, keenly felt; and I therefore undertook to supply it, at the suggestion of many educated and intelligent Zoroastrians.

The whole of the translation is based on Professor Westergaard's excellent Zend text. This it was at first intended to publish in Zend characters, but being aware of the inability of a great portion of my co-religionists to peruse it in Zend, I deemed it expedient to abandon the original intention, and make the Work more convenient and accessible by transliterating the original text into correct Gujarati. In so doing, I have had to undergo the trouble and expense of getting cast some letters, the corresponding ones for which were not to be found in the Gujarati alphabet.

The text is divided into a number of convenient paragraphs, and each paragraph has subjoined to it, its translation; and to prevent confusion types in black pica have been throughout employed for the text and ordinary pica for the translation. In the translation the two-fold end is observed of making it useful both to Zend students and to general readers. It is kept, as much as practicable, close to the text, each word of which is distinguished by a number, corresponding with that placed over its translation immediately below. Words not occurring in the original, but necessary to complete the sense of the translation, are placed in parentheses. In many cases the substance of one or more paragraphs is summarized by way of explanation and placed below the literal translation.

Besides the correct text and its translation referred to above, the following important points are attended to:- (1) Careful attention is paid to punctuation, for want of which gross mistakes often arise. (2) Zend text is, in order to avoid confusion, separated and pointed out distinctly from the

a (1) Vendidad translated into Gujarati with explanatory notes, and a complete philological and grammatical glossary of all the words contained in the texts by Kavasji Edalji Kanga (K. R. Cama's Prize Essay). (2) Ten yashts, translated by Dustoor Eruchji Sorabji Meherji Rana and Ervad Muncherji Shapoorji Vachha. (3) Aban Yasht, translated by Ervad Tehmulji Dinshaw Ankleshvaria.

Pazend text, and the text composed at a later period. (3) Special care is taken to point out the passages taken from the Yasna, Vispered and Vendidad. (4) Pazend passages are, as far as practicable, compared with their corresponding Zend passages. (5) Subjects cursorily treated in the Khordeh Avesta, but discussed at great length elsewhere, are here amplified with fuller information from other sources. (6) Technical terms of Zoroastrian ceremonials and ethics, such as hom, jeevām, barsam, zor, chinvat bridge, &c, are fully explained. (7) Passages treating of the excellence and efficacy of the prayers Yathā and Ashem are culled and fully explained. (8) Pahlavi translation is sometimes indented upon, as in the case of Atash Nyāyesh. (9) References to parallel Zend passages, as in the case of the translation of Patet Pashemani which is wholly in Pazend, are given with their meanings and explanations; and in several places, where it was found necessary, additional information from Pahlavi commentators is given in footnotes. (10) Certain ceremonials, required to be observed in several places during prayers, are explained. (11) Requisite information is given about the Gahambars and their proper seasons, on the authority of the Avesta. (12) The Pazend Confession of Faith, which is generally recited at the end of the prayers, is substituted by a far better one, and that too found in Zend, which, I trust, will be appreciated by my co-religionists. This Confession of Faith constitutes the twelfth Hā of Yasna.

In conclusion, I offer my deep and most grateful thanks to Mr. Khurshedjee Rustomjee Cama, our respected citizen and well-known oriental scholar, and my own learned preceptor. With that kindness and good nature which are so characteristic of him, and which have invariably won him the esteem and affection of his private pupils, he has most cordially rendered me, in the preparation of this Work, as in that of my previous ones, very valuable assistance. My obligations are due to him also for his many sensible and practical suggestions for the improvement of this Work.

Lastly, I trust to the indulgence of the reader to overlook any inaccuracies or defects which may have crept in the translation, notwithstanding all the care and attention conscientiously bestowed on it. A list of the several oriental works which proved useful to me during the progress of the Work is given elsewhere.

KAVASJI EDALJI KANGA. BOMBAY, April 1880.

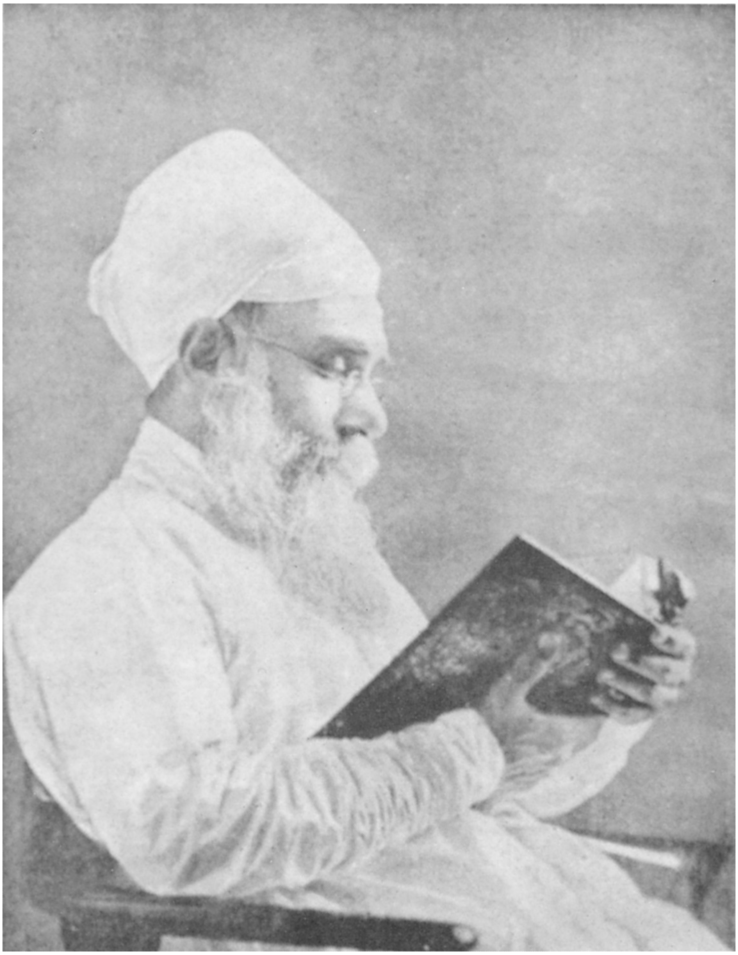
(This preface was written by late Ervad K.E. Kanga for the first Edition Published in Gujarati.)

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Ervad KAVASJI EDULJI KANGA

Translator of the Vendidad, the Yasna, and the Vispered, the Yashts and the Gathas;

Author of
A Practical Avesta Grammar and of
A Complete Dictionary of the Avesta Language
(both Avesta into English and English into Avesta).

Fellow of the University of Bombay,
Head Master, Mulla Feroze Madressa.

A note on the Reading and the Pronunciation of the Avesta

A	as in English	"but"
Ā	" " "	"father"
a	" " "	"but"
ā	" " "	"father"
e	" " "	"mate"
ē	" " "	"mate" but somewhat prolonged
i	" " "	"pin"
ī	" " "	"machine" but somewhat prolonged

GLOSSARY

Bāz (baj): Indicates passages which are recited in a low tone or murmur.

falān: Indicates a place-holder in the text where the appropriate name should be inserted.

kīks and karaps: Kīks i.e. those who have eyes but would not see; karaps i.e. those who have ears but would not hear; its significance is, that they are neither paying attention to nor acknowledging the doctrines of the holy Zoroastrian Religion. For them words employed in Avesta are *Kaoyām* and *Karafnāmcha*; see Hormazd Yasht, para 10.

mānthra: Mānthra Spenta, i.e. beneficent or holy spell. The original meaning of *mānthra* (Sanskrit *mantra*) is "secret mysteries of the Zoroastrian Religion", mysterious excellences of the Zoroastrian Religion". A reference about this we find in Vispered Kardāh 13, first paragraph, thus: "Ashem vīspem mānthrem yazamaide: Zarathushtrem hadhamānthrem yazamaide", i.e. we worship the entire mānthra as holy; we worship Zarathushtra who is one with mānthras or the composer of the mānthras. In several later books it is stated that some writings of the Prophet Zarathushtra were so mysterious that even the great sages could not comprehend their meaning. Moreover, many famous Persian writers call him, "Paegambare Ramz-gu" (i.e. Prophet who reveals the secrets). We have no certain evidence at present as to how many these mānthras were originally given by him. See also preface.

Saoka: The original meaning of the word "Saoka" is sharpness, activity of the mind, brightness of intellect, splendour - brilliance of wisdom (root *such* = Sanskrit *shuch* = to shine): profit, prosperity, happiness (root *su* = Persian *sud* = to profit). Metaphorically it should be understood as the yazata presiding over these virtues.

Vanant: Vanant is, the central star in the West and the most brilliant. This star Fomalhaut are generally regarded as the same. It is called the opponent of the planet Jupiter.

Ashem Vohū

[b]Ashem[1] Vohū[2] Vahishtem[3] astī[4]
Ushtā[5] astī,[6] Ushtā[7] ahmāi,[8]
Hyat[9] ashāi[10] Vahishtāi[11] ashem.[12]

Translation: Righteousness[1] is[4] the best[3] good[2] (and it) is[6] happiness.[5] Happiness[7] (is) to him[8] who[9] (is) righteous[12] for the sake of the best[11] righteousness.[10]

Explanation:- The significance of the term "Righteousness" is to be understood as truth, holiness and pristine purity. In our Holy Avesta "Righteousness" is highly praised. For this the words "Staomi ashem": (i.e., I praise Righteousness) are introduced. Purity of the mind and the body is the most excellent wealth and happiness of this world. That happiness which is highest in the matter of truth is attained to that person. The foremost thing which mankind ought to acquire after having born in this world is Truth, (see Yazishn Hā 48, stanza 5). Some references written in Avesta itself about the amount of meritorious deeds acquired by that reciter of Ashem Vohu Prayer on various occasions sincerely and with proper understanding is found in the first fargard-chapter of the Hādhokht Nask.[c] It is mentioned in it that one recital of Ashem Vohu recited with proper comprehension should be truly regarded as worth ten thousand recitals on other occasions, when a person waking up and rising up from sleep recites Ashem Vohu by relinquishing all wicked thoughts from the mind. Its significance is this that in the early morning while getting up from sleep one should acquire truth-Righteousness, and holding fast to it should carry on his daily affairs and business. It is futile to recite Ashem Vohu on one hand and to utter falsehood and deceive on the other hand. One must act according to it after reciting it. Moreover in the very same Nask another fact is mentioned that one recital of Ashem Vohū is worth the entire region Khvaniratha, which is the greatest and most excellent amongst the Seven Regions of the Earth. When a person at the end of life recites one Ashem Vohu prayer sincerely, he forsakes all wicked thoughts from his mind.

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b These two prayers Ashem Vohu and Yathā Ahū Vairyō are pre-Zarathushtra in age and are the sacred Verses of the Creator Hormazd Himself. (See Yasna Hā XIX, paras 1-4 and 14; Yasna Hā XX.3). Yenghe Hātām is the sacred Verse of the Prophet Zarathushtra (See Yasna Hā XXI, para 1). These three well-known prayers are adored with their specific names. Yasna Hā XIX is an Avestan Commentary on the Yathā Ahu Vairyō; Yasna Hā XX gives the Commentary on Ashem Vohu and Yasna Hā XXI gives the Commentary of the Yenghe Hātām. These three Hās-Chapters are known as Baghān Yasht. These three prayers, specially "Yathā" and "Ashem" are frequently recited in our holy Avestan Scriptures. Those Zoroastrians who do not know any other prayer are enjoined to recite "Yathā" and "Ashem" with a view to gaining a share of meritorious deeds.

c See my *Yasht Bā Maeni*. Yasht XXI, pp. 386-393.

Ahunavar (Yathā Ahū Vairyō)

[d]Yathā[1] Ahū[2] Vairyō[3]
athā[4] ratush[5] ashāt[6] chīt[7] hachā[8],
Vanghēush[9] dazdā[10] mananghō[11]
shyaothananãm[12] anghēush[13] Mazdāi[14],
Khshathremchā[15] Ahurāi[16] ā[17]
yim[18] dregubyō[19] dadat[20] vāstārem[21].

Translation: Just as[1] a [e]King[2] acts according to his will[3], so[4] does the [f]Dasturān Dastur[5] by means[8] of righteousness[6] [g]etc.[7] (acts according to his own will). The gift[10] of Vohu-manah[9-11] (i.e. Good mind) is for those working[12] for Hormazd[14] of this world;[13] he who[18] [h]constitutes himself[20] to the protector[21] (or the nourisher)[21] [i]of the poor[19] (accepts) the sovereign rule[15] (of the entire world) (as it were) of Hormazd[16].

Explanation:- Both, the Sovereign King ruling over the countries and the Pontiff of the Religion are of the same Status and worthy of respect. Those who are performing good deeds for pleasing Hormazd attain Heaven after death. He who gives help unto the poor virtuous brothers, regards, as it were, Hormazd as the Lord of the entire world.

Nirang-i-Gomez mālidan

Shekasteh[1] Shekasteh[2] Sheytān,[3] Ahriman[4] gajasteh[5] kār o kerdār,[6] na rasad[7] gajasteh[8] kār o kerdār[9]; Si-o-sē[10] Ameshāspand[11] dādār

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d As regards Ahunavar it is stated in Yasna Hā XIX that the Creator Hormazd had created the hymn Ahuna Vairya prior to the creation of the sky and the world. Moreover, in the very same Hā it is further stated that he who recites the Ahunavar Prayer in the proper metre with full comprehension and intoned without interruption and without omission attains to such meritorious deeds equivalent to hundred other holy chants. It is enjoined to chant this most ancient and excellent prayer of the Avesta in the proper metre with proper intonation and for this verb employed is Srāvaya (Skt. Srāvaya), i.e. to chant. This mantra consists of three lines in poetic form. First line ends at *hachā*, the second at Mazdā and the third line ends at *Vāstārem*. Moreover this Ahunavar consists of 21 words corresponding to the 21 Nasks of the original Avesta texts, most of which has been destroyed. We get the contents of each of these twenty-one Nasks from Pahlavi and Persian books. The detailed account of these is given in Pahlavi *Denkart* Book VIII and IX. In addition to all the matters pertaining to Religion these Nasks contain subject-matters relating to Philosophy, Medicine, Ethics, Astronomy and Astrology and all other sciences. For the beauty and excellence of this poetical prayer Ahunavar, see the translation of Srosh Yasht Hādhokht Kardāh I in this book; for further information see the explanation given under the translation of *Ahunem Vairim tanum pāiti* in Srosh Bāz Prayer.

e Original meaning "The Lord who looks after worldly affairs."

f Original meaning "The Lord who looks after religious affairs."

g Righteousness etc. mean righteousness and other virtues associated with it.

h Original meaning "appoints himself" "settles himself". The last line of Ahunavar resembles to some extent to the last line of Yasna Hā 53, Stanza 9.

i The Latin and English equivalent for Avesta word Vāstār is Pastor.

Hormazd[12] pirozgar[13] pāk;[14] ashaone Ashem Vohū 1. (To be recited thrice).

Note: After having recited this Nirang three times one should recite Srosh Bāz, and whilst reciting five Ahunavar one should apply nirang or bull's urine at every Ahunavar to the right and left hand, to the face, to the right and left leg respectively. One should perform then Pādyāb-Kusti after completing the Srosh Bāz.

Translation: (May) the Satan[3] (be) defeated[1] and destroyed[2]! (may) the works and workers[6] of Ahriman[4] the accursed (be) destroyed[5]! may not[7] works and workers[9] of (that) accursed (Ahriman)[8] reach[7] (me)! Thirty-three[10] Holy Immortals (Ameshaspands)[11] and the Creator Hormazd[12] are victorious[18] and holy.[14]

Explanation: This Nirang seems to have been composed at a later period, as its language is Persian. Moreover it is surprising that the number of Ameshāspands mentioned in this Nirang is thirty-three. Perhaps the motive of the composer of this Nirang is to regard thirty-three Ameshāspands as thirty-three angels. According to the ancient books of our religion Ameshāspands are six in number and Ahura Mazda is counted as the seventh. It is clearly stated in the Pahlavi Nām Setāyeshne incorporated in the *Denkart* that the Creator Hormazd created six Ameshāspands. In the portion of "Nipāyōish Mashim" occurring in Hormazd Yasht the Creator Hormazd speaks to the prophet Zarathushtra thus: "I created six Ameshāspands from Bahman to Amurdād." In the introductory portions of the Hormazd Yasht and Ardibehesht Yasht the Creator Hormazd Himself referring to Ameshāspands says thus: "We Ameshāspands". In the Haftan Yasht (small) para 12 there occurs a reference to "Seven Ameshāspands".

Kem-nā-Mazda

[j]**Kem[1]-nā[2] Mazdā,[3] mavaite[4] pāyum[5] dadāt,[6] hyat[7] mā[8] dregvāo[9] didareshatā[10] aenanghe[11] anyem[12] thwahmāt[13] āthraschā[14] manang-haschā,[15] yayāo[16] shyaothnāish[17] ashem[18] thraoshtā[19] Ahurā,[20] tām[21] mōi[22] dāstvām[23] daenayāi[24] frāvaochā[25].**

Kē[26] verethrem[27]-Jā[28] thwā[29] pōi[30] senghā[31] yōi[32] henti[33] chithrā[34] mōi[35] dām[36] ahumbish[37] ratūm[38] chizhdi,[39] at[40] hōi[41] vohu[42] seraoshō[43] jantu[44] mananghā,[45] Mazdā[46] ahmāi[47] yahmāi[48] vashi[49] kahmāi-chit.[50]

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j This entire hymn Kem-nā-Mazdā is made up of four parts. They are as under:- (1) The first portion consisting of lines 1-5 from the beginning to the word frāvaochā is taken from Gatha Ushtvaiti-Yasna Hā 46.7 known as "Kām Nemōi Zām". (2) The second part commencing from "Kē verethrem-jā" to the words "vashi kahmāi-chit" is borrowed from Yasna Hā 44, Known as Tat-thwā-peresā stanza 16, (3) The third part beginning from "pāta-nō tbishyantat" up to the words "Astvaitish ashahe" is taken from Vendidad fargard VIII para 21. (4) The fourth part viz. "nemaschā yā Armaitish izhāchā" is taken from the Gātha Spentā Mainyu Hā 49.10.

Translation: When[7] any wicked man[9] glares[10] at me[8] for taking revenge[11] (or for injuring me[11]), what[1] man[2], O Mazdā,[k3] shall grant[6] protection[5] unto me and unto my followers[4]? (who other than[12] Thee[13] shall grant protection) to the Fire[14] and the Mind[15] (i.e. household happiness and the peace of mind)? Through the action[l17] of which two[16], O[9] Hormazd[20]! righteousness[18] increases[19]. Do Thou declare[25] that[21] knowledge[m23] of the religion[24] to me[22] (O Hormazd!).

Who[26] (shall be) the smiter[28] of the foe[27] by the help of Thy (Avestan) words[31] which[32] (by reciting at the time of calamity) are[33] protecting?[30] Do Thou reveal[39] clearly[34] unto me[35] a wise[36] leader[37n] for both the worlds[37o] (O Hormazd). Let Sraosha[43] (Yazata) approach[44] with Good[42] Mind[45] (or through Vohu Manah) to any one[47] whom[48] Thou doest love[49].[p]

Explanation: O Hormazd! When wicked persons torment me and my followers, who is our protector from such a torment? There is none other than Thee, who will grant family happiness and peace of mind. The possession of body and mind in healthy condition increases righteousness. There is no protector other than Thee, O Hormazd! do Thou evoke, give rise to such a thought in my mind so that I may get courage and strength in executing any work.

Pāta[1]-nō[2] tbishyantat[3] pairi[4] Mazdāoscha[5] Ārmatishcha[6] spentascha,[7] nase[8] daēvī drukhsh,[9] nase[10] daēvō-chithre,[11] nase[12] daēvō-frakarshte,[13] nase[14] daēvō-fradāite,[15] apa[16] drukhsh[17] nase,[18] apa[19] drukhsh[20] dvāra,[21] apa[22] drukhsh[23] vīnase,[24] apākhedhre[25] apa-nasyehe,[26] mā[27] merenchainīsh[28] gaēthāo[29] astvaitīsh[30] ashahe.[31] Nemaschā[32] yā[33] Ārmaitish[34] izhāchā.[35] Ashem Vohū 1.

O Hormazd[5] and Spenta Ārmaiti[6-7]! protect[1] us[2] from[4] the envious ones.[3] (from here) Perish thou,[8] O devilish Druj,[9] perish thou,[10] O devil's spawn;[11] perish thou,[12] O (evil) sown by the daevas,[13] perish thou,[14] O follower of devil's law;[15] perish[16] O Druj,[17] disappear[19] utterly,[21] vanish[26] and entirely perish,[24] in the North,[25] O Druj.[28] (so that) corporeal[30] settlements[29] of righteousness[31] (may) not[27] (be) fit to be destroyed.[28] Homage[32] (be) unto right thought[34] and prosperity![35]

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k For Hormazd the expression Ahura Mazda is generally found in the Avesta, but in some places, especially in the Gāthas the words Ahura or Mazda only for Hormazd is noticed.

l i.e. by the acts which lead to family happiness and to peace of mind.

m i.e. on whom Thou art friendly or kind.

n i.e. this thought viz. there is no other protector except Thee.

o i.e. in order to get reward in this life and in the next.

p i.e. one who points out the path of virtue, the expounder of religious tenets.

Hormazd Khoday

[q]Hormazd[1] Khodāy[2] ahereman[3] awādashān[4] dūr avāz-dāshtār;[5] zad[6] shekasteh[7] bād,[8] ahereman,[9] devān[10] darujān,[11] jādūān[12] darvandān[13] kīkān[14] karafān[15] sāstārān,[16] gunehgārān[17] āshmoghān[18] darvandān[19] dushmanān[20] frīyān[21] zad[22] shekasteh[23] bād.[24] Dushpādashāhān[25] awādashān[26] bād;[27] dushmanān[28] satoh[29] bād;[30] dushmanān[31] awadashan[32] bād.[33] Hormazd Khodāy[34] az hamā gunāh[35] patet pashemānum,[36] az[37] harvastīn[38] dushmata[39] duzukhta[40] duzvarshta,[41] mem[42] pa getī[43] manid,[44] oim goft[45] oim kard,[46] oim jast,[47] oim būn būd ested,[48] az ān gunāh[49] manashnī[50] gavashnī[51] kunashnī,[52] tanī[53] ravānī,[54] geti[55] mīnoānī,[56] okhe[57] [r]awākhsh pashemān[58], pa sē gavashnī[59] pa patet hom.[60]

Khshnaothra[61] ahurahe mazdāo;[62] tarōidīte[63] anghrahe mainyēush.[64] Haithyā varshtām[65] hyat[66] vasnā[67] ferashōtemem;[68] staomi[69] Ashem.[70] Ashem Vohū 1. Yathā Ahū Vairyō 2. Ashem Vohū 1.

Translation: Dādār Hormazd[1] (is) the Lord[2] (of the entire Universe) (and) keeps the [s]withholder and keeper at a distance[5] of the wicked and powerless[4] Ahriman,[3] May (that Ahriman) be smitten[6] and defeated[7]! May[24] (all these) Ahriman,[9] daevas,[10] drujas,[22] sorcerers,[12] wicked ones,[13] [t]Kiks,[14] Karaps,[15] tyrants,[16] sinners,[17] [u]āshmoghs,[18] impious ones,[19] enemies,[20] witches[21] be smitten[22] and defeated[23]! May[33] the wicked rulers[25] cease to exist! May the enemies[28] be confounded! May the enemies be non-existent and perish.[32]

O Lord Hormazd![34] I am in renunciation[36] of, and desist from, all sins: wicked thoughts[39] which in (this) world[43] I[42] have thought,[44] wicked words[46] which I have spoken,[48] wicked deeds[41] which I have committed,[46] (and) which have occurred through me[47] and which have originated by me[48] - (all these sins mentioned above) relating to thought,[50] relating to word,[51] and relating to deed,[56] pertaining to (my own) body,[53] pertaining to (my own)

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q This prayer from its beginning to the words "Pa sē gavashni pa patet hom" is in Pazend language; the remaining final portion is in Avesta.

r There is a custom amongst some of our Zoroastrians to utter "awākhsh Pashemān" whilst showing contempt of certain matter or whilst manifesting a thought of such significance as, may God keep one away from such immoral actions, or whilst repenting and atoning for any unworthy and wicked deeds which have been committed. Its meaning is "I return having repented, keep myself away having regretted". These word are of Pazend language.

s The meaning of "avādashān" can be "wicked ruler."

t Kīks i.e. those who have eyes but would not see; karaps i.e. those who have ears but would not hear; its significance is, that they are neither paying attention to nor acknowledging the doctrines of the holy Zoroastrian Religion. For them words employed in Avesta are *Kaoyām* and *Karafnāmcha*; see Hormazd Yasht, para 10.

u Āshmog, i.e. distorters of truth and expounders of falsehood. For it there is an Avesta word Ashemaogha; see Ardibehesht Yasht para 7.

soul,[54] pertaining to this world,[55] pertaining to the world beyond[56] from all these sins,[35] O Hormazd![57] I am in renunciation and keep myself away,[58] (and) with the three words[59] (Manashni, Gavashni, Kunashni) I repent.[60]

(May there be) propitiation[61] of Ahura Mazda![62] (May there be) contempt of [v]Angra Mainyu[64] the Evil Spirit! Whatever is the wish[67] of the doers of righteous deeds, is superior[68] (to all other wishes). I praise[69] righteousness.

Explanation: Hormazd is the Creator of the entire world and is the ruler over it, there is none equal to Him. May Ahriman and all his daevas, drujas, sorcerers, tyrants, etc., be shattered, smitten and defeated! O Holy Protector! For whatever sins have been committed by me. For whatever wicked thoughts I have harboured for whatever wicked word I have spoken and for whatever wicked actions I have done or have been executed by me unknowingly - for all these types of sins I sincerely repent and atone for.

Jasa me avanghe Mazda

[w]Jasa[1] me[2] avanghe[3] Mazda[4] Mazdayasnō[5] ahmi[6] mazdayasnō[7] Zarathushtrish[8] fravarāne[9] astūtaschā[10] fravaretaschā.[11] Āstuye[12] humatem[13] manō,[14] āstuye[15] hūkhtem[16] vachō,[17] astuye[18] hvarshtem[19] shyaothnem.[20] Āstuye[21] daēnām[22] vanghuhīm[23] māzdayasnīm[24] fras-pāyaokhedhrām,[25] nidhāsnaithishem,[26] Khavaētvadathām[27] ashaonīm,[28] yā[29] hāitināmchā,[30] būshyeintināmchā[31] mazishtācha,[32] vahishtāchā,[33] sraēshtāchā,[34] yā[35] āhūirish[36] zarathushtrish.[37] Ahurāi Mazdāi[38] vīspā[39] vohu[40] chinahmi.[41] Aeshā[42] asti[43] daēnayāo[44] māzdayasnōish[45] āstūistish.[46] Ashem Vohū 1.

Translation: O Creator Hormazd![4] do Thou come[1] to my[2] help.[3] I am[6] a Mazdā-worshipper;[5] I profess myself[9] (to be) a Mazdā-worshipping[7] follower of Zarathushtra,[8] a devotee[10] and an ardent-believer[11] (in this Mazdā-worshipping Faith). I praise[12] the true-conceived[13] thought,[14] I praise[15] the true-spoken[16] word,[17] I praise[18] the well-done[19] deed.[20] I praise[21] the excellent[23] religion[22] of Mazda-worship,[24] (which is) quarrel-removing,[25] weapon-lowering,[26] self-dedicating[27] (and) holy,[28] which[29] of those that are[30] and of those shall be[31] (hereafter) (is) the greatest,[32] and the best[33] and the most excellent,[34] which[35] is the religion of Ahura[36] revealed-by-Zarathushtra.[37]

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v Here Ahriman stands in opposition to Hormazd. This idea should be understood of later period of Avesta. In the ancient period of the Avesta, i.e. during the period when the Gathas were composed, Hormazd has been regarded as the Creator of the entire world and its destroyer. He has no rival, but under His sovereignty Spenā mino and Angra mino carry out some work pertaining to this world.

w The entire passage except the words “Jasa me avanghe Mazda” is taken from Yasna Hā XII. This Yasna Hā XII is the Zoroastrian Creed. See the Zoroastrian creed (in Avesta) in this book. The words “Jasa me avanghe Mazda” occur in Hormazd Yasht, para 27.

I acknowledge[41] all[39] good[40] (things) (which are) from Hormazd.[38] Such[42] is[43] the praise[46] of the religion[44] of Mazda-worship.[45]

Explanation: Some essential features of the Mazda-worshipping Religion are noticed from the above passage. Besides this, many other excellent features of this pure religion we find in Vendidad, Yazishna and Vispered as well. In the Vendidad fargard V paras 22-24 it is stated that just as the sea Vouru-Kasha is greatest of all other seas and just as the great tree overshadows other small plants and just as the sky encompasses the entire earth around, in the same way Zoroastrian Religion in its greatness, goodness and excellence, covers all other religions. See Yasna Hā 44, stanza 10.

Bāz (Prayer) for Saying Grace

[x]Ba nāme yazade,[1] bakhshāyandeh[2] bakhshāyeshgare[3] meherbān[4] Hormazd[5] Khodāy[6] ithā[7] āt[8] Yazamaide[9] Ahurem[10] Mazdām[10], ye[11] gāmchā[12] ashemchā[13] dāt[14] apaschā[15] dāt[16] urvarāoschā[17] vanguhīsh,[18] raochāoschā[19] dāt[20] būmīmchā,[21] vīspāchā[22] vohū[23] Ashem Vohū 3.

(After reciting the above prayer the person eats the meals, thanking the Almighty God for all good things and after washing hand and mouth, he prays as follows):-

Ashem Vohū 4. Yathā Ahū Vairyō 2, Ashem Vohū 1. Ahmāi Raēshcha, Hazangrem, Jasa me Avanghe Mazda, Kerfeh mozd.

Translation: In the Name of God[1] and with His help (I begin to recite this prayer) (who is) the Lord[6] Hormazd[5] the bestower of all good things,[2] the forgiver of sins[3] and loving.[4] Thus here[8] we revere[9] Ahura Mazda[10] who[11] created the animals[12] and [y]grain,[13] who created[16] water[15] and good[18] vegetation[17] who created[20] lights[19] (of the sky) and the earth[21] and all (other) good things (over and above these).

Bāz to be recited before passing urine and answering the call of nature

(The person standing three paces from the place of the toilet recites the sentence as below:)

[z]Guneh[1] Shekasteh[2] Sad hazār-bār.[3] Yathā Ahū Vairyō 1.

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x The portion of this Bāz for saying Grace from the beginning up to Ahura Mazda Khodāe is in Pazend language and the portion from "ithā āt yazamaide" up to "Vīspāchā vohu" is taken from yasna Hā 37. para 1.

y The original meaning of ashem is equivalent to Persian "ārd" i.e. flour, powder. In such a meaning this word occurs in Vendidad Fargard V as regards the treatment of a woman who has been delivered of a still-born child.

z In the Persian Rivayets of Darab Hormazdyār these Persian words "gunesh shekasteh sad

Translation: May sins[1] be smitten[2] a hundred thousand times[3]!

(After having passed urine or answered the call of nature, holding the strings or tape of pyjamas, he purifies himself with dry earth, retraces three steps, and recites the following "bāz".)

Ashem Vohū 3, [aa]Humatanām[1] hūkhtanām[2] hvarshtanām,[3] yadachā[4] anyadachā[5] verezymnanāmchā[6] vāverezanaāamcha,[7] mahī[8] aibī-jaretāro[9] naēnaēstārō,[10] yathanā,[11] vohunām[12] mahī.[13] (to be recited twice)

Just as[11] we are[13] (the praisers and meditators) of good men,[12] (in the same way) we are[8] the praisers[9] and meditators[10] of the doers[6] of good thoughts,[1] good words[2] and good deeds[3] for this world[4] and for the world beyond[5], and of those who have performed (good deeds) in the past.

[ab]Hukhshathrōtemāi[1] bāt[2] khshathrem,[3] ahmat[4] hyat[5] aibī-dademahīchā,[6] chishmahichā,[7] hvānmahichā[8] hyat[9] mazdāi[10] ahurāi,[11] ashāichā[12] Vahishtāi[13] (to be recited three times). **Yathā Ahū Vairyō 4.**

(May there) verily[2] (be) sovereignty[3] for the best ruler[1] (Hormazd)! We devote our mind to[6] (or engage ourselves in the service of)[6] Hormazd[10-11] who[9] (Himself) is the Best[13] [ac]Righteousness[12]. We acknowledge[7] (Him) (and) regard (Him) as our own.[8]

[ad]Ahunem Vairīm[1] yazamaide,[2] ashem vahishtem[3] Sraēshtem[4] ameshem spentem[5] yazamaide,[6] yenghe[7] hātām[8] āat[9] yesne[10] paitī[11] vanghō,[12] Mazdāo Ahurō[13] vaēthā[14] ashāt[15] hachā[16] yāonghāmchā[17] tānschā[18] tāoschā[19] yazamaide.[20] Ashem Vohū 1.

We praise[2] Ahunavar,[1] We praise Ardibehesht[3] (who is) the most surpassing Ameshaspand,[5] among living beings[8] who[7] (is) better[12] in acts of worship,[10] of such Ahura Mazda[13] (Himself) is aware[14] on account of[16] their holiness[15] - all such,[17] both men[18] and women,[19] do we revere.[20]

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hazār bār" is not written for recital; but in it is mentioned to recite only one Yathā ahū Vairyō instead, whilst passing urine or answering the call of nature.

aa The entire portion of Humatanām occurs in Yasna Hā 35 para 2.

ab The entire portion of Hukhshathrōtemāi also occurs in Yasna Hā 35 para 5.

ac Praiseworthy names of the Creator Hormazd are numerous, of which one name is "Righteousness". Similar writing is noticed in Hormazd Yasht. In this Yasht the Creator Hormazd is recognised by us by various names, which are approximately seventy. Moreover, at present, we have 101 names of the Creator Hormazd in Pazend language and these names are being remembered by the yaozdāthregar priest whilst performing the Yasna ceremony.

ad This entire para occurs at the end of Yasna Hā 18 and Yasna Hā 27.

Five Gāhs to be recited separately

[ae](During Hāvan Gāh)

Hāvanēe ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Sāvanghēe Vīsyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

[af](During Rapithwan Gāh)

Rapithwināi ashaone ashahe rathwe, yasnāicha, vahmāicha khshnaothrāicha frasastayaēcha. Frādat-fshave zantumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Uzirin Gāh)

Uzyerināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādat-vīrāi dakhyumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Aiwisruthrem Gāh)

Aiwisrūthremai aibigayāi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādat-vispām hujyāitee zarathushtrotemāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Ushahen Gāh)

Ushahināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Berejyai nmanyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

Srosh Bāz

[ag]Khshnaothra[1] Ahurahe Mazdāo[2] Ashem Vohū 1.

Pa nāme[1] yazdān[2] Hormazd[3] Khodāe[4] awazūnī,[5] gorje[6] khoreh[7] awazāyād,[8] Sarosh[9] ashō,[10] tagi,[11] tan-farmān,[12] shekaftzin,[13] zin-awazār,[14] sālāre dāmāne Ahura Mazda[15] be-rasād.[16] Az hamā gunāh[17]

ae For the meaning see the beginning portion of five Gāh.

af Note that from Roz Hormazd Month Awān up to Gatha Vahishtoisht Rapithwan Gāh is not recited, but in its stead there is Second Hāvan. During this period in the Khshuman of all prayers, Rapithwan Gāh is not recited, but it is enjoined to recite Hāvan Gāh. For the remaining seven months i.e. from Roz Hormazd Māh Fravardin up to Roz Aneran Māh Meher, five Gāhs are recited. The reason is that during these five months (according to original correct calculation) of winter, hours during the day-time are shorter than those of the summer months. Moreover, during winter there is less heat during noon-time. The Gāh pertaining to summer-season (Rapithwan) therefore is discarded. About these winter days in the Persian Rivayets it is figuratively written that heat during those days is buried underneath the earth.

ag The portion from “pa nāme yazdān” up to “pa patet hom” is in Pazend language. Similarly it is to be understood in every Niyāyesh and Yasht.

patet pashemānum;[18] az[19] harvastin[20] dushmata[21] duzhukhta[22] duzhuvarshta,[23] mem[24] pa geti[25] manid[26] oem goft,[27] oem kard,[28] oem jast[29] oem būn būd ested,[30] az ān gunāh[31] manashni[33] gavashni[33] kunashni,[34] tani[35] ravāni[36] geti[37] minoāni,[38] okhe[39] avākhsh[39] pashemān[40] pa sē gavashnī[41] pa patet hom.[42] Yathā Ahū Vairyō 5, Ashem Vohū 3.

Translation: (May there be) propitiation[1] of (the Creator) Ahura Mazda! (I begin to recite this) with (the help of) the name[1] of (the Creator) Hormazd,[3] the Lord[2] and the Lord[4] (of the whole world) and munificent.[5] May the splendour[6] and glory[7] (of the Creator Hormazd) increase![8] May Srosh[9] (yazad) the holy,[10] strong,[11] word-incarnate[12] (i.e. whose body even is the Holy Spell), possessed of efficacious weapons[13] (in order to smite the daevas and wicked men), possessed of victorious weapon[14] (and) the chief of the creatures of Hormazd[15] come[16] (to my help)! I renunciate, and desist[18] from all sins;[17-20] all wicked thoughts[21] which in this world[25-24] I have thought,[26] wicked words[21] which I have spoken,[27] wicked deeds[23] which I have committed[28] (and) which have been caused through me[29] (and) which have been originated by me[30] (all these sins mentioned above) relating to thought,[32] relating to word[33] and relating to deed,[34] pertaining to (my own) body,[36] pertaining to (my own) soul,[36] pertaining to this world,[37] pertaining to the world beyond,[38] all these sins,[31] O Hormazd! I discard and keep myself away[40] (and) with the three words[41] (i.e. good thought, good word and good deed) I repent.

[ah]Fravarāne[43] Mazdayasnō[44] Zarathushtrish[45] vīdaēvō[46] Ahura-tkaeshō[47] (gah according to the period of the day) **frasastayaēcha Sraoshahe[48] ashyehe,[49] takhmahe,[50] tanu mānthrahe,[51] darshi-draosh,[52] āhūiryehe,[53] kshnaothra[54] yasnāicha[55] vahmāicha[56] khshnaothrāicha[57] frasastayāecha,[53] Yathā Ahū Vairyō[59] zaotā[60] frā-me[61] mrūte,[62] athā ratush ashāt chīt hachā[63] frā ashava[64] vīdhvāo[65] mraotū.[66]**

I profess[43] myself to be a worshipper of Hormazd,[44] follower in accordance with the religion revealed by (the prophet) Zarathushtra,[45] abstainer from (the path of) [ai]daevas[46] and act according to the Law of Ahura

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ah "Fravarāne Mazdayasnō Zarathushtrish Vidaēvō Ahuratkaeshō" is the shortest Zoroastrian Creed. This is a sort of a Creed as regards the kind of religion the reciter observes.

ai The word "dev" which is called "daeva" in the Avesta has four different meanings according to the opinion of Sheth Kharshedji Rustomji Cama, or in other words we learn of four types of dev from the Avesta: (1) daevas having the appearance of man; (2) daevas producing diseases; (3) immoral daevas (4) daevas decreasing prosperity: (1). These persons who produce wickedness by increasing diseases or by decreasing prosperity or by ruining morality, are called the daevas having the appearance of men; e.g. Zohak, wicked people of Gilān and Māzandarān, etc. (2). Those who emit diseases and untimely death by whatever means or objects are also called "daevas," e.g. a statement is made in Vendidad frakart VII about some daevas residing in the tombs. Here the meaning of daeva is to be understood as impure. They produce diseases while coming out of the tombs. (3). Whatever incites us to follow the path of wickedness is also termed "daeva", e.g., slander, deceit, heresy, evil eye, impurity, etc. (4). Whatever causes

Mazda[47] (Gāh according to the period of the day) for the worship, veneration,[56] propitiation[57] and glorification,[58] with propitiatory formula[54] (Khshnumān) of Srosh[43] the holy,[49] powerful,[50] word-incarnate,[51] of infuriate weapon[52] (for smiting the daevas) and according to the law of Ahura let the Zaotar[60] (officiating priest[60]) recite[62] to me[61] the (the excellences of the sacred verses of) Yathā Ahū Vairyō for propitiation[54] (of the Creator Hormazd) (in so and so Gāh) for the worship[55] of Srosh yazad[48] the holy,[49] the powerful,[50] word-incarnate[51] (for smiting the daevas), mighty-speared[52] (and) acting according to the Law of Ahura Mazda,[53] for (his) praise,[56] for (his) propitiation[54] (and) for (his) glorification.[57] Let (Rāspi the assistant priest who is) righteous[64] and learned[65] [aj]recite[66] (the excellences of such verses) “athā ratush ashāt-chit hacha.”[63]

Explanation: The words from “Yathā Ahū Vairyō Zaotā” up to “vidhvāo mraotu” which are recited in every Niyāyesh, Gāh and Yasht after “fravarāne mazdayasnō” are borrowed from the yasna. Rāspi, i.e. the assistant priest sitting opposite the Zaotar, addresses him thus: “Yathā Ahū Vairyō zaotā frā me mrute” implying that Zaotar may explain the excellences of “Yathā Ahū Vairyō” and the Religion of Zarathushtra to him. The Zaotar then replies. The Rāspi after having fully comprehending the excellencies and grasping the essence of the Religion of Zarathushtra would now put them into practice and expound them to others.

Sraoshem,[66] Ashīm,[67] huraodhem,[68] verethrājanem[69] frādat-gaēthem[70] ashavanem[71] ashahe[72] ratūm[73] yazamaide[73] Ahunem[74] vairīm[75] tanūm[76] pāiti,[77] Ahunem vairīm tanūm paiti, Ahunem vairīm tanūm pāiti. Yathā Ahū Vairyō 1.

We praise Sraosha[66] the Holy,[67] the beautiful,[68] the victorious,[69] bringing-prosperity-to the-world,[70] the Righteous one,[71] the Lord[73] of Righteousness.[72] Ahunavar[75] protects[77] the body.[76]

Explanation: The significance of Ahunavar. To understand the verse of Yathā Ahū Vairyō. By remembering the Creator Hormazd, by keeping full faith in the verse of Ahunavar, by chanting and reciting it properly, we become powerful and to some extent we get strength to avoid the difficulty or impending calamity. Regarding the efficacious excellence of Ahunavar we get some explanation from the beginning portion of Vendidad XIX fargard and from the first Kardāh of Srosh Yasht Hādhokt. In the Vendidad fargard XIX it is stated that when Ahriman and the entire army of daevas and drujas came to kill the holy Zarathushtra, amongst the remedies applied by the holy

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disturbance in the spread of prosperity is also known by the term daeva, e.g. the demon Apaosha prevents rain i.e. the causes responsible for the prevention of rain are known by the name “apaosha”. Excessive cold is regarded as the queen of demons. See Sheth K.R. Cama “Zarthosht Nāmu” VI... “Who is daeva”.

aj Frā....mrute also means speak loudly, speak in a loud tone.

prophet in order to destroy them, the foremost was that he recited and chanted aloud the most powerful verse of Ahunavar. Besides, some Zoroastrians while commencing any work or during any calamity say, "Athā thy help", "athā" is originally "Yathā" and "Yathā" is the first word of "Yathā Ahū vairyō".

[ak]**Kēm na Mazdā** (to be recited in full) **Yathā Ahū Vairyō 2; yasnemacha[84] vahmemcha[85] aojascha[86] zavarecha[87] āfrīnāmi,[88] sraosh-ahe,[89] ashyehe,[90] takhmahe,[91] tanu-mānthrahe,[92] darshi-draosh,[93] ahūir-yehe.[94] Ashem Vohū 1.**

I praise[88] and worship,[84] according lo the law of Ahura Mazda the glory,[85] dexterity[86] and strength[87] of Srosh yazata,[89] the holy,[90] strong,[91] the word-incarnate,[92] possessed of powerful weapon[93] (in order to smite the daevas).

AHMĀI RAĒSHCHA

[al]**Ahmāi[1] raēshcha[2] khvarenascha,[3] ahmāi[4] tanvō[5] dravatātem,[6] ahmāi[7] tanvō[8] vazdvare,[9] ahmāi[10] tanvō[11] verethrem,[12] ahmāi[13] ishtīm[14] pourush-khvāthrām,[15] ahmāi[16] āsnāmchit[17] frazantīm,[18] ahmāi[19] dareghām[20] dareghō-jītīm,[21] ahmāi[22] vahistem-ahūm[23] ashaonām[24] raochanghem[25] vīspō-khvāthrem.[26] Atha[27] jamyāt,[28] yatha[29] āfrināmī.[30] Ashem Vohū 1.**

Translation: [am](Do thou) (O Holy Srosh yazad) (grant) lustre[2] and glory[3] unto him[1] (i.e. unto the person) who worships thee (the Holy Srosh yazad) with the best [an]"zaothras", with excellent "zaothras" and with the "zaothras" strained - prepared carefully by good people: (do thou grant) unto him[4] the soundness[6] of the body, happiness, victoriousness,[12] wealth[14] with fullness of welfare,[15] and progeny[18] of innate wisdom.[17] (Do thou grant) unto him[19] a long[20] life[21] (and) heaven[23] of the righteous[24] bright[25] (and) comfortable.[26] May it be so as I pray (i.e. may my blessings be fulfilled!)

HAZANGHREM

[ao]**Hazanghrem[1] baēshazanām,[2] bāevare[3] baēshazanām;[4] Hazanghrem[5] baēshazanām,[6] baēvare[7] baēshazanām,[8] Hazanghrem[9]**

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ak For the Avesta text and translation of Kēm Nā Mazdā.

al The portion from the beginning up to "vispō khvāthrem" of these benedictions is taken from yasna Hā 68:11 and the words, "atha jamyāt yatha āfrināmī" are taken from the last part of para 8 of "Afrin i Paighāmbar Zartosht".

am Its explanation is given after the translation of the passage "ahurānish ahurahe" at the end of Khorshed Niyāyish.

an "Zor" i.e. a thing that is offered in sacred service or religious ceremony, an offering, as milk, water, food, fruits, etc.

ao The portion of Hazanghrem is found in yasna Hā 68.15.

baēshazanām,[10] baēvare[11] baēshazanām.[12]

Ashem Vohū 1.

Translation: (May there be) a thousand of health, ten thousands of health! May there be health a thousand times.

JASA ME AVANGHE MAZDA

[ap]Jasa[1] me[2] avanghe[3] mazda,[4] jasa[5] me[6] avanghe[7] mazda,[8] jasa[9] me[10] avanghe[11] mazda,[12] Amahe[13] hutāshtahe[14] huraodhahe[15] verethraghnahe,[16] ahuradhātahe,[17] vanaintyāoscha uparatātō[18] rāmanō[19] khvāstrahe,[20] vayaosh[21] uparō-kairyehe[22] taradhātō[23] anyāish[24] dāmān,[25] aētat[26] te[27] vayō[28] yat[29] te[30] asti[31] spentō-mainyaom[32] thwāshahe[33] khvadhātahe,[34] zrvānahe[35] akaranahe,[36] zrvānahe[37] dareghō-khvadhātahe. Ashem Vohū 1.

Translation: O Hormazd! Come[1] unto my[2] help.[3] Of the well-shapen[14] (and) beautiful[15] Ama[16] (yazata of strength), of Behram yazad[16] created by Ahura,[17] of Vanainti Uparatāt[18] (i.e. the yazata presiding over victorious ascendency), of Mino Rām,[19] giver of taste of food,[20] of [aq]Vāy yazad[21] working-on-high,[22] (who is) created superior to other creations - (may the help of all of them reach me through you, O Hormazd. O Vay yazad![28] (get me the help) of thy[30] (wind) which[29] is[31] pertaining to the Beneficent Spirit[32]. Of the sky[33] taking course according to the Law of nature,[34] of the Endless[36] Time,[35] of the Time[37] Ordained for a long period[38] (may the help of these all reach me, O! Hormazd).

KERFEH MOZD

[ar]Kerfeh mozd[1] gunāh guzāreshnerā[2] kunam,[3] ashahī[4] ravān[5] dushāramrā[5] ham kerfeh[6] hamā vehāne[7] haft-keshvar zamīn,[8] zamīn-pahanā,[9] rud-drāna,[10] khorshid-bālā,[11] bundehād[12] be-rasād;[13] asho bed[15] der-zī,[16] Atha[17] Jamyāt[18] yatha[19] āfrīnāmi.[20] Ashem Vohū 1.

For the expiation of sins[2] I obtain[3] the reward of meritorious deeds[1], and for the sake of the love of[5] the soul[5], may complete[12] righteousness[4] reach[13] all the doers of good deeds[6] and all the faithful[7] (residing) on the seven

ap "Jasa me Avanghe Mazda" consists of the Avestan texts taken from three different places mentioned-below:- The sentence "Jasa me Avanghe Mazda" is taken from Yasht Hormazd, para 27. The portion from "Amahe hutāshtahe" up to "uparatātō" is taken from the Behram Yazad khshnuman, of the small Sirozā. The portion from "Rāmano khvāstrahe" up to the end is taken from the Khshnuman of Mino Rām of the Small Sirozā.

aq Yazata presiding over pure and health-giving air. In Pahlavi he is called "Vāy i Veh". Its opposite is "Vāy i Saritar" or "Vāy i Vattar" (poisonous-air). See Vendidad fargard V, paras 8-9.

ar This prayer from the beginning up to "asho bed der-zī" is in Pazend language. The words, "atha jamyāt yatha āfrīnāmi" are in Avestan language and as mentioned earlier are taken from "āfrin i Paighāmbar Zartosht". para 8.

regions of the earth[8], - as wide as the earth[9], as long as the river[10] and as high as the Sun[11] [as]! May there be[15] long life[16] of the righteous (man).[at] May it be[18] so[17] as[19] I pray[20] (i.e. may my greetings be fulfilled!).

HOSHBĀM

[au](This prayer is recited only at day-break or dawn.)

Atha[1] imān[2] vachō[3] drenjayōish;[4] yōi[5] anghen[6] vārethraghnyōtemacha[7] baēshazyōtemacha;[8] pancha[9] ahuna vairya[10] frasrāvayōish.[11] Yathā Ahū Vairyō 5: Ahunem-vairīm[12] tanūm[13] [av]pāiti.[14] ahunem-vairim[15] tanūm[16] pāiti;[17] ahunem-vairīm[18] tanūm[19] pāiti.[20] Yathā Ahū Vairyō 1; Kēm nā Mazdā (to be recited fully)**; Ashem vohu 1;**

Yathā Ahū Vairyō 21, Ashem Vohū 12.

Nemase-te[21] hushbāmī;[22] nemase-te[23] hushbāmī[24] nemase-te[25] hushbāmī.[26] [aw]aētat dim[28] vīspanām[29] mazishtem[30] dazdyāi,[31] ahūmcha[32] ratūmcha[33] yim[34] ahurem mazdām,[35] snathāi[36] anghrahe mainyēush[37] dravatō,[38] snathai[39] aēshmahe[40] khravidraosh,[41] snathāi[42] māzainyanām[43] daēvanām,[44] snathāi[45] vīspanām[46] daēvanām,[47] varenyanāmcha[48] dravatām[49] (to be recited in bāz or low tone) **shekasteh[50] ghanāmenyo,[51] bar ahreman[52] leānat[53] sad hazār bār.[54]** (to be recited in a loud tone) **Fradathāi[55] Ahurahe Mazdāo[56] raēvatō[57] khvarenanghuhatō,[58] fradathāi[59] Ameshanām Spentanām,[60] fradathāi[61] tishtryehe[62] stārō[63] raēvatō[64] khvarenanghuhatō,[65] fradathāi[66] narsh[67] ashaonō,[68] fradathāi[69] vispanām[70] Spentahe Mainyēush[71] [ax] dāmanām[72] ashaonām.[73] Yathā Ahū Vairyō 2.**

Translation: Thou shouldst[4] thus[1] recite[4] these[2] (under-mentioned Avesta verses[3]) which[5] are[6] most victorious[7] - efficacious and healing.[8] Thou shouldst chant[11] five[9] Ahunavars[10]; Ahunavar[12] protects[14] the body.[13]

Homage (be) unto thee,[21] O Dawn![22] This[27] (is) in order to raise weapon[36] (against) the wicked[38] Angra Mainyu,[37] (against the daeva) Aeshma,[40] of terrible weapon,[41] (against) the Mazanian[43] daevas,[44] and in order to raise weapon[45] (against) all[46] the daevas,[47] (against) the [ay]Varenian[48] wicked ones,[49]

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as Compare Avesta Zem-frāthangha, dānu-drājangha hvare-barezangha (see yasna Hā 60, para 4).

at i.e. may the truthful person enjoy his life, with happiness for a long time!

au i.e. prayer at Dawn.

av The portion from “Atha imān vachō” up to “tanum pāiti”, is taken from Vendidad 11, para 3.

aw The portion from “aetat dim vīspanām” up to “dāmanām ashaonām” is here taken from Yazishn Hā 27.

ax For explanation, see page 17.

ay If the word “varenya” be compared with the Pahlavi word “varunik” (i.e. revengeful), the

and to dedicate[31] to Him,[28] the greatest[30] of all[29] (our) Ahu (Lord)[32] and Ratu (Master)[33] who[34] (is) Ahura Mazda.[35]

(May) Ganā Mino[51] (be) defeated[50]! (May there be) imprecations[53] upon Ahriman[52] a hundred thousand time[54]. (All these are) for the growth[55] (or glory) of Ahura Mazda[56], possessed of treasures[57] and glorious[58]; for the increase[59] of the Ameshāspands[60]; for the increase[61] of star[63] Tishtrya[62], possessed of treasures[64] and glorious[65]; for the increase of[66] the holy[68] man[67] (and) for the increase of[59] all[70] the holy[73] creatures[72] of Spenā Mino[71].

Explanation: The passage from "aetat dim" up to "dāmanām, ashaonām" is here taken from Yasna Hā 27. The reliable explanation of what "all these to dedicate" can be given from Yasna Hā 1 up to the end of Yasna Hā 26; its main aim (of whatever prayers and votive offerings being dedicated) is to please the Creator Ahura Mazda, Ameshāspands - the Holy Immortals and other yazatas - and to sing their glory and to defeat Ahriman and his daevas and drujas.

Vanghucha[74] vanghuyāoscha[75] āfrīnāmi,[76] vīspayāo[77] ashaonō[78] stōish[79] haithyāicha[80] bavānithyāicha[81] būshyānithyāicha,[82] Ashīm[83] rāsentīm[84] dareghō-vārethmanem,[85] mishāchim[86] hvō[87] aiwishāchīm[88] mishāchīm[89] āfrasāonghaītim.[90] Barentīm[91] vīspāo[92] baēshazāo,[93] apāmcha[94] gavāmcha[95] urvaranāmcha.[96] Taurvayeintīm[97] vīspāo[98] tbaēshāo,[99] daēvanām[100] mashyānāmcha.[1] Areshyantām[2] ahmāicha[3] nmānāi[4] ahmāicha[5] nmānahe[6] nmāno-patēe[7].

I praise[76] good men[74] and women[75] who are,[80] who were[81] [az] and will be,[82] of the entire[77] creation[79] of Holy Hormazd.[78] I praise Ashis (i.e. yazata named Ashivanguhi having such traits)[83] who come for help[84] (and is) the protector for a long time,[85] the friend[86] (of good man) and herself the willing follower[88] (well-)instructing[90] companion,[89] and keeper[91] of all[92] healing virtues,[93] for waters,[94] cattles[95] and plants[96] (i.e. for them) and the destroyer[97] of all[98] evils[99] of the daevas,[100] wicked men[1] (who are) the tormentors[2] of this[3] house[4] and lord[7] of this[5] house.[6]

Vanghūishcha[8] adhāo[9] vanghuhīshcha[10] ashayō,[11] hupaurvāo[12] vahehīsh,[13] aparāo[14] rāsentish,[15] dareghō vāre thmanō,[16] yatha[17] nō[18] mazishtāoscha[19] vahistāoscha[20] sraēshtaoscha[21] ashayō[22] erenvante[23] ameshanām spentanām[24] yasnāicha[25] vahmāicha[26] khshnaothrāicha[27] frasastayaēcha.[28] Fradathāi[29] ahe[30] nmānahe,[31] fradathāi[32] vīspayāo[33] ashaonō[34] stōish,[35] hamistēe[36] vīspayāo[37] dravatō[38] stōish.[39] Stavas[40] ashā[41] yē[42] hudāo[43] yōi[44] [ba]henti.[45]

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meaning of the words "varenyanāmcha dravatām" can be "of the revengeful wicked men".

az Darmesteter. - "are coming into being" (Mills)

ba The portion from "vanghucha vanghuyāoscha" up to "vispayāo dravato stoish" is here taken from the first four paragraphs of Yasna Hā 52. These Gāthic words "stavas ashā yē hudāo yōi

(I praise) good charitable works,[9] and righteous deeds[11] (which are) of a very exalted dignity[12] (and) superior[13] (and which) subsequently[14] (i.e. in their results) (are) attaining to[15] (our help) (and) affording shelter for a long time,[16] so that[17] the greatest,[19] best[20] and excellent[21] righteousness[22] may reach[23] us.[24]

Explanation: (as to how we may gain righteousness is mentioned below).

For the worship[25] of the Ameshāspands[24] and for (their) adoration,[26] for (their) propitiation[27] and for (their) glorification,[28] (and) prosperity of this[30] house,[31] for the prosperity[32] of the entire[33] creation[35] of righteous[34] (Hormazd), and for the entire antagonism[36] of the entire[37] creation[39] of the wicked[38] (that righteousness may attain to us). On account of truthfulness[41] I sing[bb] the glory of Him who (Himself) (is) of good wisdom[43] (and of those) who[44] are His Ameshaspands - Holy Immortals.

[bc]Vasascha[1] tū[2] Ahura Mazda[3] ushtācha,[4] khshaēsha[5] havanām[6] dāmanām.[7] Vasō[8] āpō,[9] vasō[10] urvarāo,[11] vasō[12] vīspa[13] vohū[14] asha-chithra;[15] khshayamnem[16] ashavanem[17] dāyata.[18] Akhshayamnem[19] dravantem.[20] Vasōkhshathrō[21] khyāt[22] ashava;[23] avasō-khshathrō[24] khyāt[25] dravāo[26] gatō[27] hamishtō,[28] nizberetō[29] hacha[30] spentahe mainyēush[31] dāmabyō,[32] varatō[33] avasō-khshathrō.[34]

At Thy will[1] and with happiness[4] Thou, O Ahura Mazda![3] rulest over[5] Thine-own[6] creations;[7] (Thou rulest) at (Thy) will[8] over waters,[9] over trees[11] and over all[13] good things,[14] the seeds of righteousness.[15] Thou appoint[18] the holy (man)[17] a ruler (but) not the infidel (i.e. the sinful man). May the righteous[23] (man) be[22] ruling-at-will[21] (but) may the infidel,[26] fallen[27] into calamity,[28] cast[29] out[30] of the creations[32] of the Holy Spirit,[31] having failed[33] (in his schemes) be[25] not-ruling-at-will.[34]

Hakhshaya[35] azem-chit[36] yō[38] Zarathushtrō[39] fratemān[40] nmānanāmcha,[41] vīsāmcha,[42] zantunāmcha[43] dakhyunāmcha,[44] anghāo[45] daēnayāo[46] anumatayaēcha[47] anukhtayaēcha,[48] anvarshtayaēcha,[49] yā[50] āhūirish[51] Zarathushtrish.[52]

[bd]Yatha[53] nō[54] āonghām[55] shāto[56] manāo,[57] vahishtō[58] urvānō[59] khvāthravaitīsh[60] tanvō[61] hentō[62] vahishtō[63] anghush;[64] ākāoschōit[65] āhuire Mazda[66] jasentām.[67] Asha[68] vahishta,[69] asha[70] sraēshta[71] daresāma[72] thwā,[73] pairi[74] thwā[75] jamyāma,[76] hamem[77] thwā,[78] hakhma.[79]

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henti" are taken from Yasna Hā 45, known as "At Fravakhshyā", para 6.

bb i.e. for Ahura Mazda being the source of Truthfulness, or in other words: with truthfulness, i.e. with my sincere heart and pure conscience I sing the glory of Ahura Mazda.

bc The portion from "Vasascha tū Ahura Mazda" up to "Āhurish Zarathushtrish" is taken from Yasna Hā 8, paras 5-6-7.

bd The portion from here up to "hamem thwā hakhma" is from Yasna Hā 60, paras 11-12.

Ashem Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1.

Ahmai raēscha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

[be]I[36] who[38] am Zarathushtra[39] will guide[39] the leaders[40] of the house,[41] of the clans,[42] towns[43] and lands,[44] to think,[47] to speak[48] and to act in conformity with[49] this[45] Religion[46] which[50] is of Ahura,[51] revealed-by-Zartosht,[52] so that[53] our[54] minds[57] (be) full of joy[56] (and) (our) souls[59] (attain) the best,[58] (our) bodies[61] be[62] full of heavenly glory[60] (may be fit) for the best[63] world[64] (i.e. Heaven) O Ahura Mazda[66] may (all these good wishes) reach[67] (us) [bf]openly[65]

Through the best[69] righteousness,[69] excellent[71] righteousness,[70] (O Ahura Mazda) may we catch sight of[72] Thee[73] and may we come[76] near[74] Thee[75] (and) attain to[76] Thy[78] eternal[77] friendship![79] (i.e. may we become worthy of Thy friendship!)

KHORSHED NYĀYESH

Note: This Nyāyesh is enjoined in the Persian Rivāyet to be recited during three Gāhs daily during the day, i.e. Hāvan, Rapithwan, and Uzirin.

Khshnaothra[1] Ahurahe Mazdāo.[2] Ashem Vohū 1; Pa nāme[3] yazdān,[4] [bg]satāyem[5] zabāem[6] dādār Ahura Mazda[7] rayōmand,[8] khorehmand[9] harvesp-āgah,[10] kerdegār[11] khodāvandān khodāvand[12] pādashāh[13] bar[14] hame[15] pādashāhān,[16] negehdār,[17] khāleke[18] makhluk,[19] ar-razzāk ruzi-dehandeh,[20] kāder[21] o kavī[22] o kadīm;[23] bakhshāyandeh[24] bakhshāyeshgar,[25] meherbān,[26] tavānā[27] o dānā[28] o dādār[29] o pāk parvardegār.[30] Ādel pādashāhī[31] bīzavāl[32] bāshad.[33] Hormazd[34] Khodāe[35] awazūni[36] gorje[37] khoreh[38] awazāyād.[39] Khorshed[40] amarg[41] rayōmand[42] aurvad-asp[43] be-rasād.[44]

(May there be) the rejoicing,[1] of Ahura Mazda.[2] (I commence this recital)

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be In Azemchit (i.e. I and others etc.) it appears that the Holy Prophet Zarathushtra intends to even consider highly with himself his learned and well-versed disciples.

bf The entire translation from "ākāoschōit" up to "Jasentām" does not seem to be satisfactory, although every word is easy. With delightful mind and happiness of the Soul. O! Ahura Mazda, we ourselves having come nearer to Thee, shall attain the happiness of Heaven". (Darmesteter).

bg The portion beginning from "satāyem zbāyem" up to "Ādel pādashāhi bizavāl bāshad" appears to be a later addition because in the beginning of every Nyāyesh and Yasht there occurs in this way "Pa nāme yazdān Hormazd Khodāe awzuni gorje khoreh awazāyād", but in this place after adding some epithets of the Creator Hormazd there occurs "Hormazd Khodāe Awazūni", etc. Another reason is that in the portion beginning with "Satāyem zbāyem" up to "Ādel pādashāhi bīzavāl bāshad" some Arabic words occur, such as, khāleke makhluk, ar-razzāk kāder, etc., which do not occur in the Pazend introduction of other Avestan texts.

in the name[3] of the Creator.[4] I praise[5] and invoke[6] Hormazd[7] (who) is the Keeper of treasures,[8] Glorious,[10] Omniscient,[9] the Perfector of all deeds,[11] the Lord of Lords,[12] King over[14] all[15] Kings,[16] the Protector,[17] the Creator[18] of (all), things created,[19] the Giver of the daily bread,[20] the Natural[21] and the Powerful,[22] without beginning or end,[23] the Bestower of good things,[24] the Forgiver of sins,[25] the Loving,[26] Omnipotent,[27] Wise[28] and the Nourisher (of all creations).[30] May the Majesty[37] (and) Glory[38] of Hormazd[34] (who is) the Lord[35] and the Producer[36] (Creator of the whole world) be on the increase![39] May the immortal,[41] brilliant[42] and the swift footed horse Sun[40] (i.e. Khorshed yazata) come (to my help)!

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom.[bh]

(1) (To recite with a bow) **Nemase-te[1] Ahura Mazda[2], nemase-te Ahura Mazda, nemase-te Ahura Mazda, thrish-chit[3] parō[4] anyāish[5] dāmān[6]. Nemō[7] vē[8] Ameshā Spentā[9] vīspe[10] hvare-hazaoshāo[n]. Aētat[12] jahāt[13] Ahurem Mazdām[14] aētat[15] Ameshe Spente[16], aētat[17] ashaonām[18] Fravashīsh[19], aētat[20] vayām[21] dareghō-khadhātem.[22] (2) Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem staomi Ashem [bi] Ashem Vohū 1.**

[bj](May there be) homage unto Thee![1] Thrice[3], O Ahura Mazda,[2] prior to[4] (Thy) other[5] creatures![6] (May there be) homage[7] unto you,[8] O Holy Immortals![9] (You who are) all[10] of one accord[11] with Khorshed yazata[11] (i.e. co-workers with one will and one accord). May this[12] (homage of mine) reach[13] (the Creator) Hormazd![14] The Holy Immortals![16] The Fravashis[19] (the Guardian Spirits) of the righteous! and [bk] may this[20] (homage) reach[13] Vayu yazata[21] created of the long period![22]

(3) [bl]Ferastuye[1] humatōibyaschā[2] hukhtōibyaschā[3] hvarshtōibyaschā,[4] mānthwōibyaschā[5] vakhedhwōibyaschā[6] varshtvōibyaschā.[7] Aibi-gairyā daithe[8] vīspā[9] humatāchā[10] hūkhtāchā[11] hvarshtāchā.[12] Paitirichyā daithe[13] vīspā[14] dushmatāchā[15] duzhūkhtāchā[16] duzhvarshtāchā.[17] (4) Ferā ve[18] rāhī[19] Ameshā Spentā[20] yasnemchā[21] vahmemchā[22] ferā

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bh For the translation of this paragraph, see Srosh Bāz above.

bi For the translation and explanation of this, see Hormazd Khoday above.

bj i.e. O Creator Hormazd I pay homage unto Thy best-created things, (but) prior to that I pay homage unto Thee thrice.

bk Lord of long duration or period (Darmesteter).

bl The entire kardāh-section of "Ferastuye" is called, "Avestan Patet". This section is taken from Yasna Hā 11.

mananghā[23] ferā vachanghā[24] ferā shyaothanā[25], ferā anghuyā[26], ferā tanvaschīt[27] khvakhyāo[28] ushtanem.[29] Staomi[30] Ashem;[31] Ashem Vohū 1.

(3) I praise[1] (all) good thoughts,[2] good words[3] and good deeds[4] through (my) thoughts,[5] words[6] and deeds.[7] I uphold[8] all[9] good thoughts,[10] good words[11] and good deeds.[12] I renounce[13] all[14] evil thoughts,[15] evil words[16] and evil deeds.[17] (4) I dedicate[18] unto you,[18] ye Holy Immortals,[20] worship[21] and praise[22] (and) with the very life[29] of my own[28] body[27] through thoughts,[23] words[24] and deeds[25] (and) with (my) conscience.[26] I praise[30] righteousness.[31]

(5) (To recite bowing the head) **Nemō[1] Ahurāi Mazdāi,[2] nemō[1] Ahurāi Mazdāi,[2] nemō[1] Ahurāi Mazdāi;[2] nemō[3] Ameshaēibyō Spentaēibyō,[4] nemō[5] Mithrāi[6] vourugaoyaoitēe,[7] nemō[8] Hvare-khshaētāi[9] aurvat-aspāi,[10] nemō[11] ābyō[12] dōithrābyō,[13] yāo[14] Ahurahe Mazdāo;[15] nemō[16] gēush,[17] nemō[18] gayehe,[19] nemō[20] Zarathushtrahe[21] Spitāmahe[22] ashaonō[23] fravashēe,[24] Nemem[25] vīspayāo[26] ashaonō[27] stōish[28] haithyāicha[29] bavānithyāicha[30] [bm] būshyānithyāicha.[31]**

(5) (May there be) homage[1] unto (the Creator) Ahura Mazda![2] unto the Holy Immortals![4] unto Meher yazata,[6] the lord of wide pastures![7] and unto [bn] the swift-footed horse[10] Khorshed yazata![9] (May there be) homage[11] unto these[12] two eyes[13] that[18] (are) of [bo] Ahura Mazda![15] Unto the Fravashi[24] of the first-created Bull[17] (i.e. of Gāvyodād)! Unto the Fravashi[24] of Gayomard[19]! (And) may there be homage[20] unto the Fravashi[24] of Zarathushtra,[21] the Spitamān![22] (May there be) homage[25] unto the entire[26] creation[28] of the righteous[27] (Ahura Mazda)[27] that is,[29] coming into being[30] and [bp] that will be! [31]

(If the Gāh is Havan, recite as under):

Vohū[32] ukhshyā[33] mananghā[34] khshathrā[35] ashācha[36] ushtā[37] [bq]tanūm[38] (to be recited three times) **Ashem Vohū 3.**

Do Thou strengthen[33] (my) body[38] (O! Hormazd) through good[32] thoughts,[34] righteousness,[36] strength[35] (or power[35]) and prosperity.[37]

(During the Gāh Rapithwan or Second Hāvan, recite as under):

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bm The portion beginning with "Nemo Ahurāi Mazdāi" up to "bushyānithyāicha" is taken from the Yasna Hā 68, para 22.

bn This is described figuratively. In reality there are no horses harnessed, but we notice that the movement of the Sun is faster than the Moon.

bo Sun is considered the eyes of Ahura Mazda, also the moon.

bp The creation which is present, which was beforehand and which will be hereafter (Darmesteter).

bq This sentence to be recited during the Havan Gāh is taken from Yasna Hā 33, Stanza 10 known as "Yathā āish".

Imā[37] raochāo[39] barezishtem[38] [br]barezemanām[40] (to be recited three times)**. Ashem Vohū 3.**

This[37] highest[39] light[38] amongst the high (lights)[40] (which is called the Sun; we regard it as Thy most beautiful body, O Hormazd.

(If the Gāh is Uzirin, recite as under):

Yahmī[41] Spentā[42] thwā[43] mainyū[44] urvaēse[45] [bs]jasō[46] (to be recited three times)**. Ashem Vohū 3.**

At which[41] end[45] (O! Hormazd Thou art coming) with Thy[43] bountiful[42] Spirit[44] (i.e. Spena Mino).

(6) Hvare-khshaētem[1] ameshem[2] raēm[3] aurvat-aspem[4] yazamaide.[5] Mithrem[6] Vouru-gaoyaoitīm[7] yazamaide,[8] arsh-vachanghem,[9] vyākhanem,[10] hazanghra-gaoshem,[11] hutāshtem,[12] baēvare-chashmanem,[13] berezantem,[14] perethu-vaēdhayanem[15] sūrem[16] akhvafnem[17] jaghāur-vāonghem.[18] (7) Mithrem[19] vīspanām[20] dakhyunām[21] danghu-paitīm[22] yazamaide,[23] yim[24] fradathat[25] Ahurō Mazdāo,[26] khvarenanguhastemem[27] mainyavanām[28] yazatanām,[29] Tat[30] nō[31] jamyāt[32] avanghe[33] Mithra[34] Ahura[35] berezanta.[36] Hvarekhshaētem[37] ameshem[38] raēm[39] aurvat-aspem[40] yazamaide.[41]

(6) We praise[5] the immortal,[2] radiant[3] and the swift-footed horse,[4] the Sun.[1] We praise[8] Meher yazata[6] of wide pastures[7] (who is) the speaker of true word,[9] the sitter in the assembly,[10] [bt]of thousand ears,[11] well-shaped,[12] ten thousand eyes,[13] the exalted,[14] surveying from a watch-tower or large fortress,[15] brave,[16] sleepless[17] (and) ever-wakeful.[18] (7) We praise[23] (him) the lord[22] of all[20] countries[21] (who is) Meher Yazata,[19] whom[24] Ahura Mazda[26] created[25] the most glorious[27] of the spiritual[28] yazatas.[29] May the exalted[36] Meher Yazata[34] and Ahura Mazda[35] come[32] [bu]here[30] for our[31] help![33] We praise[41] the immortal,[38] radiant[39] and the swift-footed horse,[40] the Sun.[37]

(8) Tishtrīm[42] drvō-chashmanem[43] yazamaide,[44] Tishtrīm drvō-chashmanem yazamaide, Tishtrīm drvō-chashmanem yazamaide. Tistrīm[45] yazamaide,[46] Tistryenyō[47] yazamaide,[48] Tishtryō[49] raēvāo[50] khvarenanguhāo[51] yazamaide,[52] vanantem[53] stārem[54] mazdadhātem[55] yazamaide,[56] Tishtrīm[57] stārem[58] raēvantem.[59] khvarenanguhantem[60] yazamaide,[61] thwāshem[62] khvadhātem[63] yazamaide,[64] zrvānem[65] akaranem[66] yazamaide,[67] zrvānem[68] dareghō-khvadhātem[69] yazamaide.[70]

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br These words to be recited during Rapithwan Gāh are taken from Yasna Hā 36, para 6, known as "ahyā thwā āthro".

bs These words to be recited during Uzirin Gāh are taken from Yasna Hā 43, Stanza 6.

bt Among the epithets of Meher yazata there occurs "of a thousand ears and ten thousand eyes"; its significance is that his power of hearing is as sharp as or is equal to a thousand ears and his power of vision is as powerful as of ten thousand eyes.

bu *tat* = Sanskrit *tad*, meaning "here, so, in this way".

Vātem[71] spentem[72] hudhāonghem[73] yazamaide,[74] razishtām[75] chishtām[76] Mazdadhātām[77] ashaonīm[78] yazamaide.[79] Daēnām[80] vanguhīm[81] māzdayasnīm[82] yazamaide.[83] Pathām[84] khvāstāitīm[85] yazamaide,[86] zarenumantem[87] sūrem[88] yazamaide,[89] saokantem[90] gairīm[91] mazdadhātem[92] yazamaide[93]

(9) Vīspemcha[94] ashavanem[95] mainyaom[96] yazatem[97] yazamaide,[98] vīspemcha[99] ashavanem[100] gaēthīm[1] yazatem[2] yazamaide,[3] haom[4] urvānem[5] yazamaide,[6] havām[7] fravashīm[8] yazamaide.[9] Jasa[10] me[11] avanghe[12] Mazda.[13] Ashāunām[14] vanguhīsh[15] sūrāo[16] spentāo[17] fravashayō[18] yazamaide.[19] Hvare-khshaētem[20] ameshem[21] raēm[22] aurvat-aspem[23] yazamaide.[24] Ashem Vohū 3.

(8) We praise[44] Tishtrya[42] (yazata) [bv]of sound eyes.[43] We praise[46] (the star) we praise[48] [bw]Tishtrya,[45] [bx] those-belonging-to-Tishtrya.[49] We praise Tishtrya,[50] the radiant (and) glorious.[51] We praise[61] the star[58] [by]Vanant,[53] created by Mazda.[55] We praise[61] the star[58] Tishtrya,[57] the radiant[59] (and) glorious.[60] We praise[64] the Sky[62] that follows its own law.[63]

We praise[67] the Boundless[66] (eternal) Time,[65] the Time[68] appointed-for-the-long-period,[69] the Wind[71] (or Govād yazata),[71] bountiful[72] (and) of good creation.[73] We praise[79] Wisdom,[76] the most upright,[75] righteous,[78] created by Mazda[77] (i.e. Religious education), the good[81] Mazdayasnian[82] Religion,[80] [bz]the chosen[85] (path) amongst other paths,[84] the terrible[87] [ca]weapon,[88] and the Mount[91] Saokant,[90] created by Mazda.[92]

(9) We praise[98] every[94] righteous[95] spiritual[96] yazata;[97] (and) every[99] righteous[100] yazata[2] pertaining to this world.[1] We praise[6] our own[4] [cb]Fravashi[5].

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bv Its meaning can also be "giver of sound eyes".

bw Tishtar is the name of the most brilliant star in the constellation Canis Major in the East. This star is compared to Sirius or Dog Star in English.

bx The meaning of "those related to star Tishtar" is, other stars associated with Tishtar, i.e. all other stars of the same constellation in which Tishtar (Sirius) comes. This constellation is called Canis Major. "Rains produced by Tishtrya" (Darmesteter).

by Vanant is, the central star in the West and the most brilliant. This star Fomalhaut are generally regarded as the same. It is called the opponent of the planet Jupiter.

bz or steadfast, of straight forward morals (khvā+ stāiti).

ca Avesta word *Sura* as compared with Sanskrit *shula* is translated by me as "weapon". According to my view, a reference here is made about the weapon of Meher yazad or Srosh yazad. In its corroboration we get actual Avestan writing from other places. In para 96 of the Meher yasht it is stated that, in order to smite the wicked and the sinful persons, Meher yazata keeps a heavy mace in his hand. Moreover, it is stated in karda 12 of Srosh yasht large and in para 15 of Vendidad 8 fargard 19, that Srosh yazata keeps a powerful weapon in his hands for smiting the skulls of demons. The original meaning of *Zarenumantem* is "wrathful" and I have derived the meaning "terrible, horrible" from it. Avesta word *Zarenu* = (German) *Zorn* = wrath, anger.

cb Fravashi and soul are two quite different things, they are not one and the same as most of our

Come[10] to my[11] help,[12] O (Creator) Hormazd![3] We praise[19] the good,[15] strong,[16] (and) beneficent[17] Fravashis[18] of the righteous (people).[24] We praise the immortal,[21] radiant[22] (and) swift-footed horse,[23] the Sun.[20]

(10) Fravarane mazdayasnō zarathushtrish vīdaēvō ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Hvare-khshaētahe[7] ameshahe[8] raēvahe[9] aurvat-aspahe,[10] khshnaothra[11] yasnāicha[12] vahmāicha[13] khshnaothrāicha[14] frasastayaēcha,[15] yathā ahū vairyō[16] zaotā[17] frā me[18] mrūte,[19] athā ratush ashāt-chit hacha,[20] frā ashava[21] vīdhvāo[22] mraotū.[23]**

(10) For the propitiation[11] (of the Creator Ahura Mazda) (during such and such Gāh), for the worship[12] of the immortal,[8] radiant[9] (and) swift-footed horse,[10] the Sun, for (its) veneration,[13] propitiation[14] and glorification,[15] the officiating-priest[17] (Zaotar)[17] may proclaim[19] unto me[18] excellences of the verse “Yathā Ahū Vairyō”[16] let (the Raspi who is) righteous[21] (and) learned[2] [cc]pronounce[23] (the excellences of the verse) “Athā ratush ashāt-chit hacha”.[20]

(11) [cd]Hvare-khshaētem[1] ameshem[2] raēm[3] aurvat-aspem[4] yazamaide.[5] Āat yat[6] hvare[7]-raokhshni[8] tāpayeiti,[9] āat yat[10] hvare-raocho[11] tāpyeiti,[12] hishtenti[13] mainyavāonghō[14] yazataonghō,[15] satemcha[16] hazangremcha;[17] tat[18] khvarenō[19] hām-bārayeinti,[20] tat[21] khvarenō[22] nipārayeinti,[23] tat[24] khvarenō[25] bakhshenti,[26] zām[27] paiti[28] ahuradhātām,[29] frādhaticha[30] ashahe[31] gaēthāo,[32] frādhaticha[33] ashahe[34] tanuye,[35] frādhaticha[36] hvare[37] yat[38] ameshem[39] raēm[40] aurvat-aspem.[41]

(11) We praise[5] the immortal,[2] radiant[3] (and) swift-footed horse,[4] the Sun.[1] When[6] the [ce]light[8] of the Sun[7] is warmer,[9] when[10] it[11] shines,[12] there stand[13] hundreds[16] and thousands[17] spiritual[14] yazatas.[15] (These yazats) gather together[20] that[18] glory,[19] (and) send it down.[23] (And) distribute[26] (or spread)[26] that[24] glory[25] upon[28] the earth[27] created by Mazda.[29] The immortal[39] radiant[40]

Zoroastrians think. This will be clearly seen from this paragraph as well as from para 149 of Fravartin yasht and from yasna Hās 26 and 55 respectively. Fravashi, i.e. a spiritual element showing the path of goodness and heaven to the soul about Fravashi in the Avesta it is mentioned that the Fravashis of all living beings, of those dead and those that shall be born hereafter, are different and varied. In support thereof see yasna Hā 24, para 5. Moreover, another meaning of “Fravashi”, (similar to English Prototype), is also “Original specimen, original form, original root” of anything, e.g. the Fravashi of trees and plants is its root, seed. There is a spiritual element in the body of man which is responsible in the world beyond, for good or bad deeds done by him in this world; its name is “soul”. The soul attains heaven or hell in accordance with the deeds done by it in the world, see my translation of Vendidad, fargard 19, paras 27-32.

cc For its explanation, see Srosh Bāz, page 16.

cd The portion from here up to the word, “Yasnemcha” is taken from the Khorshed Yasht. It is noticed that this entire Yasht and various paragraphs of Yasna, as mentioned above, are incorporated in the Khorshed Nyāyesh.

ce Taking hvare-raokhshni as a compound, if the reading according to Geldner, “hvare raokhshne” is taken, it means, “When the Sun warms with its light”.

(and) swift-footed horse, (Sun) increases.[30]

(What does it increase or make prosperous ?) It increases[33] the world[32] of righteousness,[31] the [cf]creation[35] of righteousness.[34]

Explanation: In order to reach the earth the light of the Sun and the Moon it is necessary to have air and "ether". Without air and ether the light of the Sun and Moon cannot fall on this earth. Mithra, i.e. Meher, means the light; "Ram Khvāstar" is equivalent to "ether" and "Vayu uparō-kairyō" is the wind, air between the sky and the earth. Like the close relationship of light, air and ether, we find in the Avesta, allegorically, yazatas; it is the Khshnuman or propitiatory formula of Mithra, i.e. Meher yazad. "Rām Khvāstar" is associated with Meher yazad. Moreover, there occurs, "Rām Khvāstar" in the "Khshnuman" of Mino Rām. Besides, in the Khshnuman of Mino Rām there occurs "Vayu uparo-kairya" along with "Rām Khvāstar". As per this allegory "Rām Khvāstar" and "Vayu uparō-kairya" and other yazatas stand to help the light of the Sun and the Moon to reach the earth. Without the help of these angels, natural light cannot fall upon the earth.

(12) Āat yat[1] hvare[2] uzukhshyeiti,[3] bvat[4] zām[5] Ahuradhātām[6] yaozdāthrem,[7] āpem[8] tachintām[9] yaodāthrem,[10] āpem[11] khānyām[12] yaozdāthrem,[13] āpem[14] zrayanām[15] yaozdāthrem,[16] āpem[17] armaēshtām[18] yaozdāthrem,[19] bvat[20] dāma ashava[22] yaozdāthrem,[23] yāo[14] henti[25] spentahe mainyēush.[26]

When[1] the Sun[2] rises[3] it becomes[4] the means of purifying[7] the earth[5] created by Ahura-Mazda,[6] (it becomes) the means of purifying[10] flowing[9] waters,[8] spring[12]-waters,[11] waters[14] of the seas,[15] stagnant[18] waters[17] (and), it becomes[20] the means of purifying[23] the righteous[22] creation,[21] which[24] is[25] of the Holy Spirit.[26]

(13) Yedhi[1] zī[2] hvare[3] nōit[4] uz-ukhshyeiti,[5] adha[6] daēva[7] vīspāo[8] merenchinti[9] yāo[10] henti,[11] haptō-karshvōhva[12] nava[13] chish[14] mainyava[15] yazata[16] anghava[17] astvaiti[18] paiti-drām[19] nōit[20] paitishtām[21] vidhenti.[22]

For[1] if[2] the Sun[3] were not[4] to rise[5] the demons[7] here[6] would kill[9] (or [cg]destroy[9]) all[8] (things and lives) that[10] are[11] in the seven [ch]regions.[12] Then

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cf In the original Avesta this word is found as dative singular (tongue), its original meaning is the body. Darmesteter translates, "germs".

cg All living things of this world enjoy their existence from the light of the Sun. Without it man, animal, bird, tree, etc., cannot subsist. Here the meaning of the word, "daevas", as mentioned in the notes is "Srosh Bāz", pp. 15-16, should be understood as "foul air, miasma, producing plague, means of disturbing prosperity".

ch According to Avestan writing, the entire Universe is divided into seven regions which are called "Keshvar". Their names are:-(l) Arezahi (to the West), (2) Savahi (to the East), (3) fradadafshu (to the South-West), (4) vidadafshu, (to the south-east), (5) Vouru-bareshti (to the North-West), (6) Vouru-Jareshti (to the North-East), (7) Khvaniratha (in the centre of the above-mentioned six regions). Moreover, this last region called "Khvaniratha", is stated to be the largest and most splendid of all other regions. Even at present we call the entire universe as,

any[14] spiritual[15] yazatas[16] even would not find [ci]support in this material world.

(14) Yō[1] yazaite[2] hvare[3] yat[4] ameshem[5] raēm[6] aurvat-aspem,[7] paitishtātēe[8] temanghām,[9] paitishtātēe[10] temaschithranām[11] daēvanām,[12] paitishtātēe[13] tāyunāmcha[14] hazasnāmcha,[15] paitishtātēe[16] yātunamcha[17] pairikanāmcha,[18] paitishtātēe[19] ithyejanghō[20] marshaonahe,[21] yazaite.[22] Ahurem Mazdām,[23] yazaite[24] Ameshe Spente,[25] yazaite[28] haom[27] [cj]urvānem,[28] khshnāvayeiti[29] vīspe[30] mainyavacha[31] yazata[32] gaēthyācha,[33] yō[34] yazaite[35] hvare[36] yat[37] ameshem[38] raēm[39] aurvat-aspem.[40]

Whosoever[1] worships[2] (or praises[2]) the Sun[3] that[4] is immortal,[5] radiant,[6] swift-footed horse,[7] in order to withstand[8] darkness,[9] the demons,[12] the brood of darkness,[11] the thieves[14] and robbers,[15] the wizards[17] and witches[18] (and) the deadly[21] destruction,[20] he (as it were) worships[22] Ahura Mazda,[23] he worships[24] the Holy Immortals,[25] he worships[26] his own[27] soul.[28] He who[34] worships[35] the Sun,[36] propitiates[29] all[30] heavenly[31] and earthly[33] yazatas.[32]

(15) Yazāi[1] mithrem[2] vouru-gaoyaoitīm[3] hazanghra-gaoshem,[4] baēvare-chashmanem,[5] yazāi[6] vazrem[7] hunivikhtem,[8] kameredhe[9] paiti[10] daēvanām,[11] mithrahe[12] vouru-gaoyaoitōish,[13] yazāi[14] hakhedhremcha,[15] yat[16] asti[17] hakhedhranām[18] vahishtem,[19] antare[20] māonghemcha[21] hvarecha.[23]

I praise[1] Meher yazata,[2] the lord of wide pastures,[3] of a thousand ears[4] (and) of ten thousand eyes,[5] I praise[6] the [ck]mace[7] of Mithra,[12] the lord of wide pastures, [13] [cl]sufficiently made ponderous[8], weighty (for smiting) against[10] the skull[9] of the Demons.[11]

I praise[14] the best[19] friendship[15] of friendships[18] which[16] is[17] between[18] the Moon[21] and the Sun.[22]

(16) Ahe[1] raya[2] khvarenanghacha,[3] tem[4] yazāi[5] surunvata[6] yasna,[7] hvare-khshaētem[8] ameshem[9] raēm[10] aurvat-aspem.[11] zaothrābyō[12] hvare-khshaētem[13] ameshem[14] raēm[15] aurvat-aspem[16] yazamaide.[17]

On account of his[1] radiance[2] and glory[3] I worship[5] that[4] immortal,[9]

"Hafte Keshvar Zamin".

ci or the power of repelling (the daevas) (Sanskrit pratishthā). Darmesteter translates the word by, "cannot withstand the daevas and oppose them."

cj Dr. Geldner from here up to "urvānem" takes as a poem of three lines, each line begins with "yazaite".

ck If the meaning of Meher is taken as light, origin of light, body of light, as stated previously the significance of "the ponderous mace of Meher yazata for smiting the skulls of Demons" is to be understood figuratively as sharp rays of the Sun for destroying disease and plague-producing foul air. The meaning of Daeva in this place, as explained in the notes on pages 15-16 can be taken as "foul air". Whatever foul air is accumulated owing to the absence of the Sun during the whole night, is destroyed by its brilliant light after the sunrise.

cl root vij = to weigh. "Well-struck down" (Prof. Darmesteter), well-aimed (Prof. Harlez), well-utilized (Dr. Spiegel).

radiant[10] (and) swift-footed horse[11] Sun[8] with the [cm]audible[6] (or famous[6]) yasna.[7] We worship[17] the immortal,[14] radiant[15] (and) swift-footed horse,[16] Sun,[13] with [cn]libations.[12]

Haomayō[18] gava[19] baresmana,[20] hizvō-danghangha,[12] mānthracha,[22] vachacha[23] shyaothnacha[24] zaothrābyascha[25] arshukhdhaēibyascha[26] vāghzibyō.[27]

(We who are) the performers of Haoma-ceremony[1] (or the acknowledgers of the Haoma-ceremony[1]), ([co]worship the Sun) with milk,[2] Baresman,[3] skill of tongue,[4] with the Holy Spell,[5] and with (good) word,[6] (good) deed,[7] oblations[8] (offerings) and rightly spoken[9] words.[10]

Explanation: (From the writings of the Avesta we have seen that the ceremonies of Haoma and Baresman, which are current at present in our holy Religion, were from the very ancient times, even prior to the advent of Zarathushtra. In the yasna Hā 9 (Havanim) it is stated that Vivanghāne, the father of King Jamshid; Āthawyan, the father of Faredoon; Asrat, the father of Keresasp, and Pourushaspa, the father of the Prophet Zarathushtra, performed the Haoma ceremony. Haoma twigs (Sanskrit Soma) are the twigs of a plant. These twigs are brought from Iran where they grow in large quantities. As a rule, fresh and green Haoma twigs should be used in the ceremonial act so that while pounding in the mortar (Hāvanim) juice will come out. These Haoma twigs should be regarded as strength giving and healthy medicine like several tonics used at present. We get the description of its excellence from Yasna Hā 9 and 10. In ancient times, prior to the advent of Zarathushtra, there existed a prophet by name Haoma, the discoverer of the method of extracting the Haoma-juice by pounding the Haoma twigs and of the introduction of the Haoma cult.

Like Haoma, the baresman, too, are the twigs of a certain kind of tree. This tree grows in Iran. Each twig is known as "Tāy". Nowadays, brass or silver wires are used in place of the original baresman twigs in our ceremonies. The number of these wires is not always used uniformly, but it varies according to the ceremony to be performed. It is not positively known who founded the baresman ceremony, but its ceremony, too, like the cult of Haoma is most ancient and this is ascertained from the Rām Yasht. In the

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cm "Traditional" (Prof. Darmesteter)

cn Dr. Geldner takes the word "Zaothrābyō (with libations) occurring in the para of "Ahe raya khvarenanghacha" of every Nyāyesh and every yasht with the preceding word "Yazāi" (I worship).

co The above verb, "yazamaide" should be taken here again. "Haomayō" is first person plural of the word "haomi" (the performer of Haoma Ceremony). If the words "haoma yo" are taken separately they can be translated as: (We worship the Sun) with Haoma which is with milk (and) barsam (and that Haoma) which is with the thought, word and deed, with the skill of the tongue, and (with that Haoma which is prepared) with rightly spoken words[9] for the ceremonial oblation.[8]

second "kardāh" of this yasht it is stated that King Hoshang of the Pishdadian Dynasty worshipped Mino Rām yazata by means of Baresman on the Mount Alborz. In the first "kardāh" of Srosh Yasht Vadi (Large) it is stated that Srosh yazata was the first to worship the Creator, Ahura Mazda, by means of Baresman.

With some special process and by reciting certain sacred verses of the Avesta, in the yazishn Gāh (Gāh = place), the priest (yaozdāthregar) draws milk from the she-goat in the purified goblet which is called "Jivām".

[cp]Yenghe[12] hātām[13] āat[14] yesne[15] paiti[16] vanghō[17] Mazdāo Ahurō[18] vaēthā [19]ashāt[20] hachā,[21] Yāonghāmchā tānschā tāoschā[24] yazamaide.[25]

Among the living beings[13] whoever[12] (is) better[17] in acts of worship,[15-16] of which[12] Ahura Mazda[18] (Himself) is aware,[19] on account[21] of His holiness[20], all such[22] men[23] and women[24] we revere.[25]

(To pray in bāz, i.e. murmur) **[cq]Hormazd[1] Khodāe,[2] awazūnie[3] mardum[4] mardum[5] sardagān,[6] hamā[7] sardagān,[8] hambāyaste[9] vehān,[9] oem[10] behedīn[11] māzdayasnān[12] āgāhī[13] āstavānī[14] nekī[15] rasānad[16] aedūn[17] bād[18]** (To recite aloud:) **Yathā Ahū Vairyō 2.**

O Lord[2] (of the entire world) Hormazd[1] (the Creator)! and the Increaser[3] of man[4] and mankind[5-6] (and of the creation) of all[7] (other) species[8]! O! Bountiful (Lord) of all the faithful of the good Religion![9] May I[10] the faithful[11] amongst the Mazda-worshippers[12] (gain) the knowledge[13] (of the Religion) and may I become steadfast on the Religion[14] and may goodness[15] reach[16] (me)! May it be so! (i.e. may the blessings which I ask be fulfilled!)

(17) Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] āfrīnami,[5] hvare-khshaētahe[6] ameshahe[7] raēvahe[8] aurvat-aspahe.[9] Ashem Vohū 3.

[cr]I praise[5] the worship,[1] glorification,[2] skill[3] (or efficaciousness)[3] and strength[4] of the immortal,[7] radiant[8] and swift-footed horse,[9] Sun.[6]

(17) Ahurānīsh[1] ahurahe[2] vahishtābyō[3] zaothrābyō sraēshtābyō[5] zaothrābyō,[6] dahmō-pairi-angharshtābyō[7] zaothrābyō.[8] Ashem Vohū 1. Ahmāi[9] raēshcha[10] khvarenascha,[11] ahmāi[12] tanvō[13] dravatātem,[14] ahmāi[15] tanvō[16] vazdvare,[17] ahmāi[18] tanvō[19] verethrem,[20] ahmāi[21] ishtīm[22]

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cp For the explanation of Yenghe Hātām, see note p. 1.

cq This entire portion to be murmured is in Pazend. The reason being it is the Pazend language, which is different from that of the Avesta. Therefore it cannot be prayed aloud. This is so done as, recitation of a certain portion of the Avesta is left out after reciting the Pazend portion. Whatever Pazend passages that occur before the Avestan text or at its end are not to be recited in murmur but are recited aloud.

cr The same, "Khshnuman" (or propitatory formula) which occurs in the Khshnuman "Fravarāne Mazadayasno" in every Nyāyesh and every yasht also occurs in the Khshnuman "Yasnemcha". After giving the translation of "Yasnemcha" here I have not thought it essential to translate it again anywhere.

pourushkhvāthrām,[23] ahmāi[24] āsnāmchit[25] frazantīm,[26] ahmāi[27] dareghām[28] dareghō-jītīm,[29] ahmāi[30] vahishtem ahūm[31] ashaonām,[32] raochanghem[33] vīspō-khvāthrem.[34] Atha[35] jamyāt[36] yatha[37] āfrīnāmi,[38] Ashem Vohū 1.

[cs]Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

(18) (Whoever worships thee, the immortal, radiant and swift-footed horse, the Sun) of Ahura Mazda and pertaining to Ahura[1] Mazda with best[3] [ct]oblations,[4] with excellent[5] oblations,[6] (and) with oblations[8] filtered by the pious people,[7] (do, thou, O! Khorshed yazata! grant) radiance[10] and glory[11] unto that man[9]; do thou grant him[12] soundness[14] of the body[13] (i.e. health), happiness,[17] victory[20] of the body,[19] wealth[20], full of happiness,[23] progeny,[26] naturally intelligent,[25] do thou grant him,[27] long life;[29] (and do thou grant) him[30] the bright[33] (and) happy heaven[31] of the righteous.[32] May it be[36] so[35] as[37] I pray[38] (i.e. may all the blessings be fulfilled).

Explanation: Both these passages "Ahurānish" and "Ahmāi Raēshcha", are quoted here from yasna Hā 68, sections 10-11. In the same Hā or chapter some description about water is given, in which prior to "Ahurānish" the following appropriate words have come; "Yō vō āpō vanguhīsh yazāite ahurānish ahurahe" etc. … "ahmāi raeshcha khvarenascha ... dāyata" i.e. (the consecrator speaks of water.)! "Whosoever worships water, O! Ahura Mazda, and those pertaining to Ahura Mazda, with the most excellent oblations (do grant radiance and glory) to him (O! Holy Waters of Ahura Mazda!), etc.

[cu]Roz nek nām, roz pāk nām, roz mubārak (falān)[1] māhe mubārak (falān),[2] gāhe (falān),[3] namāz[4] dādāre[5] gehān[6] [cv]dāmān.[7] Kshnaothra Ahurahe Mazdāo, tarōidite anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem ; Ashem Vohū 1.

Homage be unto the Creator of (the entire) universe on the day (N or M) of good and holy auspicious name, in the month (N or M) of the auspicious name, of the period (N or M) of the day!

Gorje[1] khoreh[2] awazāyād[3] khorshed[4] amarg[5] rayōmand[6] aurvad-asp,[7] be-rasād[8] amāvand[9] pirozgar[10] amāvandīh[11] pirozgarī.[12] Dād[13] dīn[14] beh[15] Māzdayasnān[16] āgāhī[17] ravāi[18] goāfrangānī[19] bād[20] hafte keshvar zamīn[21] aedūn[22] bād.[23] Man[24] āno[25] āwāyad[26] shudan, man āno āwāyad shudan, man āno āwāyad Shudan. Ashaone Ashem Vohū 1.

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cs As regards Avestan text and translation of this para, see above.

ct "Zor" - libation, i.e. a thing that is offered in sacred religious ceremony; milk, water, food, dry fruits, etc., consecrated ceremonially.

cu In every Nyāyesh and yasht, the portion from "Roz Nek Nām" up to "gehan dāmān" and the entire para of "Gorge khoreh awazāyād" and "Dādāre gehān dine Māzdayasni dāde Zarthusti" and the final sentence at the end are in Pazend.

cv As regards its translation and explanation, see pp. 7-9.

May[3] the lustre[1] and glory[2] of the immortal,[5] radiant,[6] swift-footed horse[7]-sun[4]-increase![3] May (that) courageous[6] (and) victorious[10] [cw](Khorshed yazata) come[8] (to my help) for courage[11] and victory[12]! May there be[20] justice[13] of the good[15] Mazda-worshipping[16] Religion,[14] (its) knowledge,[17] promulgation[18] and fame[19] (or glory[19]) in the seven regions of the earth![21] May it be[23] so![22] I[24] ought to go[26] there.[25] (To be recited facing the South)

Dādāre[1] gehān[2] dīne Māzdayasnī dāde Zarthushtī Nemase-te ashāum sēvishte Aredvi Sūra Anāhite Ashaone Ashem Vohū 1. Nemō urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

The Mazdayasnian[4] religion[3] (and) the law[5] (proclaimed) by the Prophet Zarathushtra (has been received from Ahura Mazda), the Creator[1] of the world[2]. Homage (be) unto thee, O righteous[8] most profitable[9] and undefiled "Ardevi Sura[10]! Homage[12] (be) (unto thee) O good[14], righteous[16], Tree[13] created by the (Creator) Ahura Mazda[15]!

Hvare-khshaētem[1] ameshem[2] raēm[3] aurvat-aspem[4] yazamaide[5]. Ashem Vohū 1. Khorshed amarg rayōmand aurvad-asp be-rasād. Ashem Vohū 1.

We praise[21] the immortal[18], radiant[19] (and) swift-footed-horse[20], Sun[17]. May the immortal[23], radiant[24] and swift-footed horse[22], Khorshed (yazata) come (to my help).

MEHER NYĀYESH

[cx](It is enjoined in the Persian Rivayet to recite this Nyāyesh everyday during the day-time in the three Gahs: Havan, Rapithwan, and Uzirin).

Pa nāme[1] yazdān[2] Hormazd[3] Khodāe[4] awazūnī[5] gorje[6] khoreh[7] awazāyād;[8] Meher[9] farāgayaod[10] dāvare rāst[11] be-rasād.[12] Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukta duzhvarshta. Mem pa getī manīd; oem goft, oem kard, oem jast. oem būn būd ested ; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.

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cw Whatever "Khshnuman" that occurs in the introduction of each Nyāyesh and yasht also occurs in the portion of "Gorje Khoreh" with the same khshnuman. After giving the translation of the portion, there is no need of giving again in every Nyāyesh and yasht.

cx There are various meanings of the word Meher, who is called in Avesta "Mithra" light, origin of light, the harbinger of the Sun, twilight; a contract, promise, an agreement, truth, justice, friendship, love; the yazata presiding over light and truthfulness; the yazata helping the just and virtuous persons and punishing the liar and wicked persons; the judge at the Chinvat Bridge of the souls of the dead. We have the full details about the functions of Meher Yazata and his praise from the Meher Yasht. In former times the worship of Meher yazata was spread more than that of the other yazatas. Some hint about it is seen from the later portion of Meher Nyāyesh and Meher Yasht. For further details, see a booklet in English on "A Lecture on Mithraic Worship", by Sheth Kharshedji Rustomji Kama.

(I begin to recite this) with[1] (the help of) the name[1] of the Almighty[2] Hormazd,[3] Lord[4] (of the entire world) and the Increaser.[5] May His grandeur[6] and glory[7] increase![8] May Meher yazata,[9] the Lord of wide pastures,[10] the [cy]just Judge[11] come[12] (to my help)!

(1) (To recite with a bow) **Nemase-te Ahura Mazda, nemase-te Ahura Mazda, nemase-te Ahura Mazda, thrishchit parō anyāish dāmān. Nemō vē Ameshā Spentā vīspe hvare-hazaoshāo. Aētat jahāt Ahurem Mazdām, aētat Ameshe Spente, aētat ashaonām fravashīsh, aētat vayām dareghō-khvadhātem.**

(2) Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem [cz]Ashem Vohū 1.

(3) Ferastuye humatōibyaschā hūkhtōibyaschā hvarshtōibyascha, mānthwōibyaschā vakhedhwoibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daithe vīspā dushmatācha duzhūkhtācha duzhvarshtāchā.

(4) Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothanā, ferā anghuyā ferā tanvaschit khvakhyāo ushtanem. Staomi Ashem. Ashem Vohū 1.

(5) (To recite bowing the head) **Nemō Ahurāi Mazdāi, nemō Ahurāi mazdāi, nemō Ahurāi Mazdāi; nemō Ameshaēibyō Spentaēibyō, Nemō mithrāi vouru-gaoyaotēe, nemō hvare-khshaētāi aurvat-aspāi, nemō ābyō dōithrābyō, yāo Ahurahe Mazdāo, nemō gēush, nemō gayehe, nemō Zarathushtrahe Spitāmahe ashaonō fravashēe nemem vīspayāo ashaonō stōish, haithyāicha, bavānithyāicha būshyānithyāicha.**

(If the Gāh is Havan, recite three times as under):

Vohū ukhshyā mananghā khshathra ashāchā ushtā tanūm (to be recited three times). **Ashem Vohū 3.**

(If the Gāh is Rapithwan or Second Havan, recite three times as under):

Imā raochāo barezishtem Barezemanām. Ashem Vohū 3.

(If the Gāh is Uzirin, recite three times as under):

Yahmī Spentā thwā mainyū urvaēse jasō (to be recited)**. Ashem Vohū 3.**

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cy Meher yazata is called the just Judge. Its reason is that after the passing away of a person he proceeds towards the Chinvat Bridge on the fourth day at dawn, where Meher Yazata, Srosh Yazata and Rashne Yazata, after weighing all the actions committed by him in this world, assign him the proper place (Heaven, purgatory or hell).

cz For its translations, see Khorshed Nyāyesh above.

(6) [da]Mithrem vouru-gaoyaoitīm yazamaide, arshvachanghem, vyākhanem hazanghragaoshem, hutāshtem, baēvare-chashmanem, berezantem, perethu-vaēdhayanem sūrem, akhvafnem, jaghāurvāoghem. (7) Mithrem vīspanām dakhyunām danghu-paitīm yazamaide, yim fradathat Ahurō Mazdāo khvarenanguhastemem mainyavanām yazatanām. Tat nō jamyāt avanghe Mithra Ahura berezanta. Hvare-khshaētem ameshem raēm aurvat aspem yazamaide. (8) Tishtrīm drvō-chashmanem yazamaide, Trishtrīm drvō-chashmanem yazamaide, Tishtrīm drvō-chashmanem yazamaide, Tishtrīm yazamaide, Tishtryenyō yazamaide, Trishtryō raē vāo khvarenanghuhāo yazamaide, vanantem stārem mazdadhātem yazamaide, tishtrīm stārem raēvantem khvarenanghuhantem yazamaide, thwāshem khvadhātem yazamaide, zrvānem akaranem yazamaide, zrvānem dareghō-khvadhātem yazamaide, vātem spentem hudhāonghem yazamaide, razishtām chistām mazdadhātam ashaonīm yazamaide, daēnām vanghuhīm māzdayasnīm yazamaide, pathām khvāstāitim yazamaide, zarenumantem sūrem yazamaide, saokantem gairīm mazdadhātem yazamaide.

(9) Vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gaēthīm yazatem yazamaide, haom urvānem yazamaide havām fravashīm yazamaide. Jasa me avanghe Mazda. Ashāunām vanghuhīsh sūrāo spentāo fravashayō yazamaide[db]. Mithrem vouru-gaoyaoitīm yazamaide. Ashem Vohū 3.

(10) Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Mithrahe vouru-gaoyaoitōish hazanghra-gaoshahe baēvare-chashmanō, aokhtō-nāmanō yazatahe, rāmnascha khvāstrahe [dc]khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.**

(11) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhnem, hazanghra-gaoshem, hutāshtem, baēvare-chashmanem, berezantem, perethu-vaēdhayanem, sūrem, akhvafnem, [dd]jaghāurvāonghem.

Mithrem[14] aiwi-dakhyūm[15] yazamaide,[16] mithrem[17] antare-dakhyūm[18] yazamaide;[19] mithrem[20] ā-dakhyūm[21] yazamaide,[22] mithrem[23] upairi-dakhyūm[24] yazamaide,[25] mithrem[26] adhairi-dakhyūm[27]

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da For its translation, see Khorshed Nyāyesh, above.

db For the translation of paragraphs 6-9, see Khorshed Nyāyesh, above.

dc i.e. for the worship, etc. of Meher Yazata of wide pastures, thousand ears, and ten thousand eyes, of the spoken name and of Rām Khvāstar (see Khorshed Nyāyesh, above).

dd For its translation, see Khorshed Nyāyesh, page 30.

yazamaide[28] mithrem[29] pairi-dakhyūm[30] yazamaide;[31] mithrem[32] aipi-dakhyūm[33] yazamaide.[34] (12) Mithra[35] Ahura[36] berezanta[37] aithyejangha[38] ashavana[39] yazamaide[40], strēushcha[41] māonghemcha[42] hvarecha,[43] urvarāhu[44] paiti[45] baresman yāhu,[46] mithrem[47] vīspanām[48] dakhyunām[49] danghu paitīm[50] [de]yazamaide.[51]

(13) Ahe[52] raya[53] khvaranenghacha[54] tem[55] yazāi[56] surunvata[57] yasna[58] mithrem[59] vouru-gaoyaotīm.[60] zaothrābyo[61] mithrem[62] vouru-gaoyaoitīm[63] yazamaide,[64] rāma-shayanem[65] hushayanem[66] airyābyō[67] danghubyō.[68]

(11) We worship[16] Meher yazata[14] of advanced countries;[15] we worship[19] Meher yazata[17] of countries in the interior,[18] pertaining to the neighbouring country[21] (or pertaining to this country[21]); we worship[25] Meher yazata[23] pertaining to upper country,[24] and the lower or nether country.[27] We worship[31] Meher yazata[29] pertaining to the country round about,[30] and also the country in the rear.[33] (12) We praise[40] Meher yazata[35] (and) Ahura[36] (i.e. Ahura Mazda) (who are) the exalted,[37] imperishable[38] and righteous.[39] We praise[51] the stars,[41] the Moon[42] and the Sun[43] and the lord[50] of all[48] countries,[49] Meher yazata.[47] This we worship in front[45] [df]of the trees[44] pertaining to the Baresma.[46] (13) On account of his[52] splendour[53] and glory[54] I worship[56] that[55] Meher Yazata[59] of wide pastures[60] with the audible[57] (or famous) yasna.[58] We worship[64] Meher yazata[62] of wide pastures,[63] [dg]happy[65] and good dwelling[66] for the Iranian[67] countries,[68] with libations.[61]

(14) Ācha nō[1] jamyāt[2] avanghe,[3] ācha nō[4] jamyāt[5] ravanghe,[6] ācha nō[7] jamyāt[8] rafnanghe,[9] ācha nō[10] jamyāt[11] marzdikāi,[12] ācha nō[13] jamyāt[14] baēshazāi,[15] ācha nō[16] jamyāt[17] verethraghnāi[18] ācha nō[19] jamyāt[20] havanghāi,[21] ācha nō[22] jamyāt[23] [dh]ashavastāi,[24] ughrō,[25] aiwithūrō,[26] yasnyō[27] vahmyō,[28] an-aiwi-drukhtō[29] vīspemāi[30] anguhe[31] astvaite,[32] mithrō[33] yō[34] vouru[35]-gaoyaoitish;[36]

(15) Tem[37] amavantem[38] yazatem[39] sūrem[40] dāmōhu[41] sevishtem[42] mithrem[43] yazāi[44] zaothrābyō;[45] tem[46] pairi-jasāi[47] vantacha[48] nemanghacha;[49] tem[50] yazāi[51] surunvata[52] yasna[53] mithrem[54] vouru-gaoyaoitīm;[55] zaothrābyō[56] mithrem[57] vouru-gaoyaoitīm[58] yazamaide.[59]

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de The portion from "Mithremaiwi-dakhyum yazamaide" up to here occurs in Meher yasht, paras 144-145.

df i.e. where the trees of Baresma grow. Its significance is that we revere Meher yazata whose authority and chieftainship is predominant in this, (i.e. Iran) and other surrounding countries. If the meaning of Meher as stated in the beginning of this Nyāyesh be taken as "light", the significance of this para would be: "We praise the light of the Sun which is pervading in all the countries".

dg Or of a happy dwelling or a good dwelling to the Iranian countries.

dh Dr. Geldner takes from the beginning of para 14 up to the world, "Ashavastāi" as a poem of eight lines; each line begins with "Ācha nō".

(14) And may[2] Meher yazata[33] who[34] (is) the lord of wide pastures,[36] the mighty,[25] triumphant,[26] worthy of worship,[27] adoration,[28] the undeceived one[29] in the entire[30] material[32] world,[31] come[2] to our[1] help![3] May he [di]come[5] for our[4] affluence![6] And may he come[8] for our[7] joy![9] May he come[11] for our[10] mercy[12] and health![15] May he come[17] for our[16] victory![18] And may he come[20] for the prosperity[21] of our[19] [dj]family![21] It would be better if he comes[22] for our[22] [dk]sanctification![24] (15) I worship[44] with oblations[45] that[37] powerful[38] (and) strong[40] Meher[43] yazata[39] (who is) most beneficent[42] amongst (all the) creatures.[41] Him[46] will I approach[47] with love[48] and homage.[49] I worship[51] Meher yazata[54] of wide pastures[55] with the celebrated[52] (or famous[52]) yasna.[53] We worship[59] Meher yazata of wide pastures[58] with libations.[59]

[dl]Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hacha, yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz-low tone) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** [dm](To recite aloud). **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Mithrahe Vouru-gaoyaōitōish hazangra-gaoshahe, baēvare-chashmanō, aokhtō-nāmanō yazatahe, Rāmnascha khvāstrahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

[dn]Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān, Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Meher farāgayod dāvare rāst be-rasāad amāvand pirozgar amāvandīh pirozgarī Dād dīn beh māzdayasnān, āgāhī ravāi goāfrangānī bād hafte kashvar zamīn, āedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, Man āno āwāyad shudan.

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di May he come for wiping out (our sins) (Prof. Harlez).

dj For the peace of our conscience (Professor Darmesteter).

dk i.e. for rendering us pure.

dl The portion from "Ahe raya khvarenanghacha" up to "Airyābyō danghubyō" in para 13 occurs in Meher yasht, paras 4-6.

dm For the translation of this passage, see Khorshed Nyāyesh, above.

dn For the translation of this section, see Khorshed Nyāyesh, above.

Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Māzdayasni dāde Zarthushtī. Nemase te ashāum sēvishte Aredvi Sūra anāhite.[do] Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1. Mithrem vouru-gaoyaoitim yazamaide. Ashem Vohū 1. Meher farāgayod dāvare rāst be-rasād. Ashem Vohū 1.

VĪSPA HUMATA

[dp]Vīspa[1] humata,[2] vīspa hūkhta,[4] vīspa hvarshta,[6] baodhō-varshta ;[7] vīspa[8] dushmata,[9] vīspa duzhūkhta,[11] vīspa[12] duzhvarshta,[13] nōit[14] baodhō-varshta.[15] Vīspa[16] humata,[17] vīspa[18] hūkhta,[19] vīspa[20] hvarshta[21] vahishtem anghuim[22] ashaēta.[23] Vīspa[24] dushmata,[25] vīspa[26] dūzhukhta,[27] vīspa[28] duzhvarshta,[29] achishtem anghuim[30] ashaēta.[31] Vīspanāmcha[32] humatanām[33] hūkhtanām[34] hvarshtanām[35] vahishta anghui;[36] āat[37] hacha[38] chithrem[39]ashaone.[40] Ashem Vohū 1. (To recite three times).

All[1] good thoughts,[2] good words[4] (and) good deeds,[6] (are) produced with (good) intelligence.[7] All[8] evil thoughts,[9] evil words[11] (and) evil deeds[13] (are) not[14] [dq]produced with good intelligence.[15] All[16] good thoughts,[17] good words[19] (and) good deeds[21] lead[23] (the doer) to heaven.[22] All[23] evil thoughts,[24] evil words[26] (and) evil deeds[28] [dr]lead[31] (him) to hell.[30] (The result) of all[32] good thoughts[33] goods words[34] (and) good deeds[355] (is) heaven.[36] Thus[37] (it is) manifest[39] to the righteous (person).[40]

Explanation: (The purport is that virtuous and benevolent deeds are orginated by men of good intelligence, but a man of wicked intelligence performs wicked deeds. The end of a good, virtuous and religious man is good. To such a person, during his own life-time as well as at the time of death, there arises a great satisfaction that he spent his life in causing prosperity to the world, in doing good to his own companions and, in rendering help to the poor and needy persons. On the other hand, he who commits sinful, immoral deeds suffers the punsihment of hell, (see my *Yasht Bā Maeni*, fargard II and III of Hadokht Nask).

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do For the translation of this section, see Khorshed Nyāyesh, above.

dp Although this prayer is recited only during the Havan Gāh, there is no objection if it is recited in any other Gahs.

dq Original meaning is, “done with knowledge or intelligence” root ash= ar = Sanskrit aj = to lead; or alternatively: good deeds obtain heaven (root Sanskrit ash = to obtain, to get).

dr Never abstain ye from three best things which are well-considered thought, well-spoken word and well-done deed, (i.e. ye acquire them). Abstain ye from three worst things (which are) evil-thoughts, evil-words and evil-deeds)i.e. do not acquire them). (See Vendidad fargard 18, paras 17 and 25).

DOĀ NĀM SETĀYESHNE

[ds]Khshnaothra[1] Ahurahe Mazdāo.[2] Ashem Vohū 1.

Ba nāme[3] yazade[4] bakhshāyendehe[5] bakhshāyeshgare[6] meherbān.[7] Nām setāeshne[8] Ahura Mazda,[9] hamābūd[10] hamāhast[11] o hamābed.[12] Nāme[13] yazade[14] Spenā-Mīnō[15] andarach[16] mīnoān[17] mīnō.[18] Azash[19] khudash[20] yak nām[21] Ahuramazdach.[22] Khodāe[23] mehest,[24] o tavānā[25] o dānā[26] o dādār,[27] o parvartār[28] o pānā[29] o khvāvar,[30] o kerfehgar[31] o avakshīdār[32] avīzeh[33] veh dādastānī[34] hamā-zōr.[35]

(May there be) gratification[1] of (the creator) Hormazd![2] (I begin this prayer) in the name[3] of God[4] (Who is) bestower of good things,[5] forgiver of sins[6]and merciful[7] (I sing) and praise His name[8], Hormazd[9] (Ahura Mazda), (who) always was[10], is[11] (and) will be.[12] (Whose) name[13] (is) God,[14] the Beneficent Spirit;[15] (and) who (is) the Spirit[18] amongst[16] the Spiritual ones[17]. His[19] Own[20] one (special) name[21] (is) Hormazd[22]. That Lord[23] (is) the greatest[24], powerful[25], wise[26], creator[27], nourisher[28], protector[29], care-taker[30], virtuous[31], forgiver of sins[32], dispenser of justice[34] and all powerful[35].

Sepās[1] oe buzorg[2] hastīān,[3] ke[4] āfrīd[5] [dt]avanīd,[6] o pa khesh[7] angāmbatī[8] zor[9] dānāi,[10] avartar[11] shash[12] ameshāspandān,[13] avad[14] vesh[15] yazdān,[16] [du]roshan[17] behesht[18] garothmān,[19] o gerd āsmān,[20] o khur[21] tāvā[22] o māh[23] bāmī,[24] o satare[25] vash-tokhm,[26] o bād,[27] o andarvāe,[28] o āv,[29] o ātash,[30] o zamīn[31] o orvar,[32] o gospand[33] o ayokhshast,[34] [dv]o mardum.[35]

(I offer) thanks[1] to that Exalted (Lord)[2] (amongst the existing ones[3]) who[4] is the Creator[5] (of the entire creation) (and) is the designer of its end;[6](and) who[4] with his own self-hood,[8] strength[9] and wisdom[10] created[5] most sublime[11] six[12] Ameshāspand,[13] many[15] exalted[14] yazatas,[16] the bright[17] Heaven,[18] Garothman,[19] the revolution of the sky,[20]the shining[22] Sun,[21] the brilliant[24] Moon,[23] Stars[25] of many kinds,[26] the winds,[27] atmosphere,[28] water,[29] fire,[30] the earth,[31] trees,[32] beneficent cattle,[33] the metals[34] and mankind.[35]

Yazishne[1] o niāeshne[2] az oe Khodāe Kerfehgar[3] ke[4] meh[5] kard[6] az[7] har[8] getīha[9] desheshnān[10] mardum[11] pa gavāesh,[12] mādān[13] dād[14] o

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ds The entire prayer of this Nām Setāyeshne is in Pazend language. This Doā in the original Pahlavi language is found in the Pahlavi Text known as Dinkard.

dt i.e. most invisible - that can never be seen by anyone. There is no word *avanīd* in the Pahlavi Nām Setāyeshne found in Dinkard. Instead of *avanīd*, *va dād* (meaning, and gave) is found in the Nām Setāyeshne, in the prayer book of the Kadimi Sect. Having derived the word *avanīd* from *a* = a, i.e. to, towards and root *van* = to vanquish and applied to Hormazd, it can mean “destroyer”, “bringer of the end”.

du In this para after “roshan behesht garothmān” every word has “o” and its meaning is “and, as well as”. According to the rule of the Gujarati language, I have not inserted “and” after every word, but I have inserted “and” before the last word (men).

dv Originally this word is in the imperfect tense.

sheherīāreshe[15] angām[16] rāenīdāresh[17] dāmān,[18] pa rakhma[19] angezashne[20] parhez[21] dēvān.[22]

I worship[1] and pay homage[2] to that virtuous Lord[3] who[4] made[6] mankind[11] the greatest[5] among[7] all[8] worldly[9] creatures[10] through the faculty of thinking[12] and (by bestowing) intellect[13] for combating[19] the [dw]demons[22] (or wicked lust), for opposing[20] them (and even) abstaining away (from them).

Namāz[1] oe vīspa-āgāh[2] ash[3] khvāvar,[4] kesh[5] farestīd[6] pa[7] Zartosht[8] Spetamān[9] asho[10] farohar,[11] ashtash[12] oe dāmān[13] dīn-dāneshne[14] varoeshne,[15] āsne-kheradī[16] goshosrūteh-kheradī.[17] Dānāesh[18] o rāenīdāresh,[19] vīspa[20] hastān[21] o būdān[22] o bedān,[23] farhangān farhang[24] mānthra[25] Spenta,[26] ku[27] bed[28] ravān[29] hu-pul[30] bokhtāresh,[31] az dozakhv[32], vadārdar[33] oe[34] āne[35] pehelum[36] akhvān[37] ashoān,[38] roshan[39] hand[40] hu-boe[41] hamā-nekash.[42]

(With a bow I pay) homage[1] unto that[3] Omniscient[2] and Compassionate Lord,[4] who[5] through[7] Spitaman[9] Zartosht[8] of holy[10] Fravashi,[11] sent[6] the trustworthy[15] knowledge of the Religion[14] for the people of the world[13] with a view to attracting friendship[12] (towards Himself), (which can be acquired) by means of innate wisdom, and wisdom acquired through the ears (i.e. learnt). For the knowledge[18] and guidance[19] of all[20] persons who are,[21] were,[23] and will be,[23] (He) sent[6] the Science of Sciences[24] (which is the beneficent[26] Mānthra;[25] which[27] (mānthra) is[28] the ennobler of the soul[29] helping to cross the [dx]Chinvat Bridge with ease,[30] the deliverer[31] from hell[32] (and) the indicator of the way[33] towards the Best[36] abode[37] (i.e. Heaven) of the righteous,[38] the bright,[39] sweet-smelling[41] and all-good.[42]

Pa[1] farmāne[2] to[2] khvāvar,[3] pa[4] farmāne to[5] khvāvar[6] pa[7] farmāne to[8] khvāvar,[9] padīram[10] o mīnam[11] o goyam[12] o varzam[13] dīn[14] avīzeh,[15] āstuān hom[16] pa har kerfeh,[17] awākhsh[18] az[19] vīspa[20] bazeh.[21] Avīzeh dār hom[22] khudash[23] āsnīdeh-kunashne,[24] parhezashne,[25] o pāk[26] shash[27] zorāne[28] jān,[29] manashne[30] gavashne[31] kunashne[32] o vīr[33] o hosh[34] o kherad.[35]

O! Merciful and Compassionate Lord![6] O! Lord, Forgiver of sins![9] I accept,[10] think[11] (i.e. remember every moment), speak[12] (i.e. teach others by proclaiming) and practice[13] the pure[15] religion[16] (of Zartosht sent by you) in accordance with[1] Your Command,[2] Order[5] and bidding.[8] I am steadfast[16] upon performing every meritorious deed[17] and I return having repented[18] from[19] all[20] sinful acts.[21] I keep pure[22] my personal conduct,[24] having abstained[25] (from wicked lusts) the six[27] powers[28] of (my) soul[29] (which are) the power of thought,[30] the power of speech,[31] the power of action,[32] the

dw The Word "Dev" has been explained earlier.

dx For the explanation, see note on the words "Sedosh getofarīd" given under the meanings in Patet Pashemāni, Karda 12.

power of logic[33] (discriminating good and evil),[33] intelligence[34] and wisdom.[35]

Pa kāme to[1] kerfehgar[2] tavānam kard[3] āne to parastashne,[4] pa[5] beh-manashne,[6] beh-gavashne,[7] beh-varzashne,[8] vashāem[9] rāhe[10] roshan,[11] ke[12] om na-rasād[13] gerān[14] pazd[15] dozakh,[16] vadīram[17] pa cheshandarg,[18] rasam[19] āne behesht[20] pur-boe[21] harvesp-pesīdeh[22] hama-khvāresh.[23]

O Virtuous One![2] According to Thy will[1] I can perform[3] Thy worship[4] with good thoughts,[6] good words[7] and good deeds.[8] (And for the sake of my own soul) I keep open[9] the brilliant[11] (righteous) path[10] (i.e. the path of gaining Heaven) so that[12] (after my death) the grievous[14] punishment[15] of hell[16] may not befall upon my (soul).[13] I shall pass over[17] the Chinvat Bridge[18] and attain the Paradise[20] full of fragrance,[21] all-adorned[22] and all-comfortable.[23]

Setāeshne[1] oe avakhshidār[2] khodāe,[3] ku[4] kāmeh kerfeh[5] pādāeshne kunand[6] farmān-rāenīdārān,[7] avdum[8] buzed[9] darvandānach[10] az dozakh,[11] o[12] avīzehā[13] vīnāred[14] vīspa.[15]

(I sing the hymn of) praise[1] of that Lord,[3] the Forgiver of Sins,[2] who[4] bestows[6] rewards for meritorious deeds,[6] on those who obey (His) Commands[7] with the will to perform meritorious deeds;[5] and at last[8] (i.e. after the period of Resurrection) will liberate[9] the sinners[10] from hell,[11] and[12] will embellish[14] the entire [dy](world)[15] with purity.[13]

Setāeshne[1] dādār Ahuramazda,[2] harvesp-āgāh,[3] tavānā[4] o tavāngar,[5] haft Ameshāspand[6] Bahrām yazad[7] pirozgar[8] dushman-zadār,[9] amahe[10] hutāshtahe[11] be-rasād.[12] Ashem Vohū 1. (To recite three times).[dz]

(I offer) praise[1] unto the Creator Hormazd,[2] the Omniscient[3] (and) Omnipotent,[4] unto the [ea]seven powerful[5] Amshspands,[6] unto Behram yazad,[7] the victorious[8] (and) the vanquisher of foes,[9] (and) unto the well-fashioned[11] (shaped) (yazad) Ama.[10] (May all of them) come[12] (to my help)!

HOMAGE FOR THE FOUR DIRECTIONS

[eb]**(Note**: to be recited during the day after reciting the Doā Nām Setāyeshne)

Az hamā gunāh patet pashemānum; Ashem Vohū 1.

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dy In the Pahlavi Nām Setāyeshne there occurs the word "dām" for the word "world".

dz The entire para from "Setāeshne Dādār Ahuramazda" up to "be-rasād" is not found in the Pahlavi Nām Setāyeshne, it appears to have been added subsequently.

ea It would be better if the text mentions "six", because prior to it there comes Dādār Ahura Mazda.

eb This entire Homage is taken from Yasna Hā I, para 16. Here, instead of the words, "Nivaēdhyemi hankārayemi", the word "Nemo" occurs.

Nemō[1] āongham[2] asanghāmcha,[3] shōithranāmcha,[4] gaoyaoitināmcha[5] maēthananāmcha,[6] avō-khvarenanāmcha,[7] apāmcha,[8] zemāmcha,[9] urvaranāmcha,[10] anghāoscha[11] zemō,[12] avanghecha[13] ashnō[14] vātahecha[15] ashaonō[16] strām,[17] māonghō[18] hūrō,[19] anaghranām[20] raochanghām[21] khvadhātanām,[22] vīspanāmcha[23] spentahe[24] mainyēush[24] dāmanām,[25] ashaonām[26] ashaonināmcha[27] ashahe[28] rathwām.[29] Ashem Vohū 1.

(**Note**: To be recited each time, turning to each direction.)

Ahmāi raēshcha; Hazangrem; Jasa me avanghe mazda; Kerfeh Mozd.

Salutation[1] (be) unto (all) these[2] places,[3] the cities,[4] pasture-lands[5] dwelling abodes,[6] unto the fountains of (drinking) water[7]; the (displaced) [ec]waters,[8] the lands[9] unto the trees,[10] this[11] earth[12] and the yonder[13] sky;[14] unto the holy[16] wind,[15] the stars,[17] the Moon,[18] the Sun,[19] unto the boundless[20] natural[22] lights,[21] unto all[23] the creations[25] of Spenta Mainyu,[24] the lords[29] of holiness[28], righteous men[26] and righteous women.[27]

MĀH BOKHTĀR NYĀYESH

[ed](**Note**: This Nyāyesh should be recited every day if possible; it is enjoined otherwise in the Persian Rivāyets to recite it especially on three days every month — the New Moon, Full Moon and the No Moon-Day (the dark half of the month).

Pa nāme yazdān Ahuramazda Khodāe awazūnī gorje khoreh awāzayād. Māh Bokhtār Māh yazad be-rasād[ee]. Az hamā gunāh patet pashemānum, az harvastīn dushmata duzkukhta duzhvarshta, mem pa getī manīd oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōāni, okhe awākhsh pashemān pa sē gavashni pa patet hom.

(1) (To recite bowing the head): **Nemō[1] Ahurāi Mazdāi[2], nemō Ahurāi Mazdāi, nemō Ahurāi Mazdāi, nemō[3] Ameshaēibyō Spentaeibyō,[4] nemō[5] māonghāi[6] gaochithrāi,[7] nemō[8] paiti-dītāi,[9] nemō[10] paiti-dīte;[11] nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō nemō māonghai gao-chithrāi, nemō paiti-dītāi, nemō paiti-dīte; nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō maonghāi gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte.**

(1) Homage[1] (be)-unto (the Creator) Hormazd![2] Homage[3] (be) unto

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ec i.e. unto waters of rivers, streams etc.

ed This entire Nyāyesh occurs in the Māh yasht except the passage “dasta amem” occurring after “Yasnemcha” at the end of this Nyāyesh.

ee i.e. may māh yazata the purifier (or salvation-giver) come (to my help)! Bestower, distributor (Professor Darmesteter)

Ameshaspands![4] having the seed of the cattle![7] Homage[8] (be) unto the visible (or resplendent) side of the Moon (And)! homage[10] (be) unto the visible (or bright) [ef]part![11]

Explanation: (Its significance is that homage be unto both the sides of the Moon, bright as well as the Dark.)

(2) Khshnaothra Ahurahe Mazdāo, Tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 3.

Fravaranē mazdayasnō Zarthushtrish vīdaēvō ahura-tkaeshō (Gāh according to the period of the day) **frasastayaēcha. Māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo,[eg] khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū vairyō zaotā frā-me-mrūte, athā ratush ashāt-chit hacha frā ashava vidhvāo mraotu. (3) Nemō Ahurāi Mazdāi, nemō Ameshaēibyo Spentaeibyō, nemō māonghai gao-chithrāi, nemō paiti-ditāi, nemō paiti-dīte.**

(4) Kat[12] māo[13] ukshyeiti,[14] kat[15] māo[16] nerefsaiti[17] Pancha-dasa[18] māo[19] ukhshyeiti,[20] pancha-dasa[21] māo[22] nerefsaiti,[23] yāo[24] he[25] ukshkyāstāto,[26] tāo[27] nerfsānstātō[28] tāo[28] nerefsānstātō,[30] yāo[31] he[32] ukhshyānstātas[33] chit.[34] Kē[35] yā[36] māo[37] ukhshyeiti[38] nerfsaiti[39] [eh]thwat.[40]

(4) For how many[12] (days) does the Moon[13] wax[14]? For how many[15] (days) does the moon[16] wane[17]? Reply:- for fifteen[18] (days) does the Moon wax[20], and fifteen[21] (days) does the Moon[22] wane.[23] As long as[24] (is) her[25] waxing[26], so long[29] is her[32] waning[30], the process is eternal.[ei]

(Zarathushtra speaks to the Creator Ahura Mazda): Who[35] (else) (is there) other than [ej]Thee[40] through whom[36] the Moon[37] waxes[38] (or) wanes[39]? (Reply: - there is none).

(4) Māonghem[1] gao-chithrem[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide.[6] Tat[7] māonghem[8] paiti-vaēnem,[9] tat[10] māonghem[11] paiti-vīsem,[12] raokhshnem[13] māonghem[14] aiwi-vaēnem[15] raokhshnem[16] māonghem[17] aiwi-vīsem,[18] hishtenti[19] Ameshāo Spenta[20] khvarenō[21] dārayeinti,[23] hishtenti[23] Ameshāo Spenta[24] khvarenō[25] bakhshenti,[26] zām[27] paiti[28] Ahuradhātām.[29]

ef "Hail to thee when we look at thee! Hail to thee when thou lookest at us" (Professor Darmesteter). "When the moon is visible, homage be unto it, when one thinks of the moon, homage be unto it" (Professor Harlez).

eg i.e. for the worship, etc., of the Moon that keeps the seed of kine or cattle, of the sole-created Bull (i.e. of Gāvyodād), of the Bull, and many other species (see Khorshed Nyāyesh).

eh The same sentence occurs also in Yasna Hā 44 Stanza 3.

ei i.e. as long as the Moon waxes, so long does it wane.

ej Original meaning: from thee, than thee.

(5) We praise[6] the Moon[1] that keeps the seed of kine or cattle,[2] the righteous[3] and the Lord[5] of righteousness.[4] (When) I look at[9] (that) Moon[8] of the dark half[7] [ek]I accept[12] it (that Moon[11] of darkness),[10] (when) I behold[15] the Moon of the bright half (that brilliant[13] Moon)[14] I accept it to (that brilliant[16] Moon)[17] the Holy Immortals[20] then stand up[19] and behold[22] (its) glory;[21] (and) they spread[26] [el](its) glory[25] upon[28] the earth[27] created by Ahura.[29]

(5) Āat yat[1] māonghahe raokhshni[3] tāpayeiti[4] mishti[5] urvaranām[6] zairi-gaonanām[7] zaramaēm[8] paiti[9] zemādha[10] uzukhshyeiti.[11] Antare-māonghāoscha,[12] perenō-māonghāoscha,[13] vīshaptathāoscha.[14] Antare-māonghem[15] ashavanem[16] ashahe[17] ratūm[18] yazamaide;[19] perenō-māonghem[20] ashavanem[21] ashahe[22] ratūm[23] yazamaide;[24] vīshap-tathem[25] ashavanem[26] ashahe[27] ratūm[28] yazamaide.[29]

(6) When[1] the light[3] of the Moon[2] shines[4], the green-coloured[7] plants[6] grow[11] on[9] the earth[10] through the mist.[5] We praise[19] the days after the new moon[12] and the days after the full moon,.[13] the destroyer (of the darkness) of the night.[14] [em]We praise[19] the new moon.[15]

We praise[24] the full moon,[20] the righteous[21] (and) the lord[23] of righteousness.[21] We praise[29] (the full moon), the destroyer (of the darkness) of the night,[25] righteous[26] and lord[28] of righteousness.[27]

(5) Yazāi[1] māonghem[2] gao-chitrem[3] baghem[4] raēvantem,[5] khvarenanghuhantem[6] afnanghuhantem tafnanghuhantem,[8] vare-changhuhantem[9] khshtāvantem[10] ishtivantem,[11] yaokhshtivantem,[12] saokavantem,[13] zairimyāvantem,[14] vohvāvantem,[15] baghem[16] baēshazem.[17]

I Praise[1] Māh yazata[2] that keeps the seed of kine or cattle,[3] (who is) the bestower[4] (or the ordainer[4]), radiant,[5] glorious,[6] possessed of [en]water,[7] warmth,[8] [eo]refulgent[9] help giving,[10] bestowing riches,[11] powerful,[12] profitable,[13] possessed of verdure,[14] giver of good things (or prosperity)[15] (and) the healing [ep]deity[16]

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ek Perhaps the word "tat" may be the abbreviation of the word "temanghuhantem" the meaning of which would be "pertaining to darkness"; besides tat = Sanskrit tad = for this, thus. Professor Darmesteter did not translate the word tat".

el For explanation, see Khorshed Nyāyesh, page 34.

em The Full Moon is called "Vīshaptatha", i.e. destroyer of the darkness of night; the reason is that on the Full Moon day there is no darkness at all the whole night; moreover, the word "Vīshaptatha" can also be explained in another way: vī = two; haptathe = relating to week; vī + haptatha = vīshaptatha = relating to two weeks, i.e. relating to a fortnight. The days of the Moon" (Darmesteter).

en Bringing clouds of water, producer of clouds, laid with water.

eo Wisdom-giving (Darmesteter); (ever-) moving (Harlez)

ep Bagha (Sanskrit bhaga) means "Divine power".

(8) Ahe[17] raya[18] khvarenanghacha,[19] tem[20] yazāi[21] surunvata[22] yasna[23] māonghem[24] gaochithrem.[25] zaothrābyo[26] māonghem[27] gao-chithrem[28] ashavanem[29] ashahe[30] ratūm[31] yazamaide.[32]

(8) For this[17] splendour[18] and glory,[19] I worship[21] the resonant[22] (or excellent) yasna,[23] that[20] Mah yazata[24] that keeps the seed of kine or cattle.[25] We praise[32] with libations[26] the Moon[27] that keeps the seed of kine or cattle,[28] the righteous[29] (who is) the lord[31] of righteousness.[30]

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābysacha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat ysene paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā
Yāonghāmchā tānschā tāoschā yazamaide

(To recite in bāz) **Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad. [eq]Aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

(9) Yasnemcha vahmemcha aojaseha zavarecha āfrīnāmi, māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo. Ashem Vohū 3.

(10) [er]Dasta[1] amem[2] verethraghnemcha,[3] dasta[4] gēush[5] khvāthrō-nahīm,[6] dasta[7] narām[8] pourutātem,[9] stāhyanām[10] vyākhnanām,[11] vanatām[12] avanemnanām[13] hathravanatām[14] hamerethe[15], hathravanatām[16] dushmainyush,[17] steraptām[18] chithra[19]-avanghām.[20]

(11) Yazata[21] pouru-khvarenangha,[22] yazata[23] pouru-baeshaza,[24] chithra[25] vō[26] buyāresh[27] masānāo,[28] chithra[29] vō[30] zavanōsavō[31] chithrem[32] bōit[33] yūzemchit[34] khvarenō,[35] yazemnāi[36] āpō[37] dāyata.[38] Ashem Vohū 1.

Ahmāi raēshcha, Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

(10-11) Ye yazatas[21] full of glory![22] Ye yazatas[23] full of healing power![24] give[1] strength[2] and victory[3] (unto me), [es]give[4], increase[6] (herd) of cattle;[5] give[7] (me) [et]a multitude[9] of strong[10] men,[8] sitting in the assembly,[11] vanquishing[12] (wicked creation), unconquerable,[12] vanquishing[14] the

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eq For the translation, see Khorshed Nyāyesh, above.

er Dr. Geldner takes entire paras 10-11 of "Dasta Amem" in verse form of 14 lines. Every line stops at Coma (,) and full point (.) The entire portion occurs in Vishtāsp yasht, paras 6-8.

es Give happiness of cattle and livelihood (Pahlavi): "give pompous beauty of cattle" (Harlez) "Meat and bread for comfort" (Darmesteter)

et Its significance is, many sons, of Atash Nyāyesh para 5.

adversaries[15] and enemies at-one-stroke,[14] ever bestowing gladness[28] (and) helping[20] openly.[19] May the greatness[28] be[27] manifest[25] through you![26] May the good derived by invocation[31] be[27] manifest[29] through you[30](or advantages obtained through prayers).[31]

(O yazatas!) give[38] ye[34] manifestly[32] the glory to him who consecrates[36] [eu]the waters[37] (i.e. to him who realises the excellence of the waters).

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, nemō Ahurai Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō māonghāi gao-chithrāi, nemō paiti-dītāi, nemō paiti-dīte; Ashem Vohū 1.

Gorje Khoreh awazāyād Māh Bokhtār Māh yazad berasād amāvand pirozgar amāvandih pirozgarī. Dād dīn beh Māzdayasnān āgāhī ravāi goāfrangāni bād hafte keshvar zamin; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Māzdayasnī dāde Zarthushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanghuhi mazdadhāte ashaone Ashem Vohū 1.

Māonghem gao-chithrem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Māh Bokhtār Māh yazad be-rasād. Ashem Vohū 1.

ARDVI SURA NYĀYESH

(This should be recited everyday if possible, otherwise it is enjoined to be recited on five days of every month, viz Asfandarmad, Avan, Din, Ashisvangh and Marespand).

(1) Khshnaothra Ahurahe Mazdāo; Ashem Vohū 1. Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Āvān Ardvi Sūr Bānu be-rasād.[ev]

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, men pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravānī getī mīnōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush;

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eu If the word, "āpo" is taken in the vocative plural instead of in the accusative plural, this sentence can be translated as under:- O waters! give glory manifestly (and) indeed to the consecrator.

ev i.e. may Ardvi Sura Banu come (to my help).

haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha.**

Apām vanghuhīnām mazdadhātanām, areduyāo āpo anāhitayāo ashaonyāo, vīspanāmcha apām mazdadhātanām, vīspanāmcha urvanranām [ew]**Mazdadhātanām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahū Vairyō 10.**

(2) Mraot[1] Ahurō Mazdāo[2] Spitamāi[3] Zarathushtrāi,[4] yazaēsha[5] me[6] him,[7] Spitama[8] Zarathushtra,[9] yām[10] Aredvīm Sūrām[11] anāhitām[12] [ex]**perethū-frākām[13] baēshazyām,[14] vīdaēvām[15] ahurō-tkaeshām,[16] yesnyām[17] anghuhe[18] astvaite,[19] vahmyām[20] anghuhe[21] astvaite.[22] Ādhū-frādhanām[23] ashonīm,[24] vānthvō-frādhanām[25] ashaonīm,[26] gaēthō-frādhanām[27] ashaonīm[28] shaētō-frādhanām[29] ashaonīm,[30] danghu-frādhanām[31] ashaonīm.[32]**

(2) (The Creator) Ahura Mazda[2] spoke[1] unto [ey]Spitamān[3] Zartosht[4]:

O Spitamān[8] Zartosht![9] Mayest thou praise[5] her[7] who[10] is My[6] Ardvi Sura[11] the undefiled,[12] wide-flowing,[13] health-giving[14] (River), opposed[15] to the [ez]Demons; [fa]acting[16] according to the Law of Ahura Mazda, worthy of worship[17] for the people[18] of the material[19] world, worthy of prayer[20] for the people[21] of the corporeal[22] world, life (or vivacity) increasing,[23] righteous,[24] [fb]herd-increasing,[25] righteous,[26] [fc]rendering the world prosperous,[27] holy,[28] wealth-increasing,[29] and rendering the countries prosperous,[31] the righteous[32] (Ardvi Sura of these characteristics).

Explanation:- Ardvi Sura is the name of the river flowing from certain quarters of the provinces of Ancient Iran. This river was longer and broader than all other rivers known at that period. It is compared with the River Āmu or the Oxus. The source of the present Oxus River is from the Pamir

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ew i.e. for the worship, etc., of the good waters created by Mazda (of the undefiled and righteous water of Ardvi Sura), of all waters created by Mazda (and) of all plants created by Mazda, (see Khorshed Nyāyesh, above).

ex Dr. Geldner takes the portion from perethu-frākām up to end of the paragraph - (ashaonīm) in verse form of nine lines: every line has comma (,) and ends with a full-stop (.).

ey "Spitama" was the illustrious name of the ancestor of the ninth generation of the Prophet Zarathushtra. From this, Holy Zarathushtra is known as pertaining to the family of Spitama or Spitaman Zartosht. For further explanation concering this, see *Zartosht-Nama* by Sheth Kharshedji Rustamji Cama, Chapter 2.

ez i.e. removing impurity and plague, (see notes on Srosh Baj).

fa i.e. fulfilling that which is God's desire for keeping the world pure.

fb increasing the herd of cattle (Prof. Darmesteter and Harlez)

fc increasing the herd of sheep (Prof. Darmesteter).

mountains. The Mount Hukairya is known as the source of Ardvi Sura. This river was not only praised in the whole of Iran from very ancient times, but was well known in certain parts of Europe and many other places. In later times it was recognised widely, and the angel Anahita presided over it. As mentioned in the Seventh fargard of the Vendidad, its original name is "Ardvi". The description of this river, as seen in the Pahlavi Books is derived from the Ardvi Sura (or Āvān) Yasht. According to the description in the Pahlavi Book called *Dadistan i Denik*, this Ardvi Sura River, where the tree called, "Harvisp-Tokhmi" is situated, and where all kinds of trees and various medicinal plants are found, mingled with the source of the trees mentioned above and, with the fallen branches etc., spreads her water to all other places. On account of this, too, the water of this river is considered healthy and healing and superior to all other waters".[fd] At present our people generally regard the water of all rivers and seas as "Ardvi Sura" or, "Āvān Ardvi Sura").

(3) Yā[1] vīspanām[2] arshnām[3] Khshudrāo[4] yaozdadhāiti.[5] Yā[6] vīspanām hāirishinām[8] zānthāi garewān[10] yaozdadhāiti.[11] Yā[12] vīspāo[13] hāirishīsh[14] huzāmito[15] dadhāiti.[16] Yā[17] vīspanām[18] hāirishinām[19] dāitīm[20] rathwīm[21] paēma[22] ava-baraiti.[23]

(3) (Ardvi Sura) who purifies[5] the seed[4] of all[7] males,[3] who[6] (Ardvi Sura) purifies[11] the wombs[10] of all[7] pregnant mothers[8] for giving birth[9] (Ardvi Sura) grants[16] easy childbirth[15] to all[13] females[14], (and) who[17] (Ardvi Sura) bestows upon[23] all[18] females[19] proper[20] (and) timely[21] milk.[22]

Explanation:- (in this paragraph some excellent properties of the water of Ardvi Sura are mentioned). Its original significance is, that in the waters of this river there was the quality of purifying the blood, and of giving strength to the body, like a tonic, for digesting the food easily. For older people fresh air and pure water are very important, to obtain sound health and good digestion.

(3) Masitām[1] dūrāt[2] frasrūtām;[3] yā[4] asti[5] avavaiti[6] masō[7], yatha[8] vīspāo[9] imāo[10] āpō[11] yāo[12] zemā[13] paiti[14] fratachanti;[15] yā[16] amavaiti[17] fratachaiti,[18] hukairyāt[19] hacha[20] bareanghat,[21] avi[22] zrayō[23] vouru-kashem.[24]

(4) (I praise Ardvi Sura) famed[3] in distant (countries),[2] which[4] (alone) is[5] as great[7] as all[9] the other[10] rivers[11] that[12] flow[15] on[14] (this) earth.[13] Who,[16] (the great[17] River) flows forth[18] (originating) from[20] the Mount[21] [fe]Hukairya[19] to[22] the Sea[23] [ff]Vouru-kasha.[24]

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fd See Ardvi Sura yasht Bā Māheni, by Ervad T. D. Anklesaria.

fe In the Karda 23 of Meher Yasht this mount is called the highest summit of Albourz.

ff "Vouru-Kasha" whose original meaning is (the sea) with wide-shores, was called the sea situated in the southern direction of Iran. In Pahlavi it is known by the name "Frakhant". This

(5) Yaozenti[1] vīspe[2] karanō[3] zrayā[4] Vouru-kashayā[5] ā,[6] vīspō[7] maidhyō[8] yaozaiti.[9] Yat hīsh avi[10] fratachaiti[11] yat hīsh avi[12] frazgaraiti,[13] Aredvī Sūra[14] Anāhita.[15] Yenghe[16] hazangrem,[17] vairyanām,[18] hazangrem[19] apaghzāranām.[20] Kaschitcha[21] aēshām[22] vairyanām,[23] kaschitcha[24] aēshām[25] apaghzāranām,[26] chathwaresatem[27] ayare-baranām[28]hvaspāi[29] naire[30] baremnāi.[31]

(5) All[2] the [fg]shores[3] (of these rivers) unite[1] with[6] the Sea[4] Vouru-kasha[5] (and) every[7] (river) unites[9] with the middle part[8] (of that sea). To whatever parts[12] the undefiled[15] Ardvi Sura[14] (River) flows[13] she renders[11] those parts[10] prosperous.[11] To whom[16] (belong) a thousand[17] (rivers) amongst the rivers[18] (and) a thousand[19] (outlets) amongst the outlets.[20] (For crossing) any[21] of these[22] rivers[23] (or) any[24] of these[25] outlets[26] of forty[27] days ride[28] mounted[31] on a swift horse[29] is required for a man.[30]

(6) Anghāoscha[1] me[2] aēvanghāo[3] āpō[4] apaghzārō[5] vījasāiti,[6] vīspāish[7] avi[8] karshvān[9] yāish[10] hapta.[11] Anghāoscha[12] me[13] aēvanghāo[14] āpō[15] hamatha[16] avabaraiti[17] hāminemcha[18] zayanemcha.[19] Hā[20] me[21] āpō[22] yaozdadhāiti,[23] hā arshnām[24] khshudrāo,[25] hā[20] khshathrinām[26] garewān,[27] hā[20] khshathrinām[28] paēma.[29]

(6) (The Creator Ahura Mazdā says):- every outlet[5] of this[1] River[4] of Mine[2] penetrates[6] unto[8] all[7] the [fh]seven[11] regions.[9] (The water) of this[12] one[14] River[15] of Mine[13] is uniformly[16] sufficient in summer[18] as well as winter.[19] She[20] (i.e. Ardvi Sura) purifies[23] My[21] waters[22] (or rivers[22]), the seed[25] of males,[24] the wombs[27] of females[26] (and) the milk[26] of mothers.[28]

(From here Hā or Chapter of "Ā Hātām" begins. If any person desires to recite Ardvi Sura Nyāyesh without the Hā of Ā Hātām, he should leave the portion from here up to "ferashotemem" on page 69, line 16).

(6) Ā [fi]hātāmcha,[1] anghushāmcha[2] zātanāmacha[3] azātanāmcha,[4] ashaonām[5] idha[6] jasentu[7] fravashayō,[8] yōi[9] hīsh[10] bawrare[11] paityāpem,[12] nazdishtayāt[13] apat[14] hacha.[15] (7) Mā[16] nō[17] āpō[18] dushmananghe,[19] mā[20] nō[21] āpō[22] duzvachanghe,[23] mā[24] nō[25] āpō[26] dushshyaothanāi,[27] mā[23] duzdaēnāi,[29] mā[30] hashi-tbishe,[31] mā[32] mōghu-tbishe,[33] mā[34] varezānō-tbishe,[35] mā[36] nāfyō-tbishe.[37] Mādha[38] nō[39] ahmi[40] frādhāiti[41] āpō[42] vanghuhīsh,[43] vahishtāo[44] mazdadhātāo[45] ashaonish,[46] yō[47] nō[48] airirichinām[49] irirkshāiti[50] gaēthanām.[51] Mādha[52] nō[53] ahmi[54] frādhāiti[55] āpō[56] vanghuhīsh[57] vahishtāo[58] mazdadhātāo[59] ashaonīsh,[60] yō[61] nō[62] airirichinām[63] iririkhshāiti[64] tanunām.[65]

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sea has been compared with the modern "Caspian Sea". See my Avesta dictionary, p. 509

fg All the sources (of these rivers) (prof. Harlez)

fh For the explanation of the words. "Hafte Keswar", see notes on p.35.

fi This entire portion of "Ā hātāmchā" is taken from Yasna Hā 65, paras 6-14. For further details, see my translation of Yazishna.

(8) Yō[66] tāyush,[67] yō[68] hazangha,[69] yō[70] gadhō[71] yō[72] ashavaja,[73] yō[74] yōtumāo,[75] yō[76] nasuspāo,[77] yō[78] sperezvāo,[79] yō[80] arāitivāo,[81] yō[82] ashemaoghō[83] an-ashava,[84] yō[85] mashyō[86] drvāo[87] sāsta;[88] tem[89] avi[90] tbaeshāo[91] paityantu[92] ithyejāo[93] isha[94] yō[95] i dadha,[96] ithyejāo[97] yantu[98] yō[99] dī dadha.[100]

(6) May the Fravashis[8] of the righteous (people)[5], of those that are,[1] that have been,[2] and of those to be born hereafter[4], come hither[6] who[9] have made[11] those (waters)[10] from[15] the nearest[13] river[14] (of Ardvi Sura) flowing [fj]forward.[12] (7) (Let) not[16] (these efficacious) waters[18] of ours[17] (be) for a man of wicked thoughts[19], wicked words[23] and wicked deeds[23]! (Let) not[24] (these efficacious) waters[26] of ours[28] (be) for the man of wicked religion.[29] for the tormentors of a friend,[31] a priest[33] and workmen![35] (Let) not[36] (the waters be) for one who torments his own kindred![37] (Let) not[38] our[39] efficacious[43] effective,[43] best pure[46] waters[42] created by Ahura Mazda[45] (be) profitable[41] to that (person),[40] who[47] desires to empty out[50] (destroy) our[48] abundant[49] settlements.[51] (Let) not[52] our[53] efficacious,[57] best,[58] pure[60] waters[56] created by Ahura Mazda (be) beneficial[55] to that (person)[54] who[61] desires to [fk]empty out[64] (harm) our[62] [fl]healthy[63] bodies![65] (8) (And all those) who[66] (are) thieves[67] robbers,[69] murderers.[71] killers of righteous persons,[73] addicted to sorcery,[75] buriers of dead bodies,[77] [fm]the wicked,[79] the niggards[81] (or the greedy),[81] wicked[84] heretics[83] (and) the evil,[87] tyrannical[88] persons[86] (may not get the benefit of the efficacious waters of Ardvi Sura). May injuries[91] come upon[92] the[89] (persons) mentioned above) May [fn]their evil desires lead them to destruction.[97]

(9) Āpo[1] gātava[2] rāmōidhwem,[3] yavata[4] zaota[5] yazāite.[6] Katha[7] zaota[8] khsāta[9] vacha[10] āpō[11] vangushīsh[12] yazāite.[13] Kuthra[14] bavāt[15] hitō-hizvāo[16] yezi[17] an-arethe[18] yazāite.[19] Kuthra[20] vāchō[21] avi-būta,[22] yān[23] he[24] chakhse[25] aēthra-paitish,[26] kuthra[27] tāo[28] frayō[29] bavān,[30] kuthra[31] tāo[32] ishudō[33] bavān.[34] Kuthra[35] tāo[36] rātayō[37] bavān,[38] yān[39] Ahurō Mazdāo[40] Zarathushtrāi[41] fravavacha,[42] frā Zarathushtrō[43] gaēthābyō[43] astvaitibyō.[44] (10) Avajastīm[45] paurvām[46] āpō[47] jaidhyōish[48] Zarathushtra,[49] paschaēta[50] aiwyō[51] zaothrāo[52] frabarōish[53] yaozdātāo[54] dahmō-pairish-tāo,[55] imān[56] vachō[57] framrū.[58] (11) Āpō[59] yānem[60] vō[61] yāsāmi[62] mazāontem[63] tem[64] me[65] dāyata,[66] yenghe[67] dāiti[68] paiti[69] vanghō[70] nisrīta[71] an-aiwi-drukhti.[72] Āpō[73] ishtīm[74] vō[75] jaidhyāmi[76]

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fj i.e. We revere the Fravashis of those virtuous persons who have developed canals for fertilizing the earth for agriculture.

fk i.e. a desire to see us in a weak and sickly condition (Harlez).

fl Original meaning "not empty", i.e not weak or not distressed.

fm "Enemy" (Spiegel): "Jealous" (Darmesteter).

fn Spiegel and Justi, this man ; that person (Harlez). May destruction reach him who attempts to destroy us (Darmesteter).

pouru-saredhām[77] amavitīm,[78] frazantīmcha[79] khvāparām[80] yenghāo[81] paourushcha[82] berejyān.[83] Naēchishcha[85] anghāo[86] yāsāiti[87] jyānāi[88], nōit[93] snathāi,[90] nōit[91] mahrkāi[92] nōit[93] aēnanghe,[94] nōit[95] apayatēe.[96]

(9) O (pure) waters![1] as long as[4] the priest[5] invokes, praises[6] (so long as) ye[3] rejoice in (your) place.[2] How[7] shall the priest[8] consecrate[13] (or praise)[13] the good[12] waters[11] with the word[10] taught?[9] If[17] (that officiating-priest) consecrates[19] (the waters) contrary to the prescribed rule,[18] how[14] will he be[15] (tongue-fettered)[16] silenced? How[20] will he apply[22] (those) words[21] which[23] the Herbad[26] taught[25] him?[24] How[27] might[30] that[28] prayer[29] (be fulfilled)?[30] In-what-way[31] will that[32] gratefulness[33] be accomplished?[34] How[35] will that[36] gift[37] (or offering)[37] be[38] made? About whom[39] (the creator) Ahura Mazda[40] had spoken[42] to (the prophet) Zarathushtra,[41] (and in turn the Prophet) Zarathushtra[43] proclaimed[42] to the people[43] of the corporeal world?[44] (10) O Zarathushtra! Thou shouldst pray[48] (address) first[46] the petition[45] to the waters;[47] thou shouldst then[50] carry[53] the libation[52] to those waters[51] examined by a pious[54] and wise man.[55] (and) pronounce the words[57] (mentioned below).

(11) O ye waters! Ye[66] grant me[65] that[64] great[63] favour,[60] I beseech[62] you.[61] Through the bestowal[68] of which[67] (favour) goodness[70] is produced[71] by means of guilelessness.[72] O ye waters! I beseech you[75] for wealth[74] of many kinds,[77] and large[78] and self-supporting[80] progeny.[79] On whom[81] plenty[82] of children [fo]plenty of blessings may spread. None, even[85] amongst that (family),[86] will desire[87] to harm[88] (others), to raise arms[90] (against them), to afflict[92] (them) or to wreak vengeance[94] (and) to destory.[96]

(12) Imat[97] vō[98] āpō[99] jaidhyemi,[100] imat[1] zemō,[2] imat urvarāo, imat Ameshā Spentā[6] hukhshathrā[7] hudhāonghō,[8] vanghavascha[9] vanguhīscha[10] vohunām[11] dātārō,[12] imat[13] ashāunām[14] vanguhīsh[15] fravashayō[16] ughrāo[17] aiwithūrāo,[18] imat[19] Mithra[20] Vouru-gaoyaoite,[21] imat[22] Sraosha[23] ashya[24] huraodha[25] imat[26] Rashnavō[27] razishta,[28] imat[29] Ātare[30] Mazdāo[31] puthra,[32] imat[33] bereza[34] Ahura,[35] khshathraya[36] apām[37] napō[38] aurvat-aspa,[39] imat[40] vīspe[41] yazatāonghō[42] yōi[43] vanghazdāo[44] ashavano.[45] (13) Imat[46] me[47] āpō[48] dāyata,[49] imat[50] zemō,[51] imat[52] urvarāo,[53] imat[54] Ameshā Spentā[55] hukhshathrā[56] hudhāonghō,[57] vanghavascha[58] vanguhīshcha[59] vohunām[60] dātārō,[61] imat[62] ashaonām[63] vanguhīsh[64] fravashayō[65] ughrāo[66] aiwithūrāo,[67] imat[68] Mithra[69] Vouru-gaoyaoite,[70] imat[71] Sraosha[72] Ashya[73] huraodha,[74] imat[75] Rashnavō[76] razishta,[77] imat[78] Ātare[79] Ahurahe Mazdāo[80] puthra,[81] imat[82] bereza[83] Ahura[84] khshathraya[85] apām[86] napō[87] aurvat-aspa,[88] imat[89] vīspe[90] yazatāongho[91] yōi[92] vanghazdāo[93] ashavanō.[94] (14) Yatcha[95] ahmāt[96] asti[97] mazyō,[98] yatcha[99] ahmāt[100] asti[101] vanghō,[102] yatcha[103] ahmāt[104] asti[105] srayō,[106] yatcha[107] ahmāt[108] asti[109] parō-arejastarem;[110] tat[111] nō[112]

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fo i.e. that generation may perform patriotic and benevolent acts so that people will bless them and their parents and guardians.

dāyata[113] yūzem[114], yazata[115] ashavanō[116] khshayamna[117] isāna,[118] mōshucha[119] āsuyācha,[120] hathra[121] ana[122] gāthwya[123] vacha.[124] Haithyāvarshtām[125] hyat[126] vasnā[127] ferashōtemem.[128]

(Hā of Ā Hātāmacha ends here).

(12) O waters![99] I beseech[100] of you[98] this[97] (favour). O earth![2] O plants![4] O Bountiful Immortals,[6] well-ruling,[7] possessing good sense,[8] givers[12] of good things[11] to good (men)[9] and good (women)![10] O good,[15] mighty[17] (and) triumphant[18] Fravashis[16] of the righteous (persons)[14]! O Meher[20] (yazata) of the wide pastures![21] O beautiful, holy Srosh (Yazata)! O Rashna, the most just! O Fire[30] the purifier[12] (of all things) relating to Ahura Mazda![31] O imperial,[36] swift-footed horse,[39] exalted[34] Lord,[35] Navel[38] of (centre) of the waters![37] (and) O ye all[41] holy[45] yazatas,[42] bestower of better gifts![44] (do I beseech[100] of you[98] this[97] (gift). (13) O ye waters! do you grant[49] me[47] these[46] (riches and virtuous progeny). O earth![51] plants![53] O Bountiful Immortals,[55] well-ruling,[56] possessing good sense,[57] givers[61] of good things[60] to good[58] (men) and (women)![59] O good,[64] mighty[66] (and) triumphant[67] Fravashis[65] of the righteous (persons)![63] O Meher[69] (yazata) of wide pastures,[70] O beautiful,[74] holy[73] Srosh[72] (yazata)! O Rashna,[76] the most just![77] O Fire,[79] the purifier[81] (of all things) relating to Ahura Mazda![80] O Royal,[85] swift-footed horse,[88] exalted[83] Lord,[84] Navel[87] (centre) of the Waters![86] And O ye all[90] holy[94] yazatas,[91] bestowers of better gifts![93] You grant me[47] these[46] (riches and virtuous progeny). (14) (O yazatas! Ye grant me that which[95] is[97] greater[98] than this,[96] and that which[99] is[1] better[2] than this,[100] and that which[3] is[5] more beautiful[6] than this[4] and that which[7] is[9] more precious[10] than this.[8] O ye[14] ruling[17] and with desires fulfilled,[18] righteous[16] yazatas![15] You grant[13] unto us[12] (above mentioned) that (wish) quickly[19] and swiftly[20] by means of these[22] Gathic[23] [fp]verses.[24] Whatever[26] is the wish[27] of the doers[25] of virtuous deeds is much superior[28] (to all other wishes)

(3) Yām[1] azem[2] yō[3] Ahurō Mazdāo[4] huzvārena[5] uzbaire,[6] fradathāi[7] nmānahecha[8] vīsascha[9] zan-tēushcha[10] danghēushcha.[11]

(4) Yā[12] ahmāt[13] staota yasnya[14] srāvayeni,[15] Ahunemcha Vairīm[16] srāvayeni[17] Ashemcha Vahishtem[18] husravāni[19] apascha[20] vanguhīsh[21] yaozdathāne;[22] hathra[23] ana[24] gāthwya[25] vacha[26] garō-nmāne[27] Ahurahe Mazdāo[28] jasat[29] paoiryō.[30] Dathat[31] ahmāt[32] tat avat[33] āyaptem.[34]

(7) I[2] am Ahura Mazda,[4] who[3] by the powerful [fq]force,[5] produced[6] Ardvi sura for the prosperity[7] of the house,[8] clans,[9] town[10] and country.[11] (8) (The reciter speaks):- For whom (Ardvi Sura)[12-13] (or inasmuch as[12-13]) I shall

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fp i.e. by means of hearing Gathic verses chanted by us.

fq If we take the reading, "hizvārena" according to Dr. Geldner, the word means, "with the movement of the tongue", i.e. with the strength of the tongue, derived form "hizva", tongue and "arena", motion, movement.

chant[15] the [fr]staota yasna[14] and Ahunavar[16] with good [fs]intonation[17] and I shall chant[17] Asha Vahishta[18] (i.e Ashem Vohū) and shall purify[22] the good[21] waters.[20] By means of (reciting)[23] these[24] (above-mentioned) Gathic[25] verse,[26] (the reciter) first[30] attains[29] the Garothman[27] (Paradise) of the (the Creator) Ahura Mazda. On account of this[32] (i.e. on account of reciting the sacred verse, the Creator Ahura Mazda) gave[31] him this[33] benefit[34] (to the reciter).

Explanation:- (Some reference to which benefits are accrued by reciting with understanding, clearly and with good intonation the sacred verses of Yathā, Ashem and "Staota yasnya", and by acting according to them, is seen from this para.)

(9) Ahe[1] raya[2] khvarenanghacha,[3] tām[4] yazāi[5] surunvata[6] yasna,[7] tām[8] yazāi[9] hu-yashta[10] yasna.[11] Ana[12] buyāo[13] zavanō-sāsta,[14] ana[15] buyāo[16] huyashtara.[17] Aredvīm Sūrām[18] Anāhitām[19] ashaonīm;[20] zaothrābyō[21] Aredvīm Sūrām[22] Anāhitām[23] ashaonīm[24] ashahe[25] ratūm[26] yazamaide.[27]

(9) On account of the radiance[2] and glory[3] of that (Ardvi Sura[1]) I praise her[4] with the famous[6] yasna; through this[12] (i.e with sincere heart) (0 undefiled Ardvi Sura!) Mayest thou [ft]be[13] pleased or honoured with my[15] invocation,[14] mayest thou be[16] most fully worshipped[17] (i.e pleased)! (I praise) the undefiled[19] (and) the righteous[20] Ardvi Sura.[18] We remember[27] or revere[27] with libations[21] the undefiled[23] (and) the righteous[24] Ardvi Sura (who) (is) the Lord of righteousness.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
Yāonghāmachā tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhi āstvānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

(10) Yasnemacha vahmemcha aojascha zavarecha āfrināmi, apām vanguhinām mazdadhātanām, Areduyāo Āpo Anāhitayāo ashaonyāo, vīspanāmcha apām mazdadhātanām, vīspanāmcha urvaranām mazdadhātanām. Ashem Vohū 1.

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fr Staota yasnya - is the Avestan name of one of the 21 Nasks of our Holy religion. In Pahlavi it is called "Satud yasht". Its praise is mentioned in Yazishna hā 71. The literal meaning of "Staota yasnya" is "praise-worthy of Yazishna". Generally this name is applied to the Hās (or Chapters) of the Five Gathas and Seven Hās (or Chapters) of the Yasna Haptanghāiti.

fs Original meaning, "in good intonation," (locative singular of husravan.)

ft i.e. mayest thou be full of love unto me through this invocation of mine.

Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān), **māhe mubārak** (falān), **gāhe** (falān), **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem, Ashem Vohū 1.**

Gorje khoreh awzāyād Āvān Ardvī Sūr Bānu berasād amāvand pirozgar amāvandī pirozgarīh. Dād Dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn, aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Māzdayasnī dāde Zarthushtī. Nemasete ashāum sēvishte Aredvi Sūra Anāhite Ashaone Ashem Vohū 1.**

Nemo urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

Aredvīm Sūrām Anāhitām, ashaonīm ashahe ratūm yazamaide. Ashem Vohū h

Āvān Ardvī Sur Bānu be-rasād Ashem Vohū 1.

ĀTASH NYĀYESH

(This Nyāyesh should be recited every day, if possible; it is enjoined otherwise in the Persian Rivāyets to recite it specially on five days every month – Hormazd, Ardibehesht, Ādar, Srosh and Beherām).

Khshnaothra[1] Ahurahe Mazdāo.[2]

(To recite bowing the head): **"Nemase[3]-te,[4] Ātarsh[5] Mazdāo Ahurahe[6] hudhāo[7] mazishta[8] yazata[9]. Ashem Vohū 1."**

(May there be) the propitiation or pleasure of Ahura Mazdā!

Homage (be) unto thee, O Fire[5] of Hormazd,[6] bestowing good[7] (or beneficent),[7] the Greatest Yazata!

Pa nāme[1] yazdān[2] Ahura Mazda[3] Khodāe[4] awazūnī[5] gorje[6] khoreh[7] awazāyād.[8]

(To recite as follows before Ātash Behrām)

Ātash [9] Beherām [10] Ādar[11] farā.[12]

(I begin to recite this) in the name[1] of God,[2] Creator Hormazd[3] (and) the Lord[4] (of the entire world) (and) beneficent. May the lustre[6] and glory[7] of Ātash[9] (angel of Fire)[9] Behram,[10] the exalted[12] Fire[9] increase![8]

(To recite as under before Ātash Ādarān)

Ātash[13] Ādarān[14] Ādar[15] farā.[16]

May the lustre[6] and glory[7] of Ātash[13] Ādarān,[14] the great[16] Fire,[13] increase![8]

(To recite as under before the fire in the house)

Ātash [17] dādgāh[18] Ādar[19] farā.[20]

May the lustre[6] and glory[7] of ātash[17] Dādgāh,[18] the great[20] Fire[17] increase![8]

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī mīnōānī, okhe awākhsh pashemān pa se gavashnī pa patet hom.

[fu]Us-mōi[18] uzāreshvā[19] Ahurā[20]
Ārmaiti[21] tevishīm[22] dasvā[23]
Spenishtā[24] Mainyū[25] Mazdā,[26]
Vanghuyā[27] zavō[28] ādā,[29]
Ashā[30] hazō[31] ēmavat[32]
Vohū[33] Manaṅghā[34] feseratūm.[35]

O Ahura Mazda, the most beneficent spirit and the [fv]bestower of good things[27] in return[29] for prayers![28] Do Thou [fw]purify[19] me[17] (i.e keep me away from wicked deeds), owing to (my) gentleness (or humility)[21] do Thou grant[23] me[18] strength,[22]on account of righteousness[30] bestow upon[23] (me) mighty[32] power[31] (and) on account of (my) good thoughts grant[23] me[18] [fx]supremacy.[35]

Rafedhrāi[36] vouruchashāne,[37]
dōishī[38]-mōi[39] yā[40] ve[41] abifrā,[42]
tā [43] khshathrahyā[44] Ahurā[45]
yā[46] vanghēush[47] ashish[48] mananghō;[49]
frō Spentā[50] Ārmaite[51]
Ashā[52] daēnāo[53] fradakhshayā.[54]

O Hormazd![45] for (my) delight[36] (and) for sufficiently [fy]acquiring

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fu The portion from "Us-mōi uzareshvā" to "Seraoshem Khshathremchā" is taken from Yasna Hā 33 called "Yathā āish", stanzas 12-14. For the explanation of the words contained in the stanza, see my *Gatha Ba Māeni*.

fv Originally bestower of reward of prayers in good things: Zava=Sanskrit hava= prayer, invocation, supplication".

fw "Uzāreshvā" imperative second person singular Atmanepada: root uz-arez = Sanskrit Arz = to purify, to render white; Arise for me" i.e. "help me" (Spiegel, Harlez and Mills): "deliver me from" (Darmesteter) based on Pahlavi version.

fx Original meaning "chieftainship over cattle", see Yasna 51,4.

fy Original meaning for "tasting widely", dative singular of vouru-chashān; root chash = Persian

religious lore,[37] do Thou [fz]grant me assuredly those[43] gifts[48] which[46] (are) blessed by Shehrevar[44] and Vohuman.[47-49] O Spenta Armaiti![50-51] instruct[54] (me) the Commandments of the Religion[53] through Asha.[52]

At rātām[55] Zarathushtrō[56]
tanvaschīt[57] khvakhyāo[58] ushtanem[59]
dadāiti,[60] paurvatātem[61]
mananghaschā[62] vanghēush[63] Mazdāi,[64]
shyaothanahyā[65] ashāi[66] yāchā[67]
ukhdhakhyāchā[68] seroshem[69] khshathremchā.[70]

(Holy) Zarathushtra[56] dedicates as an offering[55-60] even the life[59] of his own[58] body[57] and the excellence[61] (or pre-eminence[61]) of good mind unto Ahura Mazda.[64] The prophet dedicates as an offering[55-60] the power[70] of (his own) deed[65] and obedience[69] of word[68] unto Asha.[66]

Khshnaothra Ahurahe Mazdāo. (To recite bowing the head) **Nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahura-tkaeshō** (Gāh according to the period of the day) **frasastayaēcha.**

Āthro[1] Ahurahe Mazdāo[2] puthra,[3] tava[4] ātarsh[5] puthra[6] Ahurahe Mazdāo.[7] Āthro[8] Ahurahe Mazdāo[9] puthra,[10] khvarenanghō[11] savanghō[12] mazdadhātahe[13] airyanām[14] khvarenō[15] mazdadhātanām,[16] kavayehe-cha[17] khvarenanghō[18] mazdadhātahe,[19] āthrō[20] Ahurahe Mazdāo[21] puthra.[22] Kavōish[23] haosravanghahe,[24] varōish[25] haosravanghe[26] asnavantahe[27] garōish[28] mazdadhātahe[29] chaēchishtahe[30] varōish[31] mazdadhātahe,[32] kāvayehecha[33] khvarenanghō[34] mazdadhātahe,[35] āthrō[36] Ahurahe Mazdāo[37] puthra.[38] Raēvantahe[39] garōish[40] mazdadhātahe,[41] kāvayehecha[42] khvarenanghō[43] mazdadhātahe,[44] āthrō[45] Ahurahe Mazdāo[46] puthra.[47] Ātarsh[48] spenta[49] rathaēshtāra,[50] yazata[51] pouru-khvarenangha,[52] yazata[53] pouru-baēshaza.[54] Āthrō[55] Ahurahe Mazdāo[56] puthra,[57] mat[58] vīspaeibyo[59] āterebyō,[60] khshathrō-nafedhrō[61] nairyō-sanghahe[62] yazatahe[63] khshnaothra[64] yasnāicha[65] vahmāicha[66] khshnaothrāicha[67] frasastayaēcha,[68] yathā Ahu vairyō[69] zaotā[70] frā-me[71] mrūte[72] atha ratush ashāt-chit hacha[73] frā ashava vidhvāo[75] mraotu.[76]

For the propitiation (of the Creator, Ahura Mazda) in the Gāh so and so) of the Fire[1], the purifier[3] (of all things) pertaining to Ahura Mazda,[2] O Fire[5]

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chashidan = to taste or Sanskrit chakhsh = to see, to examine.

fz Reverend Mills; blessing (see Yasna IX 3, 6, 9, 12); ashish (in the sense of ashish) noun, feminine gender, accusative plural. Sanskrit āshis.

[ga]the purifier[6] (of all things) pertaining to Ahura Mazda;[7] of the Fire[8] (Ādar [gb]Farohabā), the purifier[10] (of all things) of [gc]Thine[4] pertaining to Ahura Mazda;[9] of the glory[11] (and) lustre[12] created by Ahura Mazda;[13] of the Iranian[14] and Kayanian[17] Glory[18] created by Ahura Mazda;[19] of the Fire[20] (Ādar [gd]Goshasp), the purifier (of all things) pertaining of Ahura Mazda;[21] of (the King) Kaikhasrou[24] of the Kayanian (descent)[23] and of the [ge]Lake of (the king) Kaikhasrou (situated in the city of [gf]Ataropātākan); of the [gg]Mount[28] Asnavant[27] created by Ahura Mazda[29] of the [gh]Lake[31] Chaechasta[30] created by Ahura Mazda;[32] the Fire[36] (called [gi]Ādar Burzin) the purifier[38] (of all things) pertaining to Ahura Mazda;[37] the Mount[40] [gj]Raevant[39] created by Ahura Mazda;[41] the Kayanian[42] Glory[43] created by Ahura Mazda; of the Fire,[45] the purifier[47] (of all things) pertaining to Ahura Mazda;[46] O Adar[48] Yazata,[51] the

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ga "Puthra" (Sanskrit "putra") - the ordinary meaning of the word is "son" but the meaning of this word in this Nyāyesh everywhere derived from the Sanskrit root pu- (= to purify, to render pure) is "source of purifying, cleaning" and I have thought it proper to translate "purifier" deriving from it.

gb About this Fire it is stated in the commentary of the Pahlavi version that it presides over the Mobeds, Dastoors and saintly persons. It is also called "Adar Farāh". In the Pahlavi Book *Bundahishn* it is stated that this Fire was first enthroned on the Mount, "Gadman-Homand" situated in the province of "Khvārzam" on the shores of the River Oxus. After the death of king Jamshid, it was saved from the clutches of Zohāk. During the time of king Gushtāsp it was removed from the Khvārzam, and brought to the Mount, "Roshan" situated in Kabulastan, where this very Fire was existing up to the period of *Bundahishn*.

gc The connection of the words of genitive singular in this paragraph should be taken with the words "Yasnaicha vahmāicha, khshnaothrāicha frasastayaēcha yathā Ahu Vairyo zaotā frā-me mrūte" occuring at the end of the same paragraph.

gd In the Pahlavi Commentary the King Kaikhusrou, after conquering "Beheman Diz" enthroned this Fire. It presides over the heroes and soldiers. It is also known as the Fire of Lightning.

ge In the Pahlavi Commentary.

gf i.e., of that lake where king Kaikhusrou prayed standing.

gg It was the abode of the Fire, Ādar Gushasp enthroned by king Kaikhusrou on the Mount situated near the Lake Chaechast.

gh Some of our Dasturs have understood the "Chaechasta" as the name of the Cave, but it is the name of a lake, and not a cave. This fact is clearly seen from the Āvan Yasht, para 49; Gosh Yasht, para 18, and Ashishvangh Yasht para 38. For both these Avesta words, "Vairi" (i.e. lake) and "vara" (i.e. enclousure, cave) there is only one and the same equivalent "var" in Pahlavi; hence this seems to have been mistaken. According to the statement in Napekh-ut-tawārikh, King Kaikhushrou, till the time he passed away from this material world, was fully engrossed in the prayers of God on the Mount Nihāvand. The Lake Chaechasta is situated in Azarbaizān and at present it is compared with the Lake Urumiyah.

gi In the Pahlavi Commentary this Fire presides over Vāstryosh, i.e. agriculturists, and "Adar Burzin Meher" is also known as "Adar Meher Burzin". About this Fire it is stated in the Pahlavi *Bundahishn* and Persian Rivayets that Holy Zarathushtra brought this Fire in the court of King Gushtasp, and its excellence was that the Fire was always kept buring bright without fuel, sandalwood and frankincense, incense, and was not extinguished by anything.

gj There was the place for the Fire "Ādar Burzin" on this Mount.

beneficent,[49] [gk]warrior[50] (against the demons), full of glory,[52] healing virtues! [54] of the Fire,[55] the purifier (of all things) pertaining to Ahura Mazda[56] – together with[58] of all[59] the Fires;[60] of the yazata[63] [gl]Nairyosang,[62] residing in the navel (or source) of kings[61] – for the [gm]worship[65] (of all these) for (their) praise,[66] propitiation[67] and glorification, let the officiating priest[70] (zaotar) proclaim[72] to me[71] (the excellences of sacred verses of) Yathā Ahū Vairyō. Let (the Raspi) (who) (is) righteous[74] and learned[75] pronounce[76] (the excellences of these verses) athā ratush ashāt-chit hacha.[73]

(1) [gn]Yasnemcha[1] vahmemcha[2] huberetīmcha[3] ushta-beretīmcha,[4] vanta-beretīmcha,[5] afrīnāmi,[6] tava[7] Ātarsh[8] puthra[9] Ahurahe Mazdāo,[10] yesnyō[11] ahi[12] vahmyō,[13] yesnyō[14] buyāo[15] vahmyō[16] nmānāhu[17] mashyākanām[18] Ushta[19] buyāt[20] ahmāi[21] naire,[22] yase[23]-thwā[24] bādha[25] frāyazāite,[26] aesmō-zastō,[27] baresmō-zastō,[28] gao-zastō,[29] hāvanō-zastō.[30]

(1) O Fire,[8] the purifier[9] (of all things) pertaining to Ahura Mazda![10] I praise[6] Thy worship,[1] invocation,[2] good[3] health-giving and friendly gift.[5] (O Fire), thou art[12] worthy of worship[11] and invocation;[13] mayest thou be[15] worthy of worship[14] and invocation[16] in the abodes[17] of men![18] May there be[20] greatness[19] (or happiness[19]) unto that[21] man[22] who[23] shall always[25] worship[26] thee[24] with fuel Baresman,[28] milk, and mortar in hand.[30]

(1) Dāityō[1] aēsme[2] buyāo,[3] dāityō[4] baoidhi[5] buyāo,[6] dāityō[7] pithwi[8] buyāo,[9] dāityō[10] upasayene[11] buyāo.[12] Perenāyush[13] harethre[14] buyāo,[15] dahmāyush[16] harethre[17] buyāo,[18] ātarsh[19] puthra[20] Ahurahe Mazdāo.[21]

(2) (O Fire, the purifier of all things pertaining to Ahura Mazda), mayest thou be[3] proper[1] in fuel[2]! incense[5]! nourishment[8]! (and) mayest thou be[12] proper[12] in logs of wood[11]! O Fire,[19] the purifier[20] (of all things) pertaining to Ahura Mazda! mayest thou be[15] provided with food[14] for a long time[13]!

(3) Saoche[1] buye[2] ahmya[3] nmāne,[4] mat-saoche[5] buye[6] ahmya[7] nmāne,[8] raochahi[9] buye[10] ahmya[11] nmāne,[12] vakhshathe[13] buye[14] ahmya[15] nmāne,[16] dareghemchit[17] aipi[18] zrvānem,[19] upa[20] sūram[21] frashō-keretīm,[22] hadha[23] sūrayāo[24] vanghuyāo[25] frashō-keretōit.[26]

(3) (O Fire!) (until[18]) for a long[17] time,[19] up to[20] (the time of) the mighty[21]

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gk Fire is powerful weapon against the demons, impurity, uncleanness, etc. Besides, the persian Rivayets we get such writing in the Avesta itself; see Vendidad, Fargard VIII. para 80.

gl Neryosang is the name of the Fire as well as an Angel. As Fire, it resides in the heart of kings and assists them in the management of their state. As an Angel, he is the Messenger of the Creator, Ahura Mazda.

gm From the beginning of this paragraph up to this place the connection of all the words that occur in genitive singular ends here.

gn The portion from here up to the words, "Ashahe bereja yaozdātān" at the end of this Nyāyesh is taken from Yasna Hā 62.

[go]Renovation,[22] mayest thou be[2] burning[1] in this[3] house[4] (i.e. be ever burning)! in brilliance[9] (and) mayest thou be[14] in increase[13] in this[15] house![16]

(1) Dāyāo[1] me[2] Ātarsh[3] puthra[4] Ahurahe Mazdāo,[5] āsu[6] khvāthrem,[7] āsu thrāitim,[9] āsu[10] jītīm,[11] pouru[12] khvāthrem,[13] pouru[14] thrāitīm,[15] pouru[16] jītīm;[17] mastīm,[18] spānō,[19] khshviwrem[20] hizvām[21] urune[22] ushi,[23] khratūm[24] paschaēta[25] masita[26] mazāontem,[27] apairi-āthrem,[28] nairyām[29] paschaēta[30] hām-varetīm.[31]

(4) (The person who recites; O Fire, the purifier[4] (of all things) pertaining to Ahura Mazda![5] grant (thou[1] unto) me (the things mentioned below):

Explanation:- (As to what things the reciter of this Nyāyesh asks through the Fire or as to what wishes he desires to get fulfilled are stated in the following lines and in paras 5 and 6):

Immediate[6] (or without delay) comfort,[7] sustenance,[9] (long) life[11], happiness,[13] greatness,[18] wisdom,[19] fluent[20] tongue[21] (and) intelligence[23] for (my) soul[22] and intellect[24] (which may) increase[27] in proportion[26] after[25] (having received it) and (may) not diminish,[28] and (afterwards)[30] strength[31] of manliness[29] (all these, O Fire, do thou grant me).

(5) Eredhvō-zangām,[1] akhvafnyām[2] thrishūm[3] asnāmcha[4] khshafnāmcha[5] āsitō-gātūm,[6] jaghāurum,[7] tuthrushām,[8] āsnām[9] frazaintīm,[10] karshō-rāzām,[11] vyākhanām,[12] hām-raodhām,[13] hvāpām,[14] ānzō-būzīm[15] hvīram, yā[17] me frādhayāt[19] nmānemcha[20] vīsemcha[21] zantūmcha, dakhyūmcha[23] danghu-sastīmcha.[24]

(5) Strength for standing firm-footed,[1] [gp]wakefulness[2] (during the remaining period) (except) one-third[3] of the days[4] and nights,[5] [gq]steadiness in one's own duty,[6] watchfulness[7] (and) an offspring[10] (that is) nourishing,[8] of innate wisdom,[9] ruling over the region,[11] sitting in the assembly,[12] thoroughly developed,[13] possessed of good respect,[14] delivering from distress,[15] as powerful as a hero,[16] (such an offspring, O Fire of Ahura Mazda! do thou grant me): Who i.e. (the offspring) may render my[18] house[20], (my) clan,[21] (my) town,[22] (my) country[23] and the the [gr]religion of (my) country[24] prosperous[19].

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go The original meaning of "hadha" (comparing to Sanskrit saha) is, "together with, accompanied by":- e.g. "hadha-aesma", i.e. together with esam – fuel." # These words, "hadha sūrayāo vanghuyāo frasho keretōit" according to my opinion are the commentary of, "upa sūrām frashō-keretim", although there is a difference in cases of both. Pahlavi translator has also regarded this similarly. Harlez, Mills and Darmesteter have also translated in the same way.

gp It is noticed from this that except in the case of sickness or uneasiness more than eight hours should not be employed in sleep. The words "thrishum asnāmcha khshafnāmcha" seems to be a commentary of "akhvafnyām". Watergaard has inserted these words in ( ) and Geldner has taken them in footnotes.

gq "Quick to rise up from bed" (Darmesteter): " Speed in walking " (Harlez).

gr Sovereignty, Empire (Prof. Darmesteter); one's own country (Dr. Harlez)

(6) Dāyāo[1] me[2] Ātarsh[3] puthra[4] Ahurahe Mazdāo,[5] yā[6] me[7] anghat[8] afrasāonghāo,[9] nūremcha[10] yavaēchātaite,[11] vahishtem Ahūm[12] ashaonām[13] raochanghem[14] vīspō-khvāthrem[15] zaze-buye[16] vanghāucha[17] mīzde,[18] vanghāucha[19] sravahi,[20] urunaēcha[21] dareghe[22] havanghe.[23]

(6) O Fire, the purifier (of all things) pertaining to Ahura Mazda! Do thou grant[1] me[2] (that thing) which[6] may be[8] the instructor[9] for me,[7] may guide me now[10] and for ever[11] (i.e up to the end of my life), about the best world (i.e. Paradise)[12] of the righteous (people),[13] bright[14] (and) all-comfortable.[15] (And) may I obtain[16] that paradise in good[17] rewards,[18] in (return for the good[19] homage[20] and in (exchange of) holiness[23] of (my) soul[21] for a long duration.[22]

Explanation:- (O Fire of Ahura Mazda! Do thou grant me such knowledge and point out such a course so that I may perform virtuous deeds, I may pay homage to Ahura Mazda and lead my soul to goodness, so that after my passing away I may obtain for my good deeds the exalted place of Heaven in return).

(6) Vīspaēibyō[1] sastīm[2] baraiti[3] Ātarsh[4] Mazdāo Ahurahe[5] yaēibyō[6] aēm[7] hām-pachāite[8] khshāfnīmcha[9] sūirīmcha[10] vīspaēibyō hacha[11] izyeite[12] huberetīmcha[13] ushta-beretimcha[14] vanta-beretīmcha,[15] Spitama.[16]

(7) O Spitaman[16] (Zarathushtra)! That Fire[4] of Ahura Mazda[5] carries[3] admonition[2] unto all[1] for whom[6] that[7] (fire) cooks[8] the [gs]evening and [gt]noon meals[9]-[10] (i.e. gives them good understanding) (and) from all[11] he solicits[12] a good, healthful and friendly offering.[15]

(8) Vīspanām[1] para-charentām[2] Ātarsh[3] zasta[4] ādidhaya.[5] Chim[6] hakha[7] hashe[8] baraiti[9] fraeharethvāo[10] armaēshāidhe.[11] Ātarem[12] Spentem[13] yazamaide,[14] takhmem[15] hantem[16] rathaēshtārem.[17]

(8) The Fire[3] looks at[5] the hands[4] of all[1] comers[2] (and says:) What[6] does the walking[10] friend[7] bring[9] to the sitting[11] [gu]friend? [gv]We praise[14] the Fire,[12] the beneficent,[13] powerful,[15] shining[16] (or existing[16]) (and) the warrior[17] (against the demons).

(9) Āat[1] yezi[2]-she[3] aēm[4] baraiti[5] aēsmem[6] vā[7] ashaya[8] beretem,[9] baresma[10] vā[11] ashaya[12] frastaretem,[13] urvarām[14] vā[15] hadhānaepatām[16] ā-he[17] paschaēta[18] frīnaiti[19] Ātarsh[20] Mazdāo Ahurahe,[21] khshnūto[22] atbishtō[23] haghdhanghūm.[24]

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gs In Persian the meaning of "Shām" is both (night and night meal).

gt Like Sanskrit Shura = Sun, Persian Shām (night and night meal) or, alternatively, dinner (Persian Sura); Darmesteter gives the meaning of Khshāfnīmcha sūirīmcha" as, "lunch and dinner".

gu Walking friend means the person going near the Fire, and the sitting friend should be understood as Fire, which itself cannot walk.

gv This last sentence (ātarem ….... rathaēshtārem) is left out by Geldner.

(9) But[1] if[2] any person[4] brings[5] unto that (fire)[3] either fuel[6] religiously[8], (with sincere heart) or[7] Baresman[10] spread,[13] or[15] the (fragrant) plant[14] (called) Hadhanaepata,[16] unto that (offerer)[17] sanctimoniously, then the Fire[20] of Ahura Mazda[21] being pleased,[22] [gw]revered[23] (and) satisfied[24] gives a blessing[19] (as follows).

Upa-thwā[1] hakhshōit[2] gēush[3] vānthwa,[4] upa vīranām[5] pourutās.[6] Upa-thwā[7] verezvatcha[8] manō,[9] verezvaticha[10] hakhshōit[11] anguha.[12] Urvākhsh[13]-anguha[14] gaya[15] jighaēsha,[16] tāo[17] khshapanō[18] yāo[19] jvāhī,[20] Imat[21] āthrō[22] āfrīvanem,[23] yō[24] ahmāi[25] aēsmem[26] baraiti[27] hikush,[28] raochas-pairishtān[29] ashahe[30] bereja[31] yaozdātān.[32]

(10) Unto thee[1] (i.e. in thy family) may the flock[4] of cattle[3] increase![2] (Unto thee) may there be[2] an increase[6] of heroic [gx]men[5]! May thou[7] [gy]have[11] an active[8] mind![9] May (thy) [gz]life[12] be[11] active![10] Mayest thou live (thy) a joyous[14] life,[15] those[17] nights[18] that[19] thou livest![20] This[21] (i.e. mentioned above) (is) the blessing[23] of the Fire[22] (for him) who[24] brings[27] to that (fire)[25] dry [ha]fuel,[26] examined in the light[29] (and) purified with the blessings[31] of righteousness.[30]

(To recite in bāz) **Ahura Mazda Khodāe, awazūnī mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi āthrō Ahurahe Mazdāo puthra, tava ātarsh puthra Ahurahe Mazdāo, āthrō Ahurahe Mazdāo puthra. Khvarenanghō savanghō mazdadhātahe, airyanām khvarenō mazdadhātanām, kāvayehecha khavarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Kavōish Haosravanghahe, varōish Haosravanghahe, Asnavantahe garōish mazdadhātahe, Chaēchistahe varōish mazdadhātahe, kāvayehecha khvarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish mazdadhātahe, kāvayehecha khvarenanghō mazda-

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gw "a-tbishtō" also means "unoffended", "not disrespected, not disliked by, not becoming revengeful".

gx i.e. sons having heroic strength, mighty progeny; see the passage "dasta amem" at the end of Māh Bokhtār Nyāyesh.

gy i.e. may your mind be thoughtful; mayest thou be clever and intellectual!

gz i.e. mayest thou perform benevolent and virtuous deeds!

ha The significance of the sentence "fuel examined in the light and purified" is that the fuel is selected after examining in the light and after removing the bark wherein small insects and polluted things may not be covered. The fuel, sandalwood and any other incense which may be put on fire should be absolutely dry and cleansed. Any kind of wet and dirty fuel should never be put on the fire. A strict order about this is enjoined in our religious books and Persian Rivayets.

dhātahe, āthrō Ahurahe Mazdāo puthra.

Ātarsh Spenta rathaēshtāra, yazata pouru-khvarenangha, yazata pouru-baēshaza, āthrō Ahurahe Mazdāo puthra, mat vīspaēibyō āterebyō khshathrō-nafedhrō nairyō-sanghahe yazatahe. Ashem Vohū 3.

I praise, [hb]worship with veneration, vivacity and strength of the Fire, etc., the purifier (of all things) pertaining to Ahura Mazda.

At[1] tōi[2] ātarem[3] Ahurā[4]
aojonghvantem[5] Ashā[6] usemahi[7]
asishtem,[8] ēmavantem,[9]stōi-
rapentem,[10] chithrā-avanghem;[11]
At[12] mazdā[13] daibishyante[14] zastāishtāish [15]
dereshtā[16] [hc]aēnanghem.[17]

Ashem Vohū 1. Ahmāi raēshacha: Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

O Ahura Mazda[4]! through Asha (i.e. Holy immortal Ardibehesht),[6] we wish[7] (or approve) thy[2] mighty,[5] swiftest,[8] powerful,[9] ever bestowing delight,[10] help the Fire[3] in various ([hd]wonderful) ways.[11] O Ahura Mazdā![13] (the fire) with (its) sufficient [he]vigour[15] (is) holding fast[16] (or chastising) the tormentor[14] or the revengeful person.[17]

[hf]**Roz nek nām, roz pāk nām, roz mubārak** (falān)**, māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khashnaothra Ahurahe Mazdāo, nemase-te ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.**

Gorje Khoreh awazāyād[3]

(If one recites Ātash Nyāyesh in the Ātash Ādaran, one should recite as below):

Ātash[4] Beherām[5] Ādar[6] farā.[7]

May the lustre[1] (and) glory[2] of the fire[3] of the exalted[7] Atash[4] Behram[5] increase![3]

(If one recites Ātash Nyāyesh in the Ātash Ādaran, one should recite as below):

Ātash[4] Ādarān[5] Ādar[6] farā[7]

May the lustre[1] (and) glory[2] of the fire[6] of the exalted[7] Atash[4] Adaran[5]

hb For its translation and full explanation, see introductory verses above.

hc This whole stanza is taken from Yasna Hā 34, stanza 4.

hd Sanskrit Chitra = various, different, of various kinds; wonderful.

he Original meaning “wished for strength”.

hf For translation, see above.

increase![3]

(If one recites Ātash Nyāyesh before the fire in the house, one should recite as below):

Ātash[4] Dādgah[5] Ādar[6] farā[7]

May the lustre[1] (and) glory[2] of the fire[6] of the exalted[7] Atash[4] Dadgah[5] increase![3]

Ādarān[8] Shāh[9] pirozgar,[10] Ādar Gushasp[11] Ādar Khordād,[12] Ādar Burzīn Meher[13] avare[14] ādarān[15] o ātashān,[16] ke pa dādgāh[17] neshāst ested;[18] gorje[19] khoreh[20] awazāyād[21] mīnōkarko[22] amāvand[23] pirozgar[24] amāvandīh[25] pirozgarīh.[26] Dād Dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād, man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

May the lustre[1] (and) glory[2] (of all these Fire) of the victorious[10] Lord[9] Ādaran,[8] Ādar Gushasp,[11] Ādar Khordād,[12] Ādar Burzin Meher[13] (and) other[14] Ādarān[15] and Fires[16] which are installed in the Dādgāh[17] (i.e in their proper places) increase![3] May the lustre[19] (and) glory[20] (of the Fire called) Mino [hg]Karko[22] increase!

May the powerful[23] (and) victorious[24] (Fire) (come unto my help) for (my) courage[25] and victory![26]

(Recite facing the south): **Dādāre gehān dīne māzdayasnī dāde Zarthushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi mazdadhāte ashaone. Ashem Vohū 1.

Khshnaothra Ahurahe Mazdāo (recite bowing the head downward) **nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.**

HĀVAN GĀH

(**Note:** This same Gāh should be recited during the period of Second Havan as well, i.e. from the Month Āvan, Roz Hormazd up to Vahishtoisht Gatha. For further explanation see note given to "the five gāhs to be recited separately").

(1) Khshnaothra[1] Ahurahe Mazdāo.[2] Ashem Vohū 3. Fravarāne[3] mazdayasnō[4] Zarathushtrish[5] vīdaēvō[6] ahuratkaeshō.[7] Havanēe[8] ashaone[9] ashahe[10] rathwe,[11] yasnāicha[12] vahmāicha[13] khshnaothrāicha[14] frasastayaēcha.[15] Sāvanghēe[16] vīsyāicha[17] ashaone[18] ashahe[19] rathwe,[20] yasnāicha[22] vahmāicha[22] khshnaothrāicha[23] frasastayaēcha.[24]

hg About this Fire it is stated that it is forever burning near the Creator Ahura Mazda.

(2) Mithrahe[25] vouru-gaoyaotōish[26] hazanghrō-gaoshahe,[27] baēvare-chashmanō,[28] aokhtō-nāmanō[29] yazatahe,[30] Rāmanō khvāstrahe,[31] khshnaothra[32] yasnāicha[33] vahmāicha[34] khshnaothrāicha[35] [hh]frasastayaēcha,[36] yathā Ahū Vairyō[37] zaotā[3s] frā me[39] mrūte[4] athā ratush ashātchit hacha[41] frā ashava[42] vīdhvāo[43] mraotū.[44]

(1-2) (May there be) propitiation[1] of (the Creator) Ahura Mazda![2] I [hi]profess myself (to be) a worshipper of Ahura Mazda,[4] a follower in accordance with the Religion proclaimed by the prophet Zarathushtra,[5] the abstainer from (the malpractices of) daevas[6] (and) the follower of the doctrines of Ahura Mazda.[7] During the time of holy and pure Havan[8] in which the work of [hj]Savanghi (i.e. business of gaining profit) and of Visya (i.e. lord of the clans) go on for the pleasure[32] of the Creator Ahura Mazda, through the propitiation[32] of Meher Yazata,[30] of wide pastures,[26] of thousand ears,[27] and ten thousand eyes[28] (and) of the spoken name[29] and of Ram Khvastar, for the worship,[33] for (their) invocation,[34] for (their) propitiation[35] and for (their) glorification,[36] let the officiating priest[38] proclaim[40] to me[39] (the excellences of the verses of) Yathā Ahū Vairyō.[37] Let the Raspi (who is) righteous[42] (and) learned[43] announce[44] (the excellences of these verses) “athā ratush ashāt-chit hacha”.

(3) [hk]Ahurem Mazdām[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5] zarathushtrem[6] ashavanem[7] ashahe[8] ratūm[9] yazamaide;[10] zarathush-trahe[11] ashaonō[12] fravashīm[13] yazamaide;[14] Ameshe Spente[15] ashaonām[16] yazamaide.[17] (4) Ashāunām[18] vangushīsh[19] sūrāo[20] spentāo[21] fravashayō[22] yazamaide,[23] astvatō[24] manakhyācha[25] apanōtemem[26] rathwām[27] yazamaide[28] yaētushtemem[29] yazatanām[30] hanghanushtemem[31] ashahe[32] rathavām[33] aiwinasānstemem,[34] jaghmūshtemam[35] ashaonō[36] ashahe[37] rathwō[38] ratufritīm[39] yazamaide.[40]

(3) We praise[5] Ahura Mazda[1] the holy[2] Lord[4] of Righteousness.[3] We also praise[10] [hl]Zarathushtra[6] the holy[7] Lord[9] of Righteousness.[8]

We revere[14] the Fravashi[14] of the Holy[12] Zarathushtra.[11] We praise[17] the [hm]holy[16-18] Bountiful Immortals.[15] We worship[23] the good,[19] heroic[20] and

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hh In the beginning of this, as well as other Gāhs, the words, “Yasnāicha, vahmāicha, khshnaothrāicha frasastayaēcha” occur more than once, but their meanings are to be taken once.

hi For its explanation, see note on Srosh Baj.

hj Those words associated with each respective Gāh- such as Sāvanghi, visya, frādat-fshu, frādat-vīra, berejya, nmānya, etc.... are generally regarded as the hamkārs”. i.e. co-working yazatas.

hk The portion from here up to “ratufritim yazamaide”. is taken from Yasna Hā 71, paras 2-3.

hl From this paragraph the exalted status of Holy Zarathushtra is seen. Moreover in Yasna Hā 16 the Holy Prophet is regarded as a “Yazata” of this world. On this subject, for further details, see “Zartosht Namu” written by Sheth K.R. Cama, Chapter 12.

hm In the original formation the word “asho” is in the genetive plural. Spiegel and Darmesteter

beneficent[21] Fravashis[22] of the righteous.[18] We praise[28] the highest[26] (lord) amongst the lords[27] of the corporeal (world)[24] and of the spiritual (world).[25] We praise[40] the most helpful[29] of the yazatas[30] (and) the most worthy[31] amongst the lords[33] of righteousness[32] and most reaching, effective for help[34] (and) the well-timed prayer,[39] the most helpful[35] for the holy[36] lord[38] of holiness.[37]

(5) Hāvanīm ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5] Haurvatātem[6] ashavanem[7] ashahe[8] ratūm[9] yazamaide;[10] Ameretātem[11] ashavanem[12] ashahe[13] ratūm[14] yazamaide;[15] āhūirīm[16] frashnem[17] ashavanem[18] ashahe[19] ratūm[20] yazamaide,[21] Āhūirīm[22] tkaēshem[23] ashavanem[24] ashahe[25] ratūm[26] yazamaide,[27] yasnem[28] sūrem[29] Haptanghāitīm[30] ashavanem[31] ashahe[32] ratūm[33] yazamaide.[34]

(5) We praise[5] Hāvani[1] the holy[2] Lord[4] of holiness;[3] we praise[10] Khordād[6] the holy[7] Lord[9] of Holiness;[8] we praise[15] Amardād[11] the holy[12] Lord[14] of holiness;[13] we praise[21] the [hn]word to Ahura Mazda,[16] the pious,[18] lord[20] of holiness.[19] We praise[27] the Religion[23] pertaining to Ahura Mazda,[22] the pious,[24] lord[26] of holiness;[25] we praise[34] yasna[28] [ho]Haptanghāiti,[30] efficacious[29] (and) holy,[31] Lord of[33] holiness.[32]

(6) Sāvanghaēm[1] vīsīmcha[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide,[6] airyamanem[7] ishīm[8] ashavanem[9] ashahe[10] ratūm[11] yazamaide[12] amavantem[13] verethrājanem,[14] vitbaēshanghem,[15] vīspa[16] tbaēshāo[17] taurvayantem[18] vīspa[19] tbaēshāo.[20] titarentem;[21] yō[22] upemō,[23] yō[24] madhemō,[25] yō[26] fratemō,[27] zaozīzuye[28] tarō[29] mānthrem[30] pancha[31] gāthāo.[32]

(6) We praise[6] Savanghi[1] and Visya,[2] the holy[3] lords[5] of holiness;[4] we praise[12] (the prayer called) [hp]Airyamana,[7] the liked,[8] (lovable) the holy Lord[11] of holiness,[10] (which prayer is) powerful,[13] victorious,[14] keeping away from hatred,[15] (and) overcoming,[18] removing[21] all afflictions. Which[23] (i.e. Prayer called Airyamana) is the uppermost[23] (beginning), the middle[25] (and) the concluding (portion) on the Holy Spell[29] of Five[31] Gathas[32] for invoking help,[28] (i.e. the Prayer named Airyamana is the best amongst the Holy Spell of five Gathas).

(6) Mithremcha[1] vouru-gaoyaoitīm[2] yazamaide;[3] Rāmacha

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also have translated accordingly. Unto the Bountiful Immortals of the righteous people, i.e. the Bountiful Immortals whom the righteous people worship (Harlez); the Bountiful Immortals (who) are the protectors of the righteous people (Mills).

hn i.e. we praise those Questions and Answers exchanged between the Creator Ahura Mazda and the prophet Zarathushtra.

ho i.e. HaptanYasht (Vadi) Large, where in the description of the Seven Bountiful Immortals is given. For further details, see note on the first paragraph of Haptan Yasht (Large).

hp Prayer "Airyaman" should be undrestood as Yasna Hā 54, called "A Airyemā Ishyo", see note on para 5 of Ardibehesht Yasht.

khvāstrem[4] yazamaide;[5] vīsyehe[6] rathwō[7] yasnāicha[8] vahmāicha[9] vīsīmcha[10] ashavanem[11] ashahe[12] ratūm[13] yazamaide.[14] (8) Mithrem[15] vouru-gaoyaoitīm[16] hazangra-gaoshem,[17] baēvare-chashmanem,[18] aokhtōnāmanem[19] yazatem[20] yazamaide,[21] Rāma khvāstrem[22] yazamaide.[23]

(7) We worship[3] Meher yazata[1] of the wide pastures;[2] we worship[5] Rama Khvastar.[4] In order to worship[8] and praise[9] the Lord[7] Visya[6] (i.e. pertaining to clan) we revere[14] the Holy[11] Visya,[10] the lord[13] of Righteousness.[12] (8) We worship[21] Meher yazata[15] of the wide pastures[16] (who is) of a thousand ears[17] and ten thousand [hq]eyes,[18] (and) the Worshipful[20] one (yazata) of the renowned name ; we worship Rama Khvastar.[22]

(9) [hr]Thwām[1] ātarem[2] Ahurahe Mazdāo[3] puthrem[4] ashavanem[5] ashahe[6] ratūm[7] yazamaide;[8] hadha-zaothrem[9] hadha-aiwyāonghanem,[10] imat[11] baresma[12] ashaya[13] frastaretem,[14] ashavanem[15] ashahe[16] ratūm[17] yazamaide;[18] Apām[19] Naptārem[20] yazamaide;[21] Nairīm Sanghem[22] yazamaide;[23] takhmem[24] dāmōish upamanem[25] yazatem,[26] yazamaide;[27] iristanām[28] urvānō[29] yazamaide[30] yāo[31] ashaonām[32] fravashayō.[33]

(9) We revere[8] thee,[1] O Holy[5] Fire,[2] the purifier[4] (of all things) pertaining to Ahura Mazda,[3] the lord[7] of righteousness.[6] We revere this[11] Baresman[12] (which) together with the Libation[9] (and) together with the Aiwyāonghana[10] (is) spread[14] with holiness[13]; We also revere the Lord[17] of Righteousness.[16] We revere[21] the Navel[20] of waters[19]; we revere[23] (the Fire named) [hs]Neryosang.[22] We revere[27] the powerful[24] yazata[26] (named) [ht]Dami Upamana;[25] we worship[30] the souls[29] of the departed[28] who[31] are the [hu]Fravashis[33] of the righteous [hv](people).[32]

(10) Ratūm[1] berezantem[2] yazamaide[3] yim[4] Ahurem Mazdām,[5] yō[6] ashahe[7] apanōtemō,[8] yō[9] ashahe jaghmūshtemō.[11] vīspa[12] sravāo[13] Zarathushtri[14] yazamaide;[15] vīspacha[16] hvarshta[17] shyaothna[18] yazamaide,[19] varshtacha[20] vareshyamnacha.[21]

Yenghe hātām āat yesne paiti vanghō,

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hq For its explanation see note given on page 30.

hr The portion from here up to the end (tānschā tāoschā yazamaide) occurs in Yasna Hā 71, paras 23-24. The initial word in it “Thwām” is appended.

hs For the explanation of Neryosang, see note at the end of the introductory verses above.

ht The original meaning of “dami upamana” is “the picutre of wisdom”, “the smile of wisdom,” “symbol of wisdom”. From this he is the presiding Angel over wisdom.

hu For explanation of the Fravashi and Soul see notes given on Khorshed Nyāyesh verse 9 above.

hv We revere the souls of the dead who are the Fravashis of the righteous (Spiegel, Harlez, and Mills) We worship the souls of the departed and the Fravashis of the righteous people (Darmesteter).

Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō 2.

(10) We worship[3] the exalted[2] Lord[1] who[4] (is) Ahura Mazda,[5] who (i.e. Ahura Mazda) is the highest[8] in holiness (and) who[9] is most helpful[11] in Righteousness.[10]

We revere[15] all[12] the sacred verses[13] of (the Prophet) Zarathushtra,[14] and all[16] well-performed[17] deeds[18] (religious ceremonies), which have been performed[20] and shall be performed hereafter.[21]

(11) Yasnemcha vahmemcha aojascha zavarecha afrīnami, Mithrahe Vouru-gaoyaoitōish hazanghrō-gaoshahe, baēvare-chashmanō, aokhtō-nāmanō yazatahe, Rāmanō khvāstrahe. Ashem Vohū 1.

Ahmāi raescha, Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

RAPITHWAN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathuhtrish vīdaēvō ahuratkaeshō. Rapithwināi[8] ashaone[9] ashahe[10] rathwe,[11] yasnāicha[12] vahmāicha[13] khshnaothrāicha[14] frasastayaēcha.[15] Frādat-fshave zantumāicha[17] ashaone[18] ashahe[19] rathwe,[20] yasnāicha[21] vahmāicha[22] khshnaothrāicha[23] frasastayaēcha,[24] (2) Ashahe vahishtahe[25] āthrascha[26] Ahurahe Mazdāo,[27] khshnaothra[28] yasnāicha[29] vahmāicha[30] khshnaothrāicha[31] frasastayaēcha,[32] yathā Ahū Vairyō[33] zaotā frā me[35] mrūte,[36] athā ratush ashāt-chit hacha[37] frā ashava[38] vīdhvāo[39] mraotū.[40]

(1-2) At the time[20] of pure[9] and holy[10] period[12] Rapithwan,[8] when (the functions) of giving rest or relief to beasts,[16] and the Lord or chieftain of the town[17] (goes), for the pleasure[28] (of the Creator Ahura Mazda), for the worship[29] of Ardibehest,[25] the Fire[26] of Ahura Mazda,[27] for (their) praise, for (their) propitiation[31] and for (their) glorification,[32] may the Zaotar[34] (i.e. the officiating priest)[34] proclaim[36] before us[35] (the excellences of the verses of) Yathā Ahū Vairyō.[33] May the Raspi (i.e. the assistant Priest) (who is) holy[38] (and) learned in turn announce[40] (the excellances of these verses) athā ratush ashāt-chit hacha".

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide.

(4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem,

jaghmūshtemām ashaonō ashahe rathwō ratufritīm [hw]yazamaide.

(5) Rapithwinem[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide.[5] Ahunavaitīm[6] Gāthām[7] ashaonīm[9] ashahe[10] ratūm[11] yazamaide[17] Ushtavaitīm[12] Gāthām[13] ashaonīm[14] ashahe[15] ratūm[16] yazamaide;[17] Spentā-mainyūm[18] Gāthām[19] ashaonīm[20] ashahe[21] ratūm[22] yazamaide,[23] Vohū-khshathrām[24] Gāthām[25] ashaonīm[26] ashahe[27] ratūm[28] yazamaide;[29] Vahishtōishtīm[30] Gāthām[31] ashaonīm[32] ashahe[33] ratūm[34] yazamaide.[35]

(5) We praise[5] Rapithwan[1] the holy,[2] Lord[4] of holiness,[3] we praise[11] the Gatha[7] Ahunavaiti,[6] we praise[17] the Gatha[13] Ushtavaiti,[12] we praise[23] the Gatha[19] Spentā-mainyu,[18] we praise[29] the Gatha[25] Vohu-khshathra,[24] and we praise[35] the Gatha[31] Vahishtoishti,[30] the holy,[32] Lord[34] of holiness.[33]

(6) Frādat-fshāum[1] zantumemcha[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide;[6] fshushemcha[7] mānthrem[8] yazamaide;[9] arshukdhemcha[10] vāchem[11] yazamaide;[12] vacha[13] arshukhudha[14] yazamaide;[15] vārethraghnīsh[16] daevō-ghnīta[17] yazamaide;[18] apascha[19] zemascha[20] yazamaide[21]; urvarāoscha,[22] mainyavacha[23] yazata[24] yazamaide,[25] yōi[26] vanghazdāo[27] ashavanō;[28] Ameshescha Spente[29] ashaonām[30] yazamaide.[31]

(6) We praise[6] Fradat-fshu"[1] and Zantuma",[2] the holy[3] Lord[5] of Righteousness;[4] we praise[9] [hx]Fshusha[7] mānthra[8] (the hymn of prosperity);[8] we praise[12] the word[11] truly-spoken.[10]

We praise[15] the words[13] truly-spoken;[14] we praise[18] the victorious[16] (sacred verses) smiting the daevas;[17] we praise[21] the waters,[19] lands[20] and plants;[22] we worship[25] the heavenly[23] yazatas[24] who[26] (are) righteous[28] and bestowers of better (things);[27] we worship[31] the [hy]righteous[30] Bountiful Immortals.[29]

(7) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide.[6] Bareshnūshcha[7] ashahe[8] yat[9] vahishtahe[10], mazishta[11] mānthra,[12] mazishta[13] verezya,[14] mazishta[15] urvaithya,[16] mazishta[17] haithyā-varezya,[18] mazishta[19] vindaithya[20] daēnayāo[21] māzdayasnōish[22] yazamaide.[23]

(7) We worship[6] the excellent,[2] heroic[3] and beneficent[5] Fravashis[6] of the righteous (people).[1] We worship[23] the chief points[7] (the essence) of Asha[8] Vahishta[10] (and) the greatest[11] Holy Spell[12] of the Religion[21] of Mazda-worship,[22] which are the greatest[13] in causing effect,[14] (which are very effective), the greatest[15] in accomplishing (any) work,[16] in performing just actions[18] (and) in acquiring (any want).

(8) Avat[1] vyākhnemcha[2] hanjamanemcha[3] yazamaide,[4] yat[5] asti[6]

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hw For the translation of paragraphs 3 and 4, see Havan Gāh, above.

hx Yasna Hā 58 is generally called the Fshusha-mānthra.

hy In the original formation this word is in genitive plural. See note to verse 4 above for further details about it.

Ameshanām Spentanām,[7] bareshnavō[8] avanghe[9] ashnō[10] ghimatem[11] zantumahe[12] rathwō[13] yasnāicha[14] vahmāicha,[15] zantumemcha[16] ashavanem[17] ashahe[18] ratūm[19] yazamaide.[20] (9) Ashem Vahishtem[21] ātaremcha[22] Ahurahe[23] mazdao[24] puthrem[25] yazamaide.[26]

(8) For the worship[14] of the Lord[13] Zantuma[12] (i.e. Lord of the town) and for (his) veneration,[15] we worship[4] this[1] meeting[2] and assembly[3] (abode) of the Bountiful Immortals[7] which[5] is[6] situated[11] on the heights[8] of the yonder[9] sky.[10] We praise[20] Zantuma[16] (the Lord of the town), the holy,[17] Lord[19] of Righteousness.[18] (9) We praise[26] Ardibehesht,[21] the Fire,[22] the purifier[25] (of all things) pertaining to Ahura Mazda.[23-24]

(10) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanemyazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām [hz]fravashayō. (11) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō.
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō 2.

(12) Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] āfrīnāmi,[5] Ashahe Vahishtahe[6] āthrascha[7] Ahurahe Mazdāo.[8] Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

(12) I praise[5] the worship,[1] glory,[2] vivacity[3] and power[4] of Ardibehesht[6] the Fire[7] of Ahura Mazda.[8]

UZIRIN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahuratkaēsho. Uzyeirināi[8] ashaone[9] ashahe[10] rathwe,[11] yasnāicha[12] vahmāicha[13] khshnaothrāicha[14] frasastayaēcha,[15] frādat-vīrāi[16] dakhyumāicha[17] ashaone[18] ashahe[19] rathwe,[20] yasnāicha[21] vahmāicha[22] khshnaothrāicha[23] frasastayaēcha.[24] (2) Berezatō[25] Ahurahe[26] nafedhrō[27] apām[28] apascha[29] mazdadhātayāo,[30] khshnaothra[32] yasnāicha[32] vahmāicha[33] khshnaothrāicha[34] frasastayaēcha,[35] Yathā Ahū Vairyō[36] zaotā[37] frā me[38] mrūte,[39] athā ratush ashāt-

hz For the translation of paragraphs 10-11, see Havan Gāh, above.

chit hacha[40] frā ashava[41] vīdhvao[42] mraotū.[43]

(1-2) At the time[11] of pure[9] (and) holy[10] period[11] Uzirin[8] when it is time to rest men from the work,[16] and when the Lord or sovereign of the country[17] (goes) to worship the Creator Ahura Mazda,[31] and to praise,[33] propitiate[34] and glorify[35] the (very source of)[27] water,[28] may the Zaotar[37] (i.e. the officiating priest) proclaim[39] before me[38] (the excellences of the verses of) Yathā Ahū Vairyō.[36] May (the Raspi) (i.e. the assistant Priest) (who is) holy[41] (and) learned[42] announce[43] (the excellences of these verses) athā ratush ashāt-chit hacha".

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide; yaētushtemem yazatanām hanghamishtemem ashahe rathwām awinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.[ia]

(5) Uzyeirinem[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5]
Zaotārem[6] ashavanem ashahe ratūm yazamaide;
Hāvanānem ashavanem ashahe ratūm yazamaide;
Ātarevakhshem ashavanem ashahe ratūm yazamaide;
Frabaretārem ashavanem ashahe ratūm yazamaide;
Āberetem ashavanem ashahe ratūm yazamaide;
Āsnatārem ashavanem ashahe ratūm yazamaide;
Rathwishkarem ashavanem ashahe ratūm yazamaide;
Sraoshāvarezem ashavanem ashahe ratūm yazamaide;

(5) We praise[5] Uzirin,[1] the holy,[2] Lord of Righteousness;[3]
we praise the Zaotar the holy, Lord of Righteousness;
we praise the Hāvanān the holy, Lord of Righteousness;
we praise the Ātarvakhsi the holy, Lord of Righteousness;
we praise the Frabaretar the holy, Lord of Righteousness;
we praise the Āberetar the holy, Lord of Righteousness;
we praise the Āsnātar the holy, Lord of Righteousness;
we praise the Rathwishkar the holy, Lord of Righteousness;
we praise the Sraoshāvarezathe holy, Lord of Righteousness;

Explanation: In the above paragraphs various classes of Herbad, the practising priests, are remembered with due respect. Moreover, from these names, we (come to know) what function each type of priest performs:

Zaotā, i.e. zoti or the performer of principal ceremony;

Hāvanān, i.e. the priest who strains the Haoma and performs the ceremony;

ia For the translation of paras 3 and 4, see Hāvan Gāh above.

Ātarvakhsha, i.e. Atarvakhshi, whose function is to keep the fire burning;

Frabaretar, i.e. the priest who brings to the Zaotar all the implements and other things (articles) required for the ceremonies;

Ābereta (= āp + beretar), a man in holy orders, who provides for the sacred water used in religious ceremonies and for purificatory purposes;

Āsnātar, i.e. the priest in holy orders who purifies defiled persons, as well as, the utensils used for ceremonial purposes;

Rawthwishkara, i.e. a priest who performs all the accessory services, such as adjusting the ceremonial utnesils and putting them in proper order;

Sraoshāvareza, i.e. a priest in whose presence a sinner confesses his misdeeds and makes amends for them, and the officer who keeps good discipline.[ib]

(6) Frādat-vīrem[1] dakhymemcha[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide;[6] strēushcha[7] māonghemcha[8] hvarecha[9] raochāo[10] yazamaide;[11] anaghra[12] raochāo[13] yazamaide;[14] afrasanghāmcha[15] khvāthrem[16] yazamaide;[17] yā[18] narsh[19] sādrā[20] dregvatō.[21] (7) Haithyāvarezem[22] ashavanem[23] ashahe[24] ratūm[25] yazamaide;[26] aparemcha[27] tkaēshem[28] yazamaide;[29] haithyāvarezem[30] ashavanem[31] ashaonō[32] stīm[33] yazamaide;[34] paiti[35] asni paiti khshafne,[36] yasō-beretābyō[37] zaothrābyō,[38] dakhyumahe[39] rathwō[40] yasnāicha[41] vahmāicha;[42] dakhumemcha[43] ashavanem[44] ashahe[45] ratūm[46] yazamaide.[47] (8) Berezantem[48] ahurem[49] khshathrīm,[50] khshaētem,[51] apām[52] napātem[53] aurvat-aspem[54] yazamaide;[55] apemcha[56] Mazdadhātām[57] ashaonīm[58] yazamaide.[59]

(6) We[6] praise "Fradāt-vīra" and "Dakhyuma",[2] the holy,[3] Lord[5] of Righteousness;[4] we praise[11] the stars[7] and the moon[8] and the sun[9] and luminaries;[10] we praise[14] the boundless[12] lights;[13] we praise[14] the [ic]splendour[16] of the doctrines[15] which (are as it were) the [id]woes[20] of the sinful[21] person.[19] (7) We praise[26] the Lord[25] of Righteousness[24] (who is) holy[23] and practising righteous or virtuous deeds;[22] we praise[29] the later[27] [ie]lore.[28] We praise[34] the creation[33] of Holy[32] (Ahura Mazda), the Lord[40] of the country[39] with libations[38] brought for the yasna;[37] we praise[47] day[36] and night[37] the Lord[41] of righteousness[45] (who is the chieftain) (pertaining) to the holy[44] country.[43] (8)

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ib "Sraoshāvareza - a priest in whose presence a sinner confesses his misdeeds and atones for them. A keeper of a weapon in hand to drive away demons and drujas at the time when the ceremony is being performed". (Prof. Harlez).

ic The lustre of the divine songs (Professor Harlez). afrasanghā = Sanskrit prashansā, prashasti = praise, fame.

id The good admonition appears to the wicked person, misery or rather poison. See Vispered 18 Karda, para 2; Yasna Hā 45, para 7.

ie Its purport is that the comparison of the Religion of the Poryotkeshas, flourished prior to Holy Zarathushtra may be applied to the Religion of Zarathushtra revealed by Ahura Mazda.

We praise[55] the [if]Navel[53] of the Waters,[52] the exalted[48] Lord,[49] swift-footed[54] horse (who is) imperial,[50] and shinning,[51] we praise[59] the pure[58] water[56] created by Ahura Mazda.[57]

(9) Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide: takhmem Dāmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō. (10) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide, varshtacha vareshymnachya.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā;
yāonghāmcha tānschā tāoschā yazamaide.[ig]

Yathā Ahū Vairyō 2.

(11) Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] afrīnami,[5] berezatō[6] ahurahe[7] nafedhrō[8] apām[9] apascha[10] mazdadhātayāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

(11) I praise,[5] worship,[1] with veneration,[2] vivacity[3] and power[4] of the Navel[8] of the waters[9] the exalted[6] Lord[7] of the waters[10] created by Ahura Mazda.[11]

AIWISRUTHREM GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahuratkaēshō, aiwisrūthremai[8] aibigayāi[9] ashaone[10] ashahe[11] rathwe,[12] yasnāicha[13] vahmāicha[14] khshknaothraicha[15] frasastayaēcha,[16] frādat-vīspām-hujyāitēe[17] zarathushtrōtemāicha[18] ashaone[19] ashahe[20] rathwe,[21] yasnāicha[22] vahmāicha[23] khshnaothrāicha[24] frasastayaēcha.[25] (2) Ashāunām,[26] fravashinām[27] ghenānāmcha[28] vīrōvānthwanām,[29] yāiryāoscha[30] hushitōish,[31] amahecha[32] hutāshtahe[33] huraodhahe[34] verethraghnahecha[35] ahuradhātahe,[36] vanaintyāoscha uparatāto,[37] khshnaothra[38] yasnāicha[39] vahmāicha[40] khshnaothrāicha[41] frasastayaēcha,[42] yathā Ahu vairyō[43] zaotā[44] frā mē[46] mrūte, athā ratush

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if Generally he is regarded as a Yazata and he keeps connection with the watery clouds, lightning and rain. Its equivalent in Sanskrit is, Apām Napāt.

ig For the tanslation of paras 9-10, see Havan Gāh.

ashāt-chit hacha[47] frā ashava[48] vīdhvāo[49] mraotī.[50]

(1-2) At the time[1] of the holy[10] and pure[11] period[12] of Aiwisruthrema,[8] the guardian over life[9], when (the act) of giving prosperity to all the living creatures[17] and when the power of the Pontiff[18] rests, for the pleasure[38] (of the Creator Ahura Mazda), for the worship[39] of the Fravashis[27] of the righteous (people),[29] women with their troops of heroes,[29] timely advent[31] of the seasons,[30] of (the yazata named) Ama,[32] well-made and beautiful,[34] Behrām yazata[35] created by Ahura Mazda,[36] and Vananti Uparatāt[37] (i.e. of the yazata presiding over the victorious ascendency), for (their) praise,[40] (their) propitiation[41] and glorification,[42]may the Zaotar[44] proclaim[46] before me[45] (the excellences of the sacred verses of) Yathā Ahū Vairyō.[43] May (the Rāspi) (who is) pious[48] (and) learned[49] announce[50] (the excellences of the verse) athā ratush ashāt-chit hachā.[47]

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashaonām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.[ih]

(5) Aiwisrūthremem[1] ashavanem[3] ashahe[4] ratūm[5] yazamaide;[6] Aibigāim[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide;[6] thwām[7] ātarem[8] Ahurahe Mazdāo[9] puthrem[10] ashavanem[11] ashahe[12] ratūm[13] yazamaide;[14] asmana[15] hāvana[16] ashahe[17] ratavō[18] yazamaide;[19] ayanghaēna[20] hāvana[21] ashahe[22] ratavō[23] yazamaide[24] hadha-zaothrem[25] hadha-aiwyāong-hanem[26] imat[27] baresma,[28] ashaya[29] frastaretem[30] ashavanem[31] ashahe[32] ratūm[33] yazamaide;[34] āpa urvaire[35] yazamaide;[36] aourvatām[37] urune[38] ashavanem[39] ashahe[40] ratūm[41] yazamaide[42].

(5) We praise[6] "Aiwisruthrema"[1], the Righteous[3], the Lord[5] of Righteousness[4]. We praise[6] the Righteous[3] (Aiwisruthrema) the Lord[5] of Righteousness[4] (and) the guardian of Life[2]. We praise[14] Thee[7], the Righteous Fire[8], the purifier[10] (of all things) pertaining to Ahura Mazda[9], the Lord[13] of Righteousness[12]. We praise[19] the stone[15] Mortar[16] (and) things [ii]useful in rituals[20-21] or to achieve for Righteousness[17-18]; we praise[24] this Baresman[23], which is righteous[31] spread[30] with holiness[29], together with the Libation[25], and Aiwyaonghan[26], things useful to be righteous; we worship[36] the waters and the trees[35]; we praise[42] the [ij]perfection[37] of the Soul[38], the righteous[39] soul (and) the Lord[41] of Righteousness[40].

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ih For the translation of 3rd and 4th paragraphs, see Havan Gāh.

ii The meaning of the word "ratu" when applied to intimate objects can be taken as "useful - practical or worthy thing." Moreover, its usual meaning is, "Lord, time, season".

ij Justi; kindness, favour, good wishes (Harlez); sacred vows (Mills)

(6) Frādat-vīspam-hujyāitīm[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide[5]; Zarathushtrem[6] ashavanem[7] ashahe[8] ratūm[9] yazamaide[10]; mānthrem[11] Spentem[12] ashavanem[13] ashahe[14] ratūm[15] yazamaide[16]; gēush[17] urvānem[18] ashavanem[19] ashahe[20] ratūm[21] yazamaide[22]; Zarathushtrōtememcha[23] ashavanem[24] ashahe[25] ratūm[26] yazamaide[27]; Zarathushtrem[28] ashavanem[29] ashahe[30] ratūm[31] yazamaide[32].

(6) We praise[5] "Frādat-vīspām-hujyāiti[1]", the Righteous[2], the Lord of Righteousness[3]; We praise[10] Zarathushtra[6], the Righteous[7], the Lord[9] of Righteousness[8]; we worship[16] the Beneficent[12] Holy Spell[11], the righteous[13], the Lord[15] of Righteousness[14]; we worship[22] the Soul[18] of the Universe[17], the righteous[19], Lord[21] of Righteousness[20]; we worship[27] the [ik]High-priest[23], the holy[24], the Lord[26] of Righteousness[25]. We worship[32] Zarathushtra[28], the Righteous[29], the Lord[31] of Righteousness[30].

(7) Āthravanem[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5] rathaēshtārem[6] ashavanem[7] ashahe[8] ratūm[9] yazamaide;[10] vāstrīm[11] fshuyantem[12] ashavanejn[13] ashahe[14] ratūm[15] yazamaide;[16] nmānahe[17] nmānō-paitīm[18] ashavanem[19] ashahe[20] ratūm[21] yazamaide;[22] vīsō[23] vīs-paitīm[24] ashavanem[25] ashahe[26] ratūm[27] yazamaide;[28] zantēush[29] zantu-paitīm[30] ashavanem[31] ashahe[32] ratūm[33] yazamaide;[34] danghēush[35] danghu-paitīm[36] ashavanem[37] ashahe[38] ratūm[39] yazamaide.[40]

(7) We praise[5] the Priest (i.e. Dastur-Mobed),[1] the righteous, the Lord of Righteousness; we praise[10] the Warrior[6] (i.e. Royal Hero),[6] the righteous,[7] the Lord of Righteousness;[8] we praise[16] the bringing of prosperity to the Agriculturist,[11] the righteous,[13] the Lord[15] of Righteousness;[14] we praise[22] the Lord of the House,[18] the righteous, the Lord of Righteousness; we praise[28] the Lord[24] of the Clans,[23] the righteous,[25] the Lord of Righteousness;[26] we praise[34] the Lord[30] of the Town,[29] the righteous,[31] the Lord[33] of Righteousness;[32] we praise[40] the [il]Lord[36] of the Country,[35] the righteous,[37] Lord[39] of Righteousness.[38]

(8) Yavānem[1] humananghem[2] huvachanghem[3] hushyaothnem[4] hudaēnem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide;[9] yavānem[10] ukhdhō-vachanghem[u] ashavanem[12] ashahe[13] ratūm[14] yazamaide;[15] khvaētva-dathem[16] ashavanem[17] ashahe[18] ratūm[19] yazamaide;[20] dangha-urvaesem[21] ashavanem[22] ashahe[23] ratūm[24] yazamaide;[25] humāim[26] pairyathnem[27] ashavanem[28] ashahe[29] ratūm[30] yazamaide;[31] nmānahe[32] nmānō-pathnīm[33] ashavanem[34] ashahe[35] ratūm[36] yazamaide.[37]

(8) We praise[9] the youth[1] of good thoughts,[2] good words,[3] good deeds[4] and good faith,[5] the righteous,[6] Lord[8] of Righteousness.[7] We praise[15] the

ik Zarathushtrotema, i.e. one strictly following or adherent to the doctrines of Zarathushtra.

il Original meaning of, "vis-paitim" is, "the master of the clans"; original meaning of, "Zantu-paitim" is, "the master of the town"; original meaning of, "danghu-paitim" is "the master of the country".

youth,[10] praying of God,[11] the righteous,[12] Lord[14] of Righteousness.[14] We praise[20] the patriotic person,[16] the righteous,[17] Lord[19] of Righteousness;[18] the righteous (man)[22] [im]coming from the land,[21] the Lord of Righteousness; the [in]missionary[27] of good wisdom,[26] the righteous,[28] lord[30] of Righteousness,[29] and we revere[37] the Lady of the House,[33] the righteous,[34] the Mistress[36] of Righteousness.[35]

(9) Nāirikāmcha[1] ashaonīm[2] yazamaide,[3] frāyō-humatām,[4] frāyō-hūkhtām,[5] frāyō-hvarshtām,[6] hush-hām-sāstām,[7] ratukhshathrām,[8] ashaonīm,[9] yām[10] Ārmaitīm Spentām,[11] yāoscha[12] te[13] ghenāo,[14] Ahura Mazda.[15] Naremcha[16] ashavanem[17] yazamaide,[18] frāyō-humatem,[19] frāyō-hūkhtem,[20] frāyō-hvarshtem,[21] vistō-fraoreitīm,[22] ēvistō-kayadhem,[23] yenghe[24] shyaothnāish[25] gaēthāo[26] asha[27] frādente,[28] Zarathushtrō-temahe[29] rathwō[30] yasnāicha,[31] vahmāicha[32] Zarathushtrōtememcha[33] ashavanem[34] ashahe[35] ratūm[36] yazamaide.[37] (10) Ashāunām[38] vanguhīsh[39] sūrāo[40] spentāo[41] fravashayō[42] yazamaide;[43] ghenāoscha[44] vīrōvānthvāo[45] yazamaide;[46] yāiryāmcha[47] hushitīm[48] yazamaide;[49] amemcha[50] hutashtem[51] huraodhem[52] yazamaide;[53] verethraghnemcha[54] ahura-dhātem[55] yazamaide;[56] vanaintīmcha upartātem[57] yazamaide.[58]

(9) We praise[3] the righteous[2] woman,[1] richest in good thoughts,[4] good words[5] and good deeds,[6] well and properly instructed,[7] obedient to her husband[8] (and) truthful[9] (and) who[11] (i.e. the woman) (is) like Spenta Armaiti (Bountiful Immortal)[11] and, O Hormazd,[15] like (other) [io]Feminine Powers[14] created by you. (We praise such women having the qualities mentioned above). We praise[18] the righteous[17] man,[16] richest in good thoughts,[19] richest in good words[20] and richest in good deeds.[21] understanding the faith[22] (i.e. steadfast on the Religion)[22] (and) ignorant of sins;[23] through whose[24] actions[25] for the worship[31] of the highest Priest[29] and for (his) praise,[32] the world[26] gets prosperous[28] by means of Righteousness.[27] We praise[37] the highest Priest,[33] the righteous,[34] the Lord[36] of Righteousness.[35] (10) the excellent,[39] heroic[40] and beneficent[41] Fravashis[42] of righteous (people);[38] women[44] with their troops of heroes;[45] the timely advent[48] of the seasons;[47] and the well-made,[51] beautiful[52] Ama (i.e. the yazata presiding over courage);[50] and we praise[56] Behram yazata[54] created by Ahura Mazda; and we praise Vananti Uparatat.[57]

(11) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide, hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem

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im "the traveller in the land", (Spiegel, Mills and Darmesteter).

in Its significance seems to be the propagator of the Religion of Zarathushtra abroad, and the preacher of the doctrines of this good religion.

io In the Zoroastrian Religion there are two types of angels, male and female. The feminine angels are, Spandārmad, Avān, Din, Ashishvangh and Astad.

Dāmōish Upamanem yazatem yazamaide, iristanām urvānō yazamaide yāo ashaonām fravashayō. (12) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.[ip]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide,

Yathā Ahū Vairyō 2.

(13) Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] āfrīnami,[5] ashāunām[6] fravashinām[7] ghenānāmcha[8] vīrōvānthwanām,[9] yāiryāos-cha[10] hushitōish,[11] amahecha[12] hutāshtahe[13] huraodhahe,[14] verethragh-nahecha[15] ahuradhātahe,[16] vanaintyāoscha uparatāto. Ashem Vohū 1.

Ahmāi raēshcha, Hazanghrem, Jasa me Avanghe Mazda, Kerfeh Mozd.

(13) I extol[5] the worship,[1] praise[2] vivacity[3] and the power[4] of the Fravashis[7] of the righteous (people),[6] and of the women[8] with their troops of heroes,[9] the timely advent[11] of the seasons,[10] the shapely,[13] beautiful[14] Ama (i.e. yazata presiding over courage), Behram yazata,[16] created by Ahura Mazda and Vananti Uparatāt[17].

USHAHEN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahuratkaeshō. Ushahināi[8] ashaone[9] ashahe[10] rathwe[11] yasnāicha[12] vahmāicha[13] khshnaothrāicha[14] frasastayaēcha.[15] berejyāi[16] nmānyāicha[17] ashaone[18] ashahe[19] rathwe,[20] yasnāicha[21] vahmāicha[22] khshnaothrāicha[23] frasastayaēcha,[24] (2) Sraoshahe[25] ashyehe[26] ashivatō[27] verethrājanō[28] frādat-gaēthahe,[29] Rashnaosh[30] Razishtahe,[31] Arshtātascha[32] frādat-gaēthayāo[33] varedat-gaēthayāo,[34] khshnaothra[35] yasnāicha[36] vahmāicha[37] khshnaothrāicha[38] frasastayaēcha,[39] yathā Ahū Vairyō[40] zaotā[41] frā me[42] mrūte,[43] athā ratush ashāt-chit hacha[44] frā ashava[45] vīdhvāo[46] mraotū.[47]

(1-2) At the time[20] of the pure[9] and holy[10] period[11] Ushahen[8] when it is propitious to ask for one's wishes[16] to be fulfilled and when the authority, the master of the house[17] (prays the creator Ahura Mazda),[35] through propitiation[35] of Sraosha (yazata),[25] the pure,[26] holy,[27] victorious,[28] bringing prosperity to the world,[29] the Most Just[31] Rashna (yazata),[30] and Astad (yazata),[32] the promoter and the increaser of the world,[34] for the worship (of them all),[36] praise[37], propitiation[38] and for (their) glorification[39] may the

ip For the translation of paragraphs 11-12, see Havan Gāh, above.

Zaotar[41] proclaim[43] before me[42] (the excellences of the sacred verses of) Yathā Ahū Vairyō.[40] May (the Raspi who is) holy[45] (and) learned[46], announce[47] (the excellences of these verses) athā ratush ashāt chit hacha.

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.[iq]

(5) Ushahinem[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5] ushām[6] srīrām[7] yazamaide;[8] ushāonghem[9] yazamaide,[10] khshōithnīm[11] raēvat-aspām,[12] framen-narām,[15] framen-narō-vīrām;[14] yā[15] khvāthravaiti[16] nmānavaiti;[17] ushāonghem[18] yazamaide,[19] revīm[20] renyat-aspām,[21] yā[22] sanat[23] avi[24] haptō-karshvairīm[25] zām;[26] avām[27] ushām[28] yazamaide.[29] Ahurem Mazdām[30] ashavanem[31] ashahe[32] ratūm[33] yazamaide;[34] vohū manō[35] yazamaide;[36] Ashem Vahishtem[37] yazamaide;[38] khshathrem vairīm[39] yazamaide;[40] Spentām[41] vanguhīm[42] Ārmaitīm[43] yazamaide.[44]

(5) We praise[5] Usahahen Gah[1] the righteous,[2] the Lord of righteousness;[3] we praise[8] the beautiful[7] Dawn,[6] the light of the Dawn,[9] shining[11] with the radiant horses,[12] agreeable or pleasing to men,[15] heroic men[14] which[15] (light) (is) giving comfort and ease[16] and belongs to the house and family.[17] We praise[19] the light of the Dawn,[18] agile[20] (and) of nimble-paced horses[21], which[22] is spread[23] upon[24] the seven regions of the earth.[25] We praise[29] this[27] Dawn.[28] We worship[34] Ahura Mazda,[30] Righteous,[31] Lord[33] of Righteousness.[32] We worship[36] (the Holy Immortal) Vohu Manah;[35] we worship[38] (the Bountiful Immortal) Asha Vahishta;[37] we worship[40] (the Bountiful Immortal) Sheherevar;[39] we worship[44] the good[42] Spandarmad (Bountiful Immortal).[43]

(6) Berejīm[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide,[5] bereja[6] vanghēush[7] ashahe,[8] bereja[9] daēnayāo[10] vanghuyāo[11] māzdayasnōish,[12] nmānyehe[13] rathwō[14] yasnāicha[15] vahmāicha[16] nmānimcha[17] ashavanem[18] ashahe[19] ratūm[20] yazamaide.[21]

(7) Sraoshem[22] ashīm[23] huraodhem[24] verethrājanem[25] frādat-gaēthem[26] ashavanem[27] ashahe[28] ratūm[29] yazamaide;[30] Rashnūm[31] razistem[32] yazamaide,[33] Arshtātem[34] frādat-gaēthām[35] varedat-gaēthām[36] yazamaide.[37]

(6) We praise[5] Berejya[1] the righteous,[2] Lord[4] of righteousness,[3] with the blessing[6] of the good[7] righteousness,[8] (and) with the blessing[9] of the good[11] Mazda-worshipping[12] Religion,[10] for the worship[15] of Nmānya[13] Ratu[14] (i.e.

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iq For the translation, see Havan Gāh, above.

principal master of the house) and for (his) praise.[16] We praise[21] "Nmānyo" (i.e. the chief Lord of the house)[17] the holy,[19] Lord[20] of holiness.[19]

(7) We worship[30] Sraosha (yazata)[22] the holy,[23] the Lord[29] of righteousness,[28] (who is) of good appearance,[24] victorious,[25] bringing prosperity to the world[26] (and) righteousness.[27] We worship[33] the just[32] Rashnu (yazata).[31] We worship[37] Astad (yazata),[34] the promoter and the increaser of the world.[36]

(8) Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō. (9) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.[ir]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hathā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō.(2)

(10) Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] āfrīnāmi[5] Sraoshahe[6] ashyehe[7] ashivatō[8] verethrājano[9] frādat-gaēthahe,[10] Rashnaosh[11] razishtahe,[12] Arshtātascha[13] frādat-gaēthayāo[14] varedat-gaēthayāo.[15] Ashem Vohū 1.

Ahmāi raēshcha, Hazanghrem, Jasa me avangha Mazda, Kerfeh Mozd.

(10) I praise,[5] worship,[1] the Srosh (Yazata), glory,[2] vivacity[3] and strength[4] of the holy,[7] righteous and victorious[9] Srosh (Yazata) bringing prosperity to the world,[10] of the just;[12] Rashna (yazata)[11] and Astad (yazata),[13] the furtherer (promoter)[14] and increaser of the world.[15]

PATET (AVESTA)

Kshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Yathā Ahū Vairyō. 5. Yathā Ahū Vairyō panj Az hamā gunāh patet pashemānum, az harvastīn dushmata dushukhta duzhvarshta, mem pa getī manīd, pishe-shumā vehān, manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.[is] **Yathā Ahū Vairyō. 5. Ashem Vohū 3.**

ir For the translation of paragraphs 8-9, see Havan Gāh, above.

Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahuratkaēshō (Gāh according to the period of the day) **frasastayaēcha. Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Yathā Ahū Vairyō Zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahu Vairyō 1.**[it]

Frastuye humatōibyaschā hūkhtoibyaschā hvarshtōibyaschā mānthwōibyaschā vakhedhvōibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtācha hvarshtāchā. Paitirichyā daithe vīspā dushmatāchā dushūkhtāchā duzhvarshtāchā. Ferā ve rāhi, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothnā, ferā anghuyā, ferā tanvaschīt, khvakhyāo [iu]**ushtanem. Staomi Ashem. Ashem Vohū 1.**

Yathā Ahu Vairyō 21, Ashem Vohū 12, Yathā Ahu Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhuiryehe. Ashem Vohū 1.

Ahmāi raēshcha: Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

PATET PASHEMANI

[iv]**Yathā Ahu Vairyō 1. Yathā Ahu Vairyō[1] panj[2] az hamā gunāh[3] patet pashemānum[4], az[5] harvastīn[6] dushmata[7] duzhukhta[8] duzhvarshta[9], mem[10] pa getī[11] manīd[12], pishe[13] shumā[14] vehān[15], manashnī[16] gavashnī[17] kunashnī[18] tanī[19] ravānī[20] getī[21] minōānī[22], okhe[23] awākhsh pashemān[24] pa se gavashnī[25] pa patet hom[26]. Yathā Ahu Vairyō 5, Ashem Vohū 3.**

Fravaranē mazdayasnō Zarathushtrish, vīdaēvō ahuratkaesho (Gāh according to the period of the day) **frasastayaēcha. Sraoshahe ashyehe, takhmahe tanu-mānthrahe, darshi-draosh, āhūiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvao mraotu. Yathā Ahū Vairyō 1.**

(The person who atones for his sins speaks):-

O good[15] (religious high-priests!) I, in your[14] [iw]presence[13] (having recited)

is For its translation, see beginning part of Srosh Bāz, above.

it For its translation, see Srosh Bāz, above.

iu For the translation of Ferastuye, see Khorshed Nyāyesh, pages above.

iv This whole Patet is in Pazend language. Of these some subject matters are taken from Avesta and some from Pahlavi Books.

iw From this it appears that the sinner confesses his own sins and makes suitable atonement in

five[2] Yathā Ahū Vairyō[1] repent[4] (of all sins) by means of Patet[4]. From[5] all[6] wicked thoughts[7], words[8] (and) deeds[9] which I[10] have thought in my mind[12] in this world[11] (and) from all kinds of sins[3], pertaining to thought[16], word[17], and deed[18], pertaining to (my own) body[19], and soul[20], pertaining to this world[21], and the world beyond[22], O Hormazd[23]! I abstain from them with repentance[24] (and) with the three words[25] (i.e. with thought, word, and deed) I repent[26].

(Kardāh 1) Farāz setāem[1] harvespa[2] humata[3] hukhta[4] hvarshta[5], pa[6] manashne[7] gavashne[8], kunashne[9]. Awāz setāem[10] harvespa[11] dushmata[12] duzhukhta[13] duzhvarshta[14], az[15] manashne[16] gavashne[17] kunashne[18]. Avargīrashnī dehom[19] harvespa[20] humata[21] hukhta[22] hvarshta[23], pa[24] manashne[25] gavashne[26] kunashne[27] ku[28] kerfeh[29] kunam[30], Behelashnī dehom[31] harvespa[32] dushmata[33] duzhukhta[34] duzhvarshta[35] az[36] manashne[37] gavashne[38] kunashne[39], ku[40] gunah[41] nakunam[42].

I praise[1] all[2] good thoughts[3], good words[4] (and) good deeds[5] through (my) meditation[7], speech[8] and action[9]. I abhor[10] all[11] evil thoughts[12], evil words[13] and evil deeds[14] by[15] (my) thoughts[16], words[17], and deeds[18]. I hold fast[19] (i.e. I acquire) all[20] good thoughts[21], words[22] and deeds[23] through[24] (my) thoughts[25], words[26], and deeds[27], so that[28] (I) may perform[30] meritorious deeds[29]. I relinquish[31] all[32] evil thoughts[33] evil words[34] and evil deeds[35] through[36] (my) thoughts[37], words[38] and deeds[39] so that[40] (I) may not commit[42] sin[41].

Farāz[43] oy shumā[44] rād hom[45], ke[46] amshāspand[47] hed[48], yazashne[49] o[50] nyāeshne[51]; farāz[43] pa[52] manashne[53] farāz[43] pa[54] gavashne[55], farāz[43] pa[56] kunashne[57], farāz[43] pa[58] ōh[59], farāz[43] pa[60] tan[61], farāz[43] pa[62] ānech[63] in[64] khesh[65] jān[66], tan[67] o[68] jān[69] nām[70] ravān[71]. Būn[72] bar[73] khāsta[74] im hast[75], pa[76] kheshīye[77] yazdān[78] dār hom.[79] Pa[80] kheshīye[81] yazdān[82] dāshtan ae bahod[84] ku[85] agar[86] tash[87] azān rasad[88], ke in tan[89] ravānrā[90] be-āwāyad dādan[91] be-deham[92].

I dedicate[45] unto you[44] (who[46] are[48]) the Ameshāspand[47] the Yasna[49] and[50] Nyāyesh[51] with[52](my) thought[53], word[55], and deed[57], with[58] (my own) conscience[59], body[61], (and) through[62] (this[64] which[63] is) my own[65], life[66] and through[62] the body[67] and life[69] i.e. soul[71]. I keep[79] the internal[72] (and) the external[73] treasure[74] which I have[75], owing to[76] (due to my) kinship[77] with God[78]. Keeping[83] with[80] the kinship[81] of God[82] (is this[84] that[85],) i.e.[85] if[86] any thing[87] happens[88], I shall give[92], dedicate[91], if necessary, this (my) body[89] for the sake of (my) soul[90].

Explanation:- (Its significance is, if it is necessary to dedicate my body for the benefits of my soul, I do so.)

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the presence of the High-priests fully-versed in the Zoroastrian Religion. After the composition of this Patet even from the Persian Rivayets written in later times similar writing is found, that a sinful person should confess his sins and atone in presence of the just, learned, well-versed person in Religion, in Dastur, of that period.

Setāyem[93] ashahī[94] pāhlom[95], nagunam[96] devān[97]. Pa nīkīye dādār Hormazd[98] sepāsdār hom[99]. Pa petyār[100] anāi[1] az[2] ghanāminō[3] awar mad[4], umede rastākhizrā[5] padash[6] khorsand[7] hamdāstān[8] hom[9]. Dīne Hormazd[10] dāde Zartosht[11], rastae farārun[12], kard poryōdakeshān[13] pa dastūr[14] dār hom[15]. Ān jādehrā[16] az gunāh[17] pa patet hom[18] pa patet hom[19] az gunāh[20].

I praise[93] the best[95] righteousness[94] (and) I smite[96] the demons[97] for the sake of or in the hope of the [ix]Resurrection[5], I am [iy]grateful[99] and contented with the goodness of the creator Hormazd[98], and harm (and unanimous of) the antagonism[100] and harm[1] which have come[4] (upon me) from[2] Ahriman.[3]

Explanation:- (As regards the last sentence mentioned above in the Pahlavi commentary it is stated that on the day of Resurrection the power of the Ahriman, and his associates the devs and drujas, will be annihilated and they cannot bring any kind of harm.)

I keep[15] (I observe) the Religion of Hormazd[10], the Law of Zartosht[11], (good) truthfulness[12] (and the excellent) deeds of the [iz]Poryotkaeshas[13] in accordance with the commandments of the Religion[14].

Explanation:- (I will live my life according to the Religion of Hormazd, all the commandments of the Holy Zartosht and the virtuous acts of the Poryotkaeshas, i.e. the believers in one God, prior to the time of that Prophet.)

For that way[16] (i.e. if I have deviated from the above mentioned commandments) I repent (those) sins[17] and I am penitent[19] of (these) sins.[ja]

(Kardāh 2) Ku[1] mardumān[2] o būn[3] shāyad būdan[4] yāo man[5] o būn[6] būd ested[7], pesh[8] oy cheher andā, pas[10] oy cheher pesh[11], yadshān andar[12] jast ested[13], az sē sraoshō-charanām gunāh[14], az ān nītūm gunāh[15], andā hazārān hazār margarzān[16] and chand geosh[17] hast shāyad būdan[18], pa nāme chesht[19], harvespa[20] dushmata[21] duzhūkhta[22] duzhvarshta[23], mem[24] parāe kasānrā[25], yāv[26] kasān[27] parāe manra[28], yāv[29] gunāhkārī[30] pa manrā[31] kasō gunāh[32], o būn būd ested[33], az[34] ān gunāh[35] manashnī[36] gavashnī[37] kunashnī[38] tanī[39] ravanī[40] getī[41] mīnoānī[42], okhe[43] awākhsh pashemān[44] pa sē gavashnī[45] pa patet hom[46]; pa patet hom[47] az gunāh[48].

(From all sins) which[1] might originate[34] (by) from men[2] (from the very

ix For full explanation on "Ristākhez", see "Zarthoshti Abhyas" written by Sheth K.R. Cama, pages 288-302.

iy i.e. I am most grateful to the Creator for whatever excellences reach me every time from Him (Hormazd).

iz i.e. the believers in one Good, prior to the time of the Prophet.

ja The significance of this entire first Kardāh - chapter, rather some portion, word by word, agrees with in "Ferastuye" prayer which is known by "Avestan Patet". For the text of Ferastuye and for its translation, see pages 27-28.

birth), (if) such (sins) from the beginning[6] have been committed[7] by me[5] like others, and of these (sins) if there are (in the early life) few[9] in the beginning[8] (and) had more[11] in the end[10] (in their life), from the sin[14] worthy of punishment with strokes[14], (rather) from the sin (even) less than that[15] up to one thousand times one thousand of the "margarzān" (sins)[16] (and the sin) even more than so much measure[17] (if) perchance has been committed (by me)[18] - specially,[19] all[20] evil thoughts[21], evil words[22] (and) evil deeds[23] which I[24] (may have committed) for the sake of others[25], or[26] (may have been committed) by others[27] for my sake[28], or[29] by any sinful person[30] for my sake[31] some minor sin[32] even, may have originated[33] - from (all above mentioned) sins[35] pertaining to thought[36], word[37], deed[38], (my own) body[39], (my own) soul[40], – pertaining to this world[41], or the yonder world[42], - from[34] these sins (of all kinds)[35], O Hormazd! I abstain from them with renunciation[44] with three words (i.e. thought, word and deed) and repent[46] and become penitent[47] for them.

(Kardāh 3) In[1] and[2] ākho[3] pāye[4] gunāh[5] nām[6]; chun[7] handarakht[8], mediosāst[9], andarazfarmān[10], boedīozad[11], kāedīozad[12], āgerept gunāh[13], avāvaresht gunāh[14] aredush gunāh[15], khorahe gunāh[16], bāzāe gunāh[17], yātu gunāh[18], tanvalgān gunāh[19], margarzān gunāh[20], avasosh gerān gunāh[21], jehmarz gunāh[22], dashtānmarz gunāh[23], kunmarz gunāh[24], awārun marzashnī[25], shoethra gunāh[26] seshnī[26], gunāhe ravānī[27], gunāh hamīmālān[28], gunāhīo pulshahod[29], vakhshe vakhshān vakhshe gunāh[30], gunāh az gunāh[31] avareākho gunāh[32], ku mardum[33] o būn shāyad būdan[34] gajasteh[35] ghanāmīnō[36] darvand[37] pa petyare dāmān-e[38] Hormazd farāz karnīd[39].

The sins of worse[3] degrees (or origin)[4] are:-

Namely[7], to harm someone by (doing) injustice and to interfere in his good work[8], to admonish some one falsely, to tell utter lies and to point out a wrong path[9]; - not to act or to act contrary to the will made by any person at the time of his death or while going on a journey to a foreign country, in favour of his children or some other persons,[10] - to steal human beings or cattle and to sell them, to spoil a set of good clothes and to spoil purposely pure and tasty edibles[11], not to nourish the poor and the needy in spite of being rich and prosperous, instead cause affliction and harm them and to keep the beneficent animals under his control hungry and to strike them,[12] – to hold a weapon in hands in order to smite or wound someone[13] – or to brandish it on the head of a person opposite him[14], the sin of inflicting a wound on a person which heals after three[15] to four days,[16] the sin of inflicting a wound on hand[17], – or foot[18], – the sin of inflicting a wound in such a way as to render the foot lame and to prevent it from doing work[19] – the sin deserving the punishment of [jb]death[20] - the sin of practising derision

jb A long commentary in Pahlavi is given about the sins. A list of various types of sins which

or mockery of anyone beyond limit[21] - the sin of having physical relations with a prostitute[22] or with a woman in menses[23], the sin of committing unnatural intercourse with a man, or woman[24] - the sin of formation with a woman unlawfully[25] - the sin of destroying sperm by one's own hands[26] - the sin of sexual intercourse with a woman of another faith,[27] the sin of criminal intimacy with another person's wife and of stealing property of another person[28] - and such other sins as not performing the compulsory meritorious deeds enjoined in the Zoroastrian Religion, which cause difficulty in crossing the Chinvat Bridge after death[29].[jc]

[jd]sin growing and growing more[3] – from one sin to another brought into existence[31] – (and) other worse sins[32] which can originate[34] with men[33] (i.e. from the birth) (and the sins) promised[34] or originated by the accursed[35], wicked[37] Ahreman (evil spirit)[36] for[39] (the [je]antagonising[38]) the creatures of the Creator Hormazd (i.e. for harming them).

Hormazd Khodāe[40] gunāh andar dīn[42] pedā bekard[43], gohāne poryōtkeshān[44] gunāh dāshteh ested[45]. Manashnī[46] peshe[47] dādār Hormazd[48] mīnōyān[49] getīyān[50] mahest[51] peshe[52] Amshāspandān[53], peshe[54] Meher[55] Sarosh[56] Rashna[57], peshe[58] ātash[59] barsam[60] hom[61], peshe[62] dīn[63] ravāne khesh[64], peshe[65] rad[66] dastūre[67] dīnī[68], peshe[69] oy gaveh[70] mad ested[71], az an gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

The Lord Hormazd[40] (of the entire world) has manifested[43] (all the above mentioned) sins[41] in the Religion[42], and the faithful of the Poryotkaeshas[44] (i.e. the good Poryotkeshas) (too) have acknowledged[45] (them) as sins. (I repent with atonement all those above mentioned sins)[41] with (my good)

come within the purview of this greatest punishment, is given as follows:- Not to regard the Creator Hormazd as peerless: Not to recognise Zartosht as a genuine prophet and the good Mazda-worshipping Religion as true: Not to obey the commands of father, mother and teacher, but on the contrary, to inflict pain on them: To learn witchcraft: to practise heresy: to throw nasa (dead matter) in water and fire and to bury nasa under the earth: to extinguish the Fire Varharan: to deprive possessions and property of any person, deposited for safety with a lawyer and to consume them after the death of the person, instead of giving to his progeny and descendants: to behave immorally with a strange woman: to accept the religion of the wicked (or wicked person); for inflicting false accusation on a holy and pious man or a Dastur, or a chief to give false evidence against them; to procure abortion; to eat dead matter with drugs and medicine or to cause them to be consumed by others: to practise heretical deeds being a dastur or a mobed.

jc In the Pahlavi Commentary, five principal duties are mentioned regarding this they are (1) the consecration of Six Gahāmbārs of the year, or the participation in them according to one's own means; (2) celebration of the Fravartikan; (3) participation in the celebration of Rapithwan; (4) Observance of the Rozgār" of one's dead parents and relatives, i.e. to consecrate yazishna, bāz, dron, and Afrinagan in their honour on the day and the month on which they departed; and (5) to perform daily prayers.

jd i.e. not to atone for the sins after having committed once, rather to commit sins continually.

je For its explanation, see note given on Hormuzd Khoday prayer above.

thought[46] before[47], (in the presence) of the Creator Hormazd[48], (who is) the greatest[51] of the spiritual world[49] (and) of this world[50], before[52] the Ameshāspand[53], (the Yazatas) Meher[55], Srosh[56] (and) Rashna[57], before[58] the Fire[59], Baresman[60] (and) Hom[61], before[62] the Religion[63] and my (own) soul[64], before[65] the leader[66] (and) the Dastur[67] of the Religion[68], (and) before[69] any good (i.e. pious) [jf]person[70] (who) (has come)[71] is present. (I repent, atone all the above mentioned sins and recite patet in humiliation).[jg]

(Kardāh 4) Andar[1] ped[2] mād[3] khoh[4] berād[5], zan[6] farzand[7], shōy[8] sālār[9], khesh[10] nazdīk[11], hamgehāniyān[12], hamkhvāstagān[13], hamsāyegān[14], hamshahrīyān[15], pa irmānīān[16] jast pa har adādīa[17], chun[18] man[19] andar gunehgār būd ested hom[20], az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hōm; pa patet hom az gunāh.

If[18] I[19] have been a sinner[20] against (or with[1]) (my) father[2], mother[3], sister[4], brother[5], with[1] (my) [jh]wife[6](or) husband[8], with[1] (my) children[7] (and) leader[9] (i.e. leader of the Religion), with the relatives[10] and near ones[11], or with[1] those living in one and the same place[12], with[1] the partners[13], neighbours[14], inhabitants of the same city[15], use (my) servitors[16] - through deviation (negligence) of [ji]justice[17], (I repent for the sins mentioned above with renunciation).

(Kardāh 5) Heher[1] nasā[2] khoreshnī[3], heher[4] nasā[5] joeshnī[6] heher[7] nasā[8] oy[9] āv[10] o[11] ātash[12] bordan[13], yā[14] āv[15] o[16] ātash[17] heher[18] nasā[19] bordan[20], avestā[21] pa chamishn[22] nagoftan[23], mōy[24] nākhun[25] dandān faresh[26], daste shavīn[27], o[28] avare[29] harche[30]padar heher nasā[31]. chun[32] man[33] andar[34] gunehgār bud ested hom[36], az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī minōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.[jj]

If[31] I[33] have become[36] a sinner[35] of eating (or the act of eating) dry or used[2] [jk]dead matter, to defiling[6] the dry or wet[4] dead matters[5] carrying[13] it to water[10] and[11] fire[12] or[14] of carrying the water and fire (near) the dry dead

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jf i.e. in the absence of the Religious Leader or Dastur, the confession of sins can be made also in the presence of any person righteous and well-versed in the Zoroastrian Religion.

jg See translation at the end of the second Kardāh above.

jh It is understood that the reciter of the Patet may be a man or a woman.

ji i.e. by treating unlawfully in any way with the above mentioned persons or by exercising oppression on them.

jj See the translation at the end of the second Kardāh above.

jk Hair and nails removed from the body of a living person are called “heher” or dry dead matter. In Avesta it is called “hikhra”. The entire body of the dead or any part of it is called “dead matter” or “wet dead matter”. The original meaning of “Nasā” is “corpse”, “carrion”, “contaminated thing.” The word is derived from root nas (Sanskrit nash - to destroy).

matter[18]. Not reciting[23] (the Holy) Avesta[21] not [jl]abstaining from the hair,[24] nails[25] and toothpick[26], [jm]using the dirt soiled hands[27] (or anything without being cleansed with nirang or with water)[27] and[28] (by being defiled) by[34] other[29] (things regarded) as dry dead matter or wet dead matter, [jn]I repent with contrition.

(Kardāh 6) Ku kāme Dādār Hormazd būd[1], oyem āwāyast manīdan[2], oyem namanīd[3]; oyem āwāyast goftan[4] oyem nagoft[5]: oyem āwāyast kardan[6], oyem na kard[7]; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.[jo]

I repent and renounce for not thinking about the wish of the Creator Ahura Mazda[1], as I ought to have thought[2], for not speaking about[4] as I ought to have spoken[5] and for not doing[6] as I ought to have done[7].

(Kardāh 7) Ku kāme ahreman bud[1], oyem na-āvayast manīdan[2], oyem manīd[3]; oyem na-āwāyast goftan[4], oyem goft[5]; oyem na-āwāyast kardan[6], oyem kard[7]: az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I ought not to have thought according to[2] the wish of Ahriman and yet I have thought of[3]: I ought not to have spoken[4] and yet I have spoken[5] and I ought not to have done[6] and yet I have done[7]1 repent for all these sins with penitence.

(Kardāh 8) Az[1] hamoyin[2] har āyin[3] gunāh[4], har āyin[5] margarzān[6], har āyin[7] farod mānd[8], har āyin[9] mānid[10], har āyin gunāh az gunāh[11], oyem[12] andar[13], Hormazd[14] mardum[15], mardum sardagān[16] jast[17] pa patet hom[18].

I repent for[18] all types of (and) every kind[3] of sins[4], every kind[5] of Margarzān[6] (i.e. sins worthy of the punishment of death), every kind[7] (of sin) confirmed[8], every kind[9] of sin left unatoned for[10] (i.e. unexpiated) (and) every kind (of sin arising) out of (another) sin[11] which may have been committed[17] by me[12] against[13] (the Creator) Hormazd[14] (and against) men[15] (and various) kinds of men[16].

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jl In the Pahlavi commentary.

jm In the Pahlavi commentary: i.e. not to bury lawfully in the earth.

jn The matter contained in this fifth kardāh is also found in Avesta itself. In Vendidad, to eat dead matter or to throw it in water or in fire is strictly forbidden. The person performing such an act is regarded as impure till the end of his life. Never throw dry dead matter (nasā) in water or in fire: not only that but if we notice it fallen in water or in fire, it should betaken out immediately, (see Vendidad fargard VI, paras 26-29; frakart VII, paras 23-27; frakart VIII, paras 73-82). After removing hair or nail from the body, they are not to be scattered but they are to be buried in a separate place after digging a pit. (For further details, see Vendidad fargard XVII).

jo See the translation at the end of the second kardāh.

(ii) Az[19] hamoyin[20] har āyin[21] gunāh[22], har āyin[23] margarzān[24], har āyin[25] farod mānd[26], har āyin[27] mānīd[28], har āyin gunāh az gunah[29], oyem[30] andar Bahman[32] gāo gospand[33], gospand sardagān[34] jast[35] pa patet hom[36].

I repent for[26] all types[20] of (and) every kind[21] of sins[22], every kind[23] of Margarzan[24] (sin), every kind[25] of sin confirmed[26], every kind of sin[27] left[28] unatoned for (i.e. unexpiated), (and) every kind (of sin arising) out of (another) sin[29] which may have been committed[35] by me[30] against[31] Behman[32] (Amshāspand)[32], the [jp]cattle[33] and (various) kinds of cattle[34].

(iii) Az[37] hamoyin[38] har āyin[39] gunāh[40] har āyin[41] margarzān[42], har ayin[43] farod mānd[44], har āyin[45] mānīd[46], har āyin gunāh az gunah[47], oyem[48] andar[49] Ardibehesht[50], ātash[51], ātash sardagān[52] jast[53], pa patet hom[54].

I repent for all types[38] of, (and) every kind[39] of sins[40], every kind[41] of Margarzan (sin)[42], every kind[43] (of sin) confirmed[44], (and) every kind[45] (of sin arising) out of (another) sin[47] left unatoned[46] (i.e. unexpiated), which may have been committed[53] by me[48] against[49] Ardibehesht[50] (Ameshaspand), [jq]fire[51] and (various) kinds of fire[52].

Az[55] hamoyin[56] har āyin[57] gunāh[58], har āyin[59] margarzān[60] har āyin[61] farod mānd[62] har āyin mānīd[64], har āyin gunāh az gunah[65], oyem[66] andar[67] Shehrevar[68], ayokhshast[69], ayokhshast sardagān[70] jast[71], pa patet hom[72].

I repent[72] for all types[56] of (and), every kind[57] of sins[58], every kind[59] of Margarzān (sin)[60], every kind[61] (of sin) confirmed[62], every kind[63] (of sin) left unatoned for, (i.e. unexpiated)[64], (and) every kind (of sin arising) out of (another) sin[65] which may have been committed[71] by me[66] against[67] Sheherevar (Amshāspand)[68], [jr]metal[69], (and) various kinds of metals[70].

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jp The significance of the sins committed against cattle is that they have been treated with cruelty. And when they were under our control, they were not treated properly with nourishment – fodder and required care.

jq The significance of sins committed against Fire is that it was not kept burning by feeding fuel, sandalwood, incense from time to time, with care and precaution, but was allowed to extinguish or was placed on a dirty and defiled place, or some dry dead matter (nasa) was thrown on it. A strict prohibitive order as regards this is enjoined in our holy Avesta. Various kinds of Fires are referred to here, and its significance seems to be an indication about various professional fires, e.g., fire of the blacksmith, fire of the potter, fire of the factory, fire of the bakers, etc. The writing about this is given in Vendidad, Fargard VIII, see paragraphs 81-96.

jr The import of the sins committed against metals is this: metallic utensils have to be kept clean, and not allowed to remain dirty or rusty. Health is spoiled by eating the food kept in dirty and rusty utensils. If we examine minutely the commandments of the Zoroastrian Religion, its original aim is to make the world prosperous, by means producing diseases and plagues and taking care of the health. It is enjoined to keep the health free from unhealthy and to apply suitable remedies before and after the deterioration takes place. This is ordained to be the most important duty amongst other duties. By not fulfilling this we stand as sinners in the eyes of the

(iv) Az[73] hamoyin[74] har āyin[75] gunāh[76], har āyin[77] margarzān[78], har āyin[79] farod mānd[80], har āyin[81] mānīd[82], har āyin gunāh az gunah[83], oyem[84] andar[85] Spandārmad[86] zamīn[87] zamīn sardagān[88] jast[89] pa patet hom[90].

I repent[90] for all types[74] of[78] (and)[79] every kind[75] of sins[76], every kind of Margarzan[78] (sin), every kind (of sin) confirmed[80], every kind (of sin) left una toned for[82] (i.e. unexpiated). (and) every kind (of sin arising) out of (another) sin[83] which may have been committed[89] by me[84] against[35] Spandarmad (Amshaspand)[86], the [js]earth[87] (and various) kinds of earth[8]

(vi) Az[91] hamoyin[92] har āyin[93] gunāh[94], har āyin[95] margarzān[96] har āyin[97] farod mānd[98], har āyin[99] mānīd[100], har āyin gunāh az gunah[1] oyem[2] andar[3] khordād[4], āv[5], āv tokhmagān[6], jast[7], pa patet hom[8].

I repent for all types[92] of, (and) every kind[93] of sins[94], every kind[95] of Margarzan (sin)[96], every kind[97] (of sin) confirmed[98], every kind[99] (of sin) left[100] unatoned for (i.e. unexpiated), (and) every kind (of sin) arising out of (another) sin[1] which may have been committed[7] by me[2] against[3] Khordad (Amshaspand)[4] the [jt]water[5] (and various) kinds of waters[6].

(vii) Az[9] hamoyin[10] har āyin[11] gunāh[12], har āyin[13] margarzān[14], har āyin[15] farod mānd[16], har āyin[17] mānīd[18] har āyin gunāh az gunah[19] oyem[20] andar[21] Amardād[22] orvar[23] orvar sardagān[24] jast[25], pa patet hom[26].

I repent[26] for all types of[10] (and) every kind[11] of sins[12], every kind[13] of Margarzan (sin)[14], every kind[15] (of sin) confirmed[16], every kind[17] (of sin) left[18] unatoned for (i.e. unexpiated), (and) every kind (of sin arising) out of (another) sin[19], which may have been committed[25] by me[20] against[21] Amardad[23] (Amshaspand), [ju]trees[23] (and various) kinds of trees[24].

(viii) Az[27] hamoyin[28] har āyin[29] gunah[30], har āyin[31] margarzān[32], har āyin[33] farod mānd[34], har āyin[35] mānīd[36], har āyin gunāh az gunāh[37],

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Creator, Hormazd.

js The significance of sins committed against the earth is that it is not tilled after developing it and kept uncultivated and desolate. By keeping residential place wet and dirty instead of maintaining it dry and clean as it would lead to deterioration of health. Holes of harmful animals and noxious creatures should be closed - Because, by keeping the earth within ten single, carelessly, it (metaphorically) gets annoyed and curses the owner.

jt The significance of the sins committed against water is the water is not to be spoiled by throwing into it nasa - dry dead matter or any other polluted thing, or to remove the nasa - dry dead matter if fallen in it, or in any way, the water is not to be kept unclean so that by drinking it health is spoiled. Various kinds of waters are referred to here and its meaning should be understood as the waters of the spring, waters of the rivers, waters of the well, etc.

ju The significance of the sins committed against trees is: that the trees should not be destroyed carelessly, they should be allowed to grow with care and labour. So that they produce fruits and flowers.

oyem[38] andar[39] dāme Hormazd[40] jast[41] chun[42] satar[43], māh[44] o[45] khorshed[46], ātash[47] sohar[48] sozā[49], sag[50], vay[51], gospand[52] panj āyin[53], o[54] avare[55] gavahe[56] deheshnān[57] in[58] Hormazd khesh[s9], chun[60] andarg[61] zamīn[62] o[63] āsmān[64] chun[65] man[66] andar[67] gunehgār būd ested hom[68], az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for all types of[28], (and) every kind[29] of sins[30], every kind[31] of Margarzan (sin)[32], every kind[33] (of sin) confirmed[34], every kind[35] (of sin) left unatoned for[36] (i.e. unexpiated), (and) against[39] the creatures of Ahura Mazda[40], such as[42] stars[43], the Moon[44] and the Sun[45] (and) against[39] the red[48] (and) burning[49] fire[47], against[39] the dogs[50], birds[51] and animals[52] of five kinds[53] and[54] against[39] other[55] good[56] creatures[57] between[61] the earth[62] and[63] the sky[64], which[58] (are) Hormazd's own[59].

(Kardāh 9) Satarshekasnī[1], khaetodath vasovashnī[2], dūdae vehān vasovashnī[3], gāhāmbār[4], Farvardiyān[5], Hom Darun[6], hosh farīd[7] yazdān[8] nehād[9] o[10] padīraft[11], rapithwen fardum[12], roze vadardegān[13], chun[14] man āwāyast yashtan[15] oyem na yasht[16], az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for destroying adopted sonship (of anyone)[1], disturbing internal relations[2], destructing a family of the good[3] and not consecrating[16] Gāhāmbār[4], (on) Fravardegān days[5], (not offering) Dron (in honour) of Hom yazat[6], (or other) consecrated (or dedicated) things[7] fixed[9] for the Yazat accepted by me[11] not consecrating the first [jv]Rapithwan[12], the Rozgar (anniversary) of the departed ones (of the near relatives)[13] as[14] I ought to have consecrated[15].

(Kardāh 10) Avar-manashnī[1], tar-manashnī[2], āzurī[3], pandī[4], khshmaghanī[5], arshghanī[6], vad-chashmī[7], sūr-chashmī[8] vadnagirashnī[9], khordaknagirashnī[10], nagīrāi[11], pandī[12], khud-shahī[13], asgehanī[14], sapozgarī[15], varunī[16], gomānī[17] āshmoi[18], zorgavāhī[19], darogdāvarī[20], ozdīst parastī[21], koshād davārashnī[22], barhen davārashnī[23], aymuk dvārashnī[24], drāyān-joyishnī[25], drāyān-khorishnī[26], duzdī[27], gadahī[28], jahī[29], jādui[30], jāduparastī[31], rospī[32], rospī bāragī[33], gavahe paetī[34], gavahe vanīdī[35] shīnmoi[36], o[37] avare[38] har āyin[39] gunāh[40], o pa in patetī[41] hoshmord[42], ān nahoshmord[43], ān dānest[44], ān nadānest[45], ān angard[46], ān na-angard[47], sraoshādā verezyā[48] peshe rad dasture dīnī[49] āwāyast

jv i.e. the first day of Rapithwan, which falls in the month Farvardin and roz Hormazd. But our people have kept the day of consecrating Rapithwan in the month Farvardin, roz Ardibehesht, because its propitiatory formula – khshnuman - is similar to that of Ardibehesht Roz. The meaning of "Rapithwan" is heat, summer season, middle of the day, noon. The significance of the Rapithwan Jashan is that the Jashan is performed in honour of the commencement of the Summer season.

garzīdan[50], oem na-garzīd[51] az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for the pride[1], haughtiness[2] speaking ill of the dead,[3] avarice,[4] getting angry beyond limits,[5] practising jealousy,[6] casting an evil eye on anyone,[7] casting a glance shamelessly,[8] with [jw]evil intention[9], casting a glance with contempt[10], self-willedness[11], being discontented of my own [jx]condition[12], acting according to my own will [jy]only[13], slothfulness[14], scandalousness[15], revenge[16], [jz]distrust—doubt[17], [ka]heresy[18], giving false evidence[19], delivering false judgement[20], idol-worship[21], running to and fro without tying kusti - (the sacred girdle on the sacred shirt[22],) running about naked[23], moving with a shoe in one foot and with another foot bare[24], saying grace (big) at the time of meals and thereafter vitiating it by speaking audibly[25], partaking of the meal without saying grace[26], theft[27], [kb]robbery[28], whoredom[29], magic or uttering spells of the demons[30], worship of witchcraft[31], prostitution[32], whorishness[33], permitting unnatural intercourse with oneself[34], performing unnatural intercourse with others[35], weeping loudly after the departed ones and lamenting beyond limit[36], and[37] (besides these) other[38] sins[40] of every kind[39], which have been remembered[42] in this Patet[41], the sins which are not enumerated[43], the sins which have been known[44] (by me) (and) the sins which are not known (by me)[45], the sins about which I have thought[46] and the sins about which I have not thought[47], and have not been atoned (expiated)[51] by me (with regret) as they ought to have been (atoned) with submission and regret (i.e. with confession)[50] before the leader of the religion (and) the Dastur[49].

(Kardāh 11) Ku agar[1] kasān[2] patetī[3] padīrafteh hom[4], oyem nakardeh hom[5], ishān ravānrā dushkhārīh[7] mad. Yadshan[8] zādehrā[9], har yak[10] jud judrā[11], manashnī gavashnī kunashnī, tanī ravānī geti minoanī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

If[1] I have accepted[4] (to perform) the Patet[3] for others[2], (and if) I do not perform it[5] whereby distress[7] (or difficulty[7]) come upon[8] their souls[6] (and)

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jw Casting an evil eye on a woman or wealth, property of another person (in the Pahlavi commentary).

jx Not obeying the commands of the teacher, Dastur and parents (in the Pahlavi commentary).

jy Causing heart-burning, i.e. to bewail in mind on seeing the good condition of others (in the Pahlavi commentary).

jz to cast a doubt on what one says and does himself (in the Pahlavi commentary).

ka To blaspheme the Creator Hormazd, the Prophet Holy Zartosht and the good Mazda-worshipping Zoroastrian Religion and to wish ill of them, to cause discord amongst men and to interpret falsely the meaning of Avesta intentionally (in the Pahlavi commentary).

kb Of the women who procure abortion (in the Pahlavi commentary).

their children[9], (then) for (the distress or difficulty (caused to) each person[10], individually[11], (I repent).

(Kardāh 12) Pa[1] ān[2] dīn[3] dastūr[4] est hom[5], īn[6] Hormazd[7] Zartosht[8] chāsht[9], Zartosht[10] oy Goshtāsp[11]. Pa payvand[12] Ādarbād Mārāspandān[13] mad[14]. Padash[15] pasākht[16] kard bokht[17]. Ashahī[18] veh[19] ravāne[20] dushāramrā[21] āwāyeshnītar[22] veheshnī hom[23].

(I) remain steadfast[5] on[1] the commandments[4] of that[2] Religion[3], which[6] (the Creator) Hormazd[7] tasted[9] (i.e. taught) to (Holy) Zartosht[8] (and the Holy) Zartosht[10] in turn (taught) (it to King) Gushtasp[11]. From the families[12] (of the Prophet Zartosht and King Gushtasp), Adarbad Maraspand[13] descended[14]. He[15] embellished[16] and purified[17] (the Religion of Zartosht) (i.e. brought it into original present form.

Explanation: (A learned and erudite Dastur, Adarbad Maraspand flourished during the reign of king Shapur, son of Hormazd. It is so stated about him in the Pahlavi commentary that his father had descended from the family of the Holy Prophet Zartosht and his mother from the family of King Gushtasp. In order to show the excellence of the good Mazda-worshipping Religion this Dastur poured on his chest nine maunds of molten brass and removed doubts and suspicion from the minds of the people about this true religion.

For the delight[21] of (my own) soul[20] I approve[23] (or I desire) good[19] Righteousness[18] more seemly[22].

Explanation: (I aspire to acquire righteousness and truthfulness more than other things as an excellent thing with the purpose that my soul may achieve salvation after my death, and attain to its delight.)

Pa zīvandie jān[24] āstuān hom[25] humata[26] pa manashne[27], āstuān hom[28] hukhta[29] pa gavashne[30], āstuān hom[31] hvarshta[32] pakunashne[33], āstuān hom[34] pa[35] gavahe[36] dīne māzdayasnān[37], hamā[38] kerfehā[39] hamdāstān hom[40] az[41] hamā[42] gunāhīā[43] jud-dāstān hom[44]. Pa nekī[45] sepāsdār hom[46]; az anāi[47] khorsand hom[48]. Pul pādfarāh[49] band e darosh[50], tojashne[51] tāvān[52] dīn[53], padfarāhe[54] sē shab[55] panjāh haft sāl[56], padash[57] khorsand[58] hamdāstān hom[60].

I remain steadfast[25] on good thoughts[26] through (my) thinking good (thought)[27] till the existence of (my) [kc]life[24], I remain steadfast[28] on good words[29], through (ray) utterance. I remain steadfast[31] on good deeds[32] through (ray) action[33], (and) I remain steadfast[34] on[35] good[36] Religion[37] of Mazda-worship[37]. I am in agreement[40] with all[38] meritorious deeds (or virtuous deeds)[39]; (and) I do not agree[44] with[41] all[42] sins[43].

Explanation: (I agree with and accept all meritorious deeds, truthfulness,

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kc i.e. as long as my life is extant in my body.

morality, etc.; and I do not agree with, but hate all wicked deeds, falsehood, immorality, etc.)

I am thankful[46] for the goodness[45] (conferred upon me by the Creator Hormazd) (and) I am contented[48] with distress[47].

Explanation: (I am extremely grateful to the Creator Hormazd, for whatever happiness and good things have reached me through Him and I am not displeased or grumble for any calamity or distress that may befall me, but I keep my mind at ease and contented).

(I) am[60] contented[58] and in agreement[59] with (all) these[57] - retribution at the (Chinvat) [kd]Bridge[49], severe fetters[50], atonement[51] (and) fine for the [ke]sins[52](prescribed by) the religion[53], punishment[54] of the three nights[55] (first after death) (of which every night will be [kf]as long as) fifty-seven years[57].

Oem kardeh hom[61] in[62] patetī[63], guzarg umede kerfehrā[64], gerān bīme duzakhrā[65]. Ashahī veh[66] ravān dushāramrā[67]: pa īn manashne[68] kardeh hom[69]. Ku kār kerfeh[70] man[71] andā nū[72] kard[73], ānche[74] nū[75] kunam[76], hamā[77] estashne kerfehrā[78], guzārashne gunāhrā[79], bokhta ravānrā[80]. Agar[81] māndeh bahod[82], ku gunāhe man[83] tokht nabahod[84], pādfarāh[85] e sē shab[86] ānahīa[87] padash[88] khorsand[89] hamdāstān hom[90].

I say[61] this[62] Patet[63] repent with the hope of gaining Heaven for ray meritorious deeds[64], (and) am shaken for the sake of the immense dread of hell[65], (and) for the [kg]sake of righteousness[66] (which is) the delight of (my) soul[67]. With this intent[68]1 have made[69] (this Patet). Whatever meritorious deeds[70]1 have hitherto[72] done[73] (and)[74] do[76] at present[75] (are) for maintaining them permanently and for wiping off of the sins[79] for the salvation of my soul[80]. If[81] any of my sins (remain unatoned)[82], (and) if I[83] am not yet absolved from them[84], (then) I am contented[89] and in agreement[90] with the punishment[85] of (the first) three nights (after my death)[86] for committing them[87].

Hame farmāem[91] Ashem Vohū[92] vegudīrashnī[93], patetī[94] pesh az begudirashnī[95]: pas gudardeh man[96], man zādehrā[97] az gunāh[98] pa patet bahod[99]. Sedosh[100] getofrīd[1] farmāyad[2] farmudār[3] khāheshnī[4] hamdāstān hom[5]; Hormazd khesh[6] hom[7], Hormazd dahmānī kunam[8], ashahī[9] satāem[10].

I order[91] (to recite) Ashem Vohū (for me) at the time of (my) passing

kd For its explanation see below, note on Sedosh.

ke i.e. whatever atonement and punishment is to be borne for not acting according to the orders of the Religion.

kf In the Pahlavi commentary, for the explanation about this, see my *Yasht Bā Māeni*, Hādokht Nask, Fargard III.

kg i.e. whereby my life be pleased by doing truthful and virtuous deeds.

away[93] (and to recite) the Patet[94] prior to death[95], (and) after my demise[96]; my children[97] should perform Patet[99] (repentance) for (my) sins[98], and should order[2] (to perform [kh]Srosh[100] (and) Getikharid[1] (in my name).

[ki]I am[5] the director[3], the desirer[4] (of it) (and its) approver[5] (for performing that Patet and Srosh [kj]Getikharid). I am[7] the relative of Hormazd[6] (i.e. through the Creator Hormazd), (and) I regard Hormazd as the Most Pious[8]: I praise[10] righteousness[9].

Oem gerafteh hom[11] harvespa[12] humata[13] hūkhta[14] hvarshta[15], pa manashnī[16] gavashnī[17] kunashnī[18]. Be-helashnī dehom[19] harvespa[20] dushmata[21] duzhūkhta[22] duzhvarshta[23], az manashnī[24] gavashnī[25] kunashnī[26]. Oem gerafteh hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashnī dehom harvespa dushmata dūzhukhta duzhvarshta, az manashnī gavashnī kunashnī. Oem gerafteh hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashni dehom harvespa dushmata duzhūkhta duzhvarshta, az manashnī gavashnī kunashnī.[kk]

I have taken hold" of all[12] good thoughts[13], good words[14] (and) good deeds[15] with (my) thought[16], word[17] and action[18]. I renounce[19] all evil thoughts[21], evil words[22] and evil deeds[23] with (my) thought[24], speech[25] and action[26].

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kh i.e. the yazishn in honour of Srosh for three days. According to the Religion of Zarathushtra, for three days after the death of a person, the soul hovers about the same place where the body was laid after necessary ceremonies and on the dawn of the fourth day after death, it goes towards the Chinvat Bridge. For these three days the soul remains under the protection of Holy Srosh yazata it is enjoyed: therefore, to consecrate the yasna with the Khshnuinan of Srosh for the dead person. For these three days the soul remembers all good or wicked deeds performed during his lifetime, and thinks of the place he will get in the next world. To the soul of the righteous man immense joy arises in the hope of gaining the reward of his goodness during that period and the soul of the wicked gets frightened with fear of being punished for his wicked actions. On the dawn of the fourth day the soul goes towards the Chinvat Bridge, where Meher yazata, Srosh yazata and Rashna yazata, the most just, assign to him the proper place (Heaven, Purgatory or Hell) after weighing all the deeds done in this world. For further details about this, see my translation of Vendidad 19 fargard, paras 27-32 and its explanation; and my *Yasht Bā Māeni*, Yasht 22.

ki i.e. on these three ceremonies I have my full faith, and I order to perform them in my name after my death.

kj Getikharid. The original meaning of the word getikharid is "to purchase this world", i.e. to acquire meritorious deeds from this world, so that after death the soul may get happiness and comfort. But generally to have performed this act of getikharid, means to consecrate the yasna in honour of the soul of the dead for nine days. Like the Zindeh-ravān ceremony this ceremony can also be performed for living persons. We find such a writing in the later books on the Zoroastrian Religion.

kk If anyone recites the Patet for the dead person, the words falān "jādehrā" may be added after each "hvarsht" and "duzhvarsht" words: i.e. the name of the person in whose honour the Patet is performed should be uttered with "jādehrā". The original meaning of the word "jādeh" is "open road" and from that it means "salvation, release".

Oem gerafteh hom[1] harvespa[2] rāhe[3] rāstī[4] farārun[5]; behelashni dehom[6] harvespa[7] rāhe[8] arāstī[9] awārun[10]: ghanā[11] shekast[12], Hormazd behawzūn[14]; staomi[15] Ashem[16]. Ashem Vohū 1.

I have taken hold[1] (followed) of all[2] just[4] and virtuous[5] paths[3]: I renounce[6] all[7] false[9] and wicked[10] paths[8]. (May) Ghanamino[11] (i.e. Ahreman) (be) annihilated[12]; (the Creator) Hormazd[13] (is) the increaser of goodness[14]; I praise[15] Righteousness[16].

Ferastuye humatōibyascha hūkhtōibyaschā hvarshtōibyaschā, mānthwōibyaschā vakhedwōibyaschā varshtvōibyaschā. Aibigairyā daithe, vīspā humatāchā hūkhtācha hvarshtāchā. Paitirichyā daithe, vīspā dushmatācha duzhūkhtāchā duzhvarshtāchā. Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothanā, ferā anghuyā, ferā tanvaschīt khvakhyāo ushtanem; staomi Ashem. Ashem Vohū 1.[kl]

Yathā Ahū Vairyō 21: Ashem Vohū 12: Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha āfrīnami, Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryehe. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

HOMAGE UNTO A LAMP

[km]**Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād; Ātash Dādgāh Ādar farā. Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhūkhta, duzvarshta mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh, manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.**

Khshnaothra Ahurahe Mazdāo (recite bowing the head) **nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.** (recite three times).

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

HOMAGE UNTO FRAVARTIKĀN

Az hamā gunāh[1] patet pashemānum[2]. Ashāunām[3] vanguhīsh[4] sūrāo[5] spentāo[6] fravashayō[7] yazamaide[8]. Ashaone Ashem Vohū 1. (to recite three

kl For the translation of this paragraph, see Khorshed Nyāyesh, above.

km This entire Homage is taken from the initial portion of Atash Nyāyesh: for its translation, see at that place.

times).

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins[1] I repent through penitence[2]. We worship[8] (or remember) the good[4], heroic[5] (and) prosperity-increasing[6] Fravashis[7] of the righteous (people)[3].

HOMAGE UNTO DAKHMA – TOWER OF SILENCE

Az hamā gunāh[1] patet pashemānum[2]. [kn]Nemase-te[3] idha[4] iristanām[5] urvānō[6] yazamaide[7] yāo[8] ashaonām[9] [ko]fravashayō[10]. Ashaone Ashem Vohū 1. (to recite three times).

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins[1] I repent with contrition[2]. We here[4] worship[7] the souls[6] of the dead[5] who[8] are the Fravashis[10] of the righteous (people).

HOMAGE UNTO MOUNTAINS

Az hamā gunāh[1] patet pashemānum[2]. [kp]Vīspāo[3] garayō[4] asha-khvāthrāo[5] pouru-khvāthrāo[6] mazdadhāta[7] ashavana[8] ashahe[9] ratavō[10] yazamaide. Ashem Vohū 1. (To recite three times).

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Of all sins[1] I repent with Patet[2]. We praise[11] all holy[8] mountains[4] created by Hormazd[7] (which are) fully comfortable[5] (spacious) (and) (with fullness) full of welfare[6] (i.e. producers of food) (and) [kq]useful things[10] of righteousness[9] (grow there).

HOMAGE UNTO WATERS

Az hamā gunāh[1] patet pashemānum[2]. (To recite bowing the head). **Nemase[3]-te[4] ashāum[5] sēvishte[6] Aredvi Sūra[7] Anāhite[8] ashaone. Ashem Vohū 1.** (To recite three times).

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kn There does not seem to be the necessity of the words, "nemase-te" in this place; if by retaining these words on the one hand we attach to "urvānō" or "fravashayō", then there should occur "nemō ve" instead of "Nemase-te", because the words "nemase-te" are in singular and "nemo ve" are in plural. Nemō ve = Homage (be) unto you.

ko The words, "idha iristanām urvānō yazamaide yāo ashaonām fravashayō" are taken from yasna Hā 26, para 7.

kp This whole sentence is taken from Yasna Hā 6, para 13.

kq For its explanation, see note to Aiwisruthrem Gah verse 5.

Ahmāi raēshcha: Hazanghrem: Jasa me avanghe Mazda: Kerfeh Mozd.

Of all sins[1] I repent with Patet[2]. Homage[3] (be) unto thee[4], O holy[5], most beneficent[6] (and) undefiled[8] Ardvi Sura[7]!

HOMAGE UNTO PLANTS

Az hamā gunāh[1] patet pashemānum[2]. (To recite bowing the head)**. Nemo[3] urvarayāo[4] vanghuyāo[5] Mazdadhātayāo[6] [kr]ashaonyāo[7]. Ashem Vohū 1.** (To recite three times)

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins[1] I repent with Patet[2]. Homage[3] (be) unto the good[5] (and) holy[7] plants[4] created by Hormazd[6]!

BĀZ OF RECITING ASHEM VOHU 1200

(Note: This bāz should be recited on the first five days of the Fravartikān, i.e. from Roz 26 Māh 12 to Roz 30 Māh 12).

Pa nāme yazdān Hormazd Khodāe awazūni, gorje khoreh awazāyād; Ardāfravash berasād. [ks]Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta; mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā [kt]ferashōtemem: staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō ahuratkaeshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo[6] raēvatō[7] khvarenanguhatō[8], Ameshanām Spentanām[9] ashāunām[10] fravashinām[11] ughranām[12] aiwithūranām[13], paoiryōtkaēshanām[14] fravashinām[15], nabānazdishtanām[16] fravashinām[17], khshnaothra[18] yasnāicha[19] vahmāicha[20] khshnaothrāicha[21] frasastayaēcha[22] yathā Ahū Vairyō[23] zaotā[24] frā me[25] mrūte[26], athā ratush ashātchit hacha[27] frā ashava[28] vidhvāo[29] mraotū[30]. Ahurem Mazdām[31] raēvantem[32] khvarenanguhantem[33] yazamaide[34]; Ameshā Spentā[35] hukhshathrā[36] hudhāonghō[37]**

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kr Also from the Vendidad fargard 19, para 18, we get the "Homage unto Plants" of the same signification but written differently from the grammatical formation; it is:- Avesta - Nemō[1] urvaire[2] vanaguhi[3] mazdadhāte[4] ashaone[5]; Ashem Vohū 1. Translation. - Homage[1] (be) (unto thee), O good[3], holy[5] plant[2] created by Hormazd[4]!

ks i.e. may the Holy Fravashis come (to this prayer)! This portion is wholly taken from the Khshnuman of Ardāfravash Āfringān.

kt For its translation, see the translation of Ahura Mazda Khodāe, above.

yazamaide[38]; ashāunām[39] vanguhīsh[40] sūrāo[41] spentāo[42] fravashayō[43] yazamaide[44].

(Here 1200 Ashem Vohū are to be recited)

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedun [ku]bād.** (Recite aloud) **Yathā Ahu Vairyō 2.**

Yasnemcha[1] vahmemcha[2], aojascha[3] zavarecha[4] āfrīnāmi[5], Ahurahe Mazdāo[6] raēvato[7] khvarenanguhatō[8], Ameshanām Spentanām[9], ashāunām[10] fravashinām[11] ughranām[12] aiwithūranām[13]; paoiryōtkaēshanām[14] fravashinām[15], nabānazdishtanām[16] fravashinām[17]. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

I praise[5], worship[1], adoration[2], efficacy[3] and strength of (the Creator) Hormazd[6], keeper of treasure[7] (and) glorious[8] the Bountiful Immortals[9], the heroic[12] (and) triumphant[13] Fravashis[11] of the righteous (people)[10], the Fravashis of the Poryotkaeshas[14], (and) the Fravashis[17] of the next of kin[16].

YAZISHN HĀ XX known as FRĀMRAOT

[kv]**(Note:** This Hā with the bāz shown below should be recited on the first five days of the Fravartikān, i.e. from the Roz 26 Māh 12 to Roz 30 Māh 12).

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1. Pa nāme yazdān Hormazd Khodāe awazūni gorje khoreh awazāyād; Ardāfravash berasād.[kw] Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta; mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush: haithyāvarshtām hyat vasnā ferashōtemem; staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaeshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhatō Ameshanām Spentanām, ashāunām fravashinām ughranām aiwithūranām, paoiryōtkaēshanām fravashi-**

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ku For its translation, see Khorshed Nyāyesh, page 39.

kv In this Hā there occurs the commentary of Ashem Vohū. About this, see pages 1-2; by reciting this well-known prayer called Ashem Vohū at a certain time separately, how much merit that reciter gains; about this, see my *Yasht Bā Māeni*, 21st Yasht.

kw May the Holy Fravashis come up (to this Prayer)!

nām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō [kx]yazamaide.

(1) Frāmraot[1] Ahurō Mazdāo[2] Ashem Vohū vahishtem asti[3], para ahmāi[4] vohū[5] vahishtem[6] chinasti[7], yatha[8] khvaētave[9] khvaētātem[10]: vohū vahishtem asti[11] atha[12] tkaēshem[13] kārayeiti[14]. (2) Ushtā asti ushtā ahmāi[15] ushtatāitya[16] vīspem[17] ashavanem[18] vīspāi[19] ashaone[20] para-chinasti[21], yathanā[22] stāitya[23] vīspem[24] ashavanem[25] vīspāi[26] ashaone[27] para-chinasti[28] (3) Yat ashāi vahishtāi ashem[29], parachinasti[30] vīspem[31] mānthrem[32] vīspem[33] mānthrāi[34], yatha[35] ashāi[36] khshathrem[37] chinasti[38], yathacha[39] zbayente[40] ashaone[41] ashem[42] chinasti[43], yathacha[44] khshmāvōya[45] ashem[46] chinasti[47] yat saoshyantaēibyō[48]; thrāyō[49] tkaēsha[50]. Vīspem[51] vachō[52] fravākem[53] haurūm[54], vachō[55] Ahurahe Mazdāo[56].

(4) Mazdāo[57] frāmraot[58]: chīm[59] frāmraōt[60]; ashavanem[61] mainyaomcha[62] gaēthīmcha[63]. chvāns[64] frāmraot[65] fravākem[66], vahishtō[67] khshayamnō[68]. chvantem[69]; ashavanem[70] vahishtemcha[71] avasō-khshathremcha[72]. (5) Baghām[73] Ashahe vahishtahe[74] yazamaide[75]; Ashahe vahishtahe[76] yazamaide[77] frasraothremcha[78], framarethremcha[79] fragāthremcha[80] frāyashtimcha[81].

Yenghe hātām āat yesne paiti vanghō
Mazdāo Ahurō vaēthā ashāt hachā,
Yāonghāmchā tānschā tāoschā yazamaide.

Ashem Vohū 1.

(**Note:** The portion from "Frāmraot" up to Ashem Vohū 1 should be recited seven times. When it is recited the seventh time, Ashem Vohū need not be recited).

(1) (The Creator) Hormazd proclaimed[1] (the sacred verse of Ashem Vohū).

Ashem Vohū Vahistem asti[3] - (uttering these words, the worshipper) acknowledges[7] for Him[4] (i.e. Hormazd) the highest[6] good[5], as if[8] he were accepting[7] the kinship[10] of his kindred[9]. Vohu vahishtem [ky]asti[11] - (uttering these words, the worshipper, in a way) puts into practice[14] the laws of the Religion[13].

kx For its translation, see Baz of reciting Ashem Vohū 1200, above.

ky i.e. Righteousness is the best good (or blessing).

(2) **Ushtā asti ushtā [kz]ahmāi**[15] (in repeating these words the worshipper) associates[28] firmly[23] a[26] righteous (man)[27] with other[24] righteous (men)[25], just as[22] a[17] righteous (man)[18] [la]accepts[21] happiness[16] from other[19] righteous (men)[20].

(3) **Yat ashāi vahishtāi [lb]ashem[29]** - (in repeating these words the worshipper, as it were) accepts[30] all[31] the Holy Spells[32] for every [33] (knower) intelligent person of the Holy Spells[34], just as[39] he accepts[38] sovereignty[37] of (that) righteousness[36], just as[39] he accepts[43] truthfulness[42] from the righteous (man)[41], and for you[45], the benefactors[48]. (As stated above) (there are) three[49] divisions[50] (of Ashem Vohū). Every[51] hymn[52] verse (which is) complete in itself (the whole[54] hymn[53]) (is) the hymn[55] of (the Creator) Hormazd.

(4) (The Creator) Hormazd[57] proclaimed[58] (the hymn of Ashem Vohū. Whom[59] did he proclaim[60]? (Reply): to the righteous (man)[61] belonging to the spiritual[62] and the material world[63]. In what capacity[64] did He proclaim[65] the hymn[66] (of that Ashem Vohū)? (Reply): as to the supreme[70] Rulers[lc] Whom (did He proclaim? (Reply): to the righteous and the best [ld](man)[71] not acting according to his own whims[72].

(5) We adore the portion of [le]Asha Vahishta[74]. Of the Asha Vahishta[76]; we adore[77] its chanting[78], remembrance[79], singing-aloud[80] and glorification[81].

(To recite in bāz) **Hormazd Khodāe, awazūnī mardum mardum sardagān hamā sardagān, hambāyaste vehān oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād.** (To recite aloud). **Yathā Ahū vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashāunām fravashinām ughranām aiwithūranām, paoiryōtkaeshanām fravashinām, nabānazdishtanām fravashinām.[lf] Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda: Kerfeh Mozd.

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kz i.e. it is happiness, happiness is unto (that) man.

la Its significance is that righteous people mutually share each other's happiness.

lb i.e. (the man) who (is) in the cynosure of righteousness.

lc Original meaning "not ruling according to his will".

ld It appears that there is a reference to the Prophet Holy Zarathushtra.

le Prayer called Asha Vahishta should be understood as Ashem Vohū.

lf For the translation of this para, see "Bāz of reciting Ashem Vohū 1200".

BĀZ OF RECITING YATHĀ AHU VAIRYO 1200

[lg]**(Note**: This bāz should be recited on the Five Gatha Gāhāmbār days.)

Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād: Geh Gāthābyō Ahunavad Geh, Ushtavad Geh, Spentomad Geh, Vohūkhshathra Geh, Vahishtōisht Geh, Geh Gāthābyō, ardāfarvash be-rasād[lh]. Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem: staomi Ashem. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēsnō (Gāh according to the period of the day) **frasastayaēcha.**

Ahurahe Mazdāo[6] raēvatō[7] khvarenanguhatō[8], Ameshanām Spentanām[9], gāthābyō[10] spentābyō[11] ratukhshathrābyō[12] ashaonibyō[13], Ahunavaityāo Gāthayāo[14], Ushtavaityāo Gāthayāo[15], Spentāmainyēush Gāthayāo[16], Vohūkhshathrayāo Gāthayāo[17]. Vahishtoishtōish Gāthayāo[18], ashāunām[19] fravashinām[20] ughranām[21] aiwithūranām[22], paoiryotkaēshanām[23], fravashinām[24], nabānazdishtanām[25] fravashinām[26], khshnaothra[27] yasnāicha[28] vahmāicha[29] khshnaothrāicha[30] frasastayaēcha[31], Yathā Ahū Vairyō[32] zaotā[33] frā me[34] mrūte[35], athā ratush ashātchit hacha[36], frā ashava[37] vīdhvāo[38] mraotū[39].

For the pleasure[27] (of the Creator Hormazd), for the worship[28] (of all these) - of (the Creator) Hormazd[6], the keeper of treasures[7], glorious[8], of the Bountiful Immortals[9], (amongst) the beneficent" Gathas[10] which are the [li]Lords[12] of truthfulness[12] (and) holy[13], of the Gatha Ahunavad[14], the Gatha Ushtavad[15], the Gatha Spentomad[16], the Gatha Vohukhshathra[17], the Gatha Vahishtoisht[18] (and) of the Fravashis[20], the powerful[21] (and) triumphant[22], of the righteous (people)[19], the Fravashis[24] of the Poryotkaeshas[23], (and) the Fravashis of the next of kin[25], - for (their) praise[29], propitiation[30], and glorification[31], let the Zaotar - the officiating priest[33] - proclaim before me[34] (the excellences of the verses of) Yathā Ahu Vairyo[32]. (The Raspi or the assistant Priest who is) righteous[37] (and) learned[38] may announce[39] (the excellences of the verses) athā ratush ashātchit hacha[36].

Ahurem Mazdām[40] raēvantem[41] khvarenanguhantem[42] yazamaide[43];

lg The khshnuman - or the propitiatory formula of this "Bāz" is taken from the Khshnuman of Āfrinagān Gāthā.

lh i.e. May the Immortal Souls reach (unto my prayers) during (the five days of) the Gatha Gāhāmbārs (viz. Ahunavad, Ushtavad, Spentomad, Vohukhshathra, and Vahishtoisht.)

li Its meaning can be, "ruling over the chieftains", Which rule over the time or period". (Dr. Spiegel).

Ameshā Spentā[44] hukhshathrā[45] hudhāonghō[46] yazamaide[47]; Gāthāo Spentāo[48] ratukhshathrāo[49] ashaonīsh[50] yazamaide[51]; Ahunavaitīm Gāthām[52] ashaonīm[53] ashahe[54] ratūm[55] yazamaide[56]; Ushtavaitīm Gāthām[57] ashaonīm[58] ashahe[59] ratūm[60] yazamaide[61]; Spentāmainyūm Gāthām[62] ashaonīm[63] ashahe ratūm[64] yazamaide[65]; Vohūkhshathrām Gāthām[66] ashaonīm[67] ashahe ratūm[68] yazamaide[69]; Vahishtōishtīm Gāthām[70] ashaonīm[71] ashahe[72] ratūm[73] yazamaide[74]; ashāunām[75] vanguhīsh[76] sūrāo[77] spentāo[78] fravashayō[79] yazamaide[80]. Ahunem Vairīm[81] tanūm[82] pāiti[83], Ahunem Vairīm tanūm pāiti, Ahunem Vairīm tanūm pāiti.

Note: (In this place 1200 Yathā Ahū Vairyō should be recited).

We praise[43] (the Creator) Hormazd[40], the keeper of treasures[41] (and) glorious[42]: we praise[47] the Bountiful Immortals[44] (who are) good discreet[46] rulers[45]; we praise[51] the beneficent[48] Gathas[47] (which are) the Lords of Truth[49] (and) holy[50]: we praise[56] the holy[53] Ahunavad Gatha[52]; the Ushtavad Gatha,[57] Spentomad Gatha,[62] the holy Vohukhshathra Gatha[66] and the Vahishtoisht Gatha[70] (which are) the Lords[73] of Righteousness[72]; we worship[80] the good[76], heroic[77] (and) beneficent[78] Fravashis[79] of the righteous (people)[75]. Ahunavar[81] [lj]protects[83] the body[82].

(To recite in bāz) **Ahura Mazdāo Khodāe, awazūnī mardum, mardum sardagān, hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām. Gāthābyō spentābyō ratukhshathrābyō ashaonibyō, Ahunavaityāo Gāthayāo, Ushtavaityāo Gāthayāo, Spentāmainyēush Gāthayāo, Vohūkhshathrayāo Gāthayāo, Vohishtōishtōish Gāthayāo, ashāunām fravashinām ughranām aiwithūranām paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avangahe Mazda; Kerfeh Mozd.

Avesta concerning the immense joy which the Soul experiences in the hope of getting Heaven after the passing away of a virtuous and pious man.[lk]

Ushtavaitīm[1] gāthām[2] srāvayō[3] ushtatātem[4] nimraomnō[5]. Ushtā[6] ahmāi[7] yahmāi[8] ushtā[9] kahmāichīt[10] vase-khshayāns[11] Mazdāo[12] dāyāt[13] Ahurō[14].

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lj For its explanation, see Srosh Baz.

lk For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Second fargard of Hādhokht Nask, paras 1-18.

(The heavenly soul) [ll]chants[3] Ushtavad[1] Gatha[2] desiring[5] happiness[4] (for himself), (and speaks): "Happiness[6] (be) unto (the) man[7], from whom[8] happiness[9] (reaches) others[10]! May Ahura Mazda[12-14] ruling at His Own Will[11] grant[13] (happiness) (to that benevolent person)!"

Avesta concerning the dejection and terror which the Soul experiences owing to the fear of the punishment of hell, after the death of the wicked and sinful man[lm].

Kimām[1] gāthvyām[2] vachō[3] srāvayō[4]; kām[5] nemōi[6] zām[7], Ahura[8] Mazda[9], kuthrā[10] nemōi[11] ayenī[12].[ln]

The sinful soul [lo]chants[4] the hymn[3] of the Gatha[2] with sorrow and despondency[1] (and speaks frightfully): "O Ahura Mazda[8-9]! (now) to what[5] land[7] shall I turn[6] ? Whither[10] shall I turn[11] to go?"[12]

NAMES OF THE DAYS AND MONTHS

(Names of Thirty Days)

1. Dādār Hormazd
2. Behman Ameshāspand
3. Ardibehesht Ameshāspand
4. Sheherevar Ameshāspand
5. Asfandārmad Ameshāspand
6. Khordād Ameshāspand
7. Amardād Ameshāspand
8. Dae pa Ādar Dādār
9. Ādar yazad
10. Āvān Ardvi Sur Bānoo
11. Khorshed yazad
12. Mohor yazad
13. Tir yazad
14. Gosh yazad
15. Dae pa Meher Dādār
16. Meher yazad
17. Srosh yazad
18. Rashne Rāst yazad
19. Farrokh Farvardin
20. Bahram yazad
21. Mīno Rām
22. Govād yazad
23. Dae pa Din Dādār
24. Dīn yazad
25. Mīnō Ashishvangh
26. Āshtād yazad
27. Mīnō Āsmān
28. Zamiād yazad
29. Mīnō Mārespand
30. Mīnō Anerān

(Names of Twelve Months)

1. Farrokh Farvardin
2. Ardibehesht Ameshāspand

ll This entire paragraph occurs in the Second fargard of the Hādokht Nask, para 2. Moreover, the initial portion up to *nimraomnō* occurs also in Yasna Hā 71, para 16, and the remaining portion from *ushtā* up to *Ahurō* also occurs in Yasna Hā 43, Stanza 1.

lm Original meaning "singer, chanter, (is) singing". Present participle, parasmaipada, nominative singular; original base *srāvayant* - singing", *srāvaya* (casual form).

ln For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.

lo This entire paragraph occurs in Hādokht Nask, para 20; besides its later portion also occurs in Yasna Hā 46, stanza first.

3. Khordād Ameshāspand
4. Teshtar Tir yazad
5. Amardād Ameshāspand
6. Sheherevar Ameshāspand
7. Meher yazad
8. Āvān yazad
9. Ādar yazad
10. Dae Dādār
11. Bahman Ameshāspand
12. Asfandārmad Ameshāspand

Explanation Regarding Five days of Gatha-Gāhāmbār

(**Note:** The under mentioned five Gathas come at the end of Asfandārmad Month).

1. Ahunavad- 2. Ushtavad- 3. Spentomad. 4. Vohūkhshathra- 5. Vahishtōisht.

(**Note:** Five Days of the Gathas in "Roz Nek Nām" should be recited as Roz under-mentioned.)

Geh Gāthābyō	**Geh Ahunavad,**	**Geh (falān)**
Geh Gāthābyō	**Geh Ushtavad,**	**Geh (falān)**
Geh Gāthābyō	**Geh Spentomad,**	**Geh (falān)**
Geh Gāthābyō	**Geh Vohūkhshathra,**	**Geh (falān)**
Geh Gāthābyō	**Geh Vahishtōisht,**	**Geh (falān)**

Explanation:- The above-mentioned names of the Five Gatha-Gahambars are derived from the names of the Gathas of Zarathushtra. When five days were added to 360 days of the year, names of any five best things from amongst the Zoroastrians were discovered which could only be applied to these additional five days. As they could not find more revered names except the names of the Five Gathas of Zarathushtra, they were assigned to these five days.[lp] Besides, these five Gatha Gāhāmbārs are known by more names than one:-(1) Panje Andarangān, i.e. five intermediate days, i.e. five days between the last month of a year and the first month of the year after that. (2) Panje Meh, i.e. understood as five big days. Out of the ten days of the Fravartikān the first five days are regarded as Panje Keh, and the other five days, i.e. five days of the Gathas as greater. (3) Panje ashoān, i.e. the last five days of coming of the Fravashis of the righteous people in this world.

Explanation Regarding Six Gāhāmbārs of the Year.

1. Maediozarem. 2. Maedioshahem 3. Paeteshahem. 4. Ayāthrem. 5. Maedīārem. 6. Hamaspathmaedaem.

lp Zartoshti Abhyās, No. 11, pages 200-201.

(Note: The explanation of the above mentioned Gāhāmbārs and their seasons according to Avesta are to be understood as under:-)

1. **Maedīozarem** - This Gāhāmbār or Seasonal Festival begins with the Roz Khorshed of the Month Ardibehesht and ends with the Roz Dae Pa Meher. The meaning of this word is “full verdure” or “the period of mid-spring”. On the occasion of this Gāhāmbār fertility or essence in the trees and plants is on the increase.

2. **Maedīoshahem** - This Gāhāmbār or (Seasonal Festival) begins with the Roz Khorshed of the Month Tir and ends with the Roz Dae Pa Meher. The meaning of this word is “the period of Mid-Summer”. On the occasion of this Gāhāmbār the fields or farms are full of corns.

3. **Paeteshahem** - This Gāhāmbār, Seasonal Festival, begins with the Roz Ashtad of the Month Sheherevar and ends with the Roz Anerān. The meaning of this word is “the harvest-season” During the departing summer corns and fruits are ripe and the period of gathering the harvest approaches. This period is called “Paeteshahem Gāhāmbār”.

4. **Ayāthrem** - This Gāhāmbār begins with the Roz Ashtād of the Month Meher and ends with the Roz Aneran. The exact meaning of this word has not been still ascertained. In its context in Yasna Hā 1, 2, and 3, as well as in Vispered Kardāh 1 and 2, words like “fraourvaēshtrem varshniharshta” occur. Dr. Spiegel translates these words as “increaser (and) strength-giver”. Sheth Kharshedji Rustamji Kamaji translated it, “bringing to an end (of summer), and the spender of the seed of males of the rutting season”, when the male animals are in heat; i.e. on the occasion of this Gāhāmbār the Summer would end. And the rutting season of some animals take place.

5. **Maedīārem** - This Gāhāmbār begins from the Roz Meher of the Month Dae and ends with the Roz Bahrām. It literally means the period of perfect rest owing to slack business and trade due to excessive cold and heavy rains.

6. **Hamaspathmaedaem** - This Gāhāmbār is the name of the five days of the Gatha Gāhāmbār immediately following the completion of the month Asfandārmad. The meaning of the word is “the equal proportion of heat and cold, and the division of 24 hours of the day into two equal parts of 12 hours.”

Description of the Jashans of Twelve Months.

Māh 1 Farrokh Farvardin

- Roz First Dādār Hormazd - Naoroz or the New Year’s Day.
- Roz Third Ardibehesht - the Day of Consecration of Rapithwan.
- Roz Sixth Khordād - Khordād Sāl Jashan[lq]

lq This day has been regarded as the greatest day in later Books pertaining to our Religion,

- Roz Nineteenth Farvardin - Jashan of Farvardegān

Māh 2 Ardibehesht Amsehāspand

- Roz Third Ardibehesht - Jashan Day of Ardibehesht Month.
- Roz Eleventh Khorshed to Roz fifteenth Dae Pa Meher - Five Days of Maedīozarem Gāhāmbār.

Māh 3 Khordād Ameshāspand.

- Roz Sixth Khordād - Jashan Day of Khordād Month.

Māh 4 Teshtar Tir.

- From Roz Eleventh Khorshed to Roz Fifteenth Dae Pa Meher - Five Days of Maedioshahem Gāhāmbār.
- Roz 13th Tir - Jashan Day of Tir Month - Tiryān Jashan.

Māh 5 Amardād Ameshāspand

- Roz Seventh Amardād - Jashan of Amardād Month

Māh 6 Sheherevar Ameshāspand

- Roz Fourth Sheherevar - Jashan of Sheherevar Month.
- From Roz 26 Ashtād to Roz 30 Anerān - Five Days of the Paeteshahem Gāhāmbār.

Māh 7 Meher Yazad.

- Roz Sixteenth Meher - Jashan of Meher Month.
- From Roz 26 Ashtād to Roz 30 Anerān - Five days of the Ayāthrem Gāhāmbār.

Māh 8 Avān Ardvi Sur Bānu.

- Roz Tenth Avān - Jashan of Avān Month

Māh 9 Adar Yazad

- Roz Ninth Ādar - Jashan of Ādar Month

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because on that day many important events concerning the Ancient Iranian History took place. Of them the principal events are: (1) (The Creator) Hormazd created the first pair on this world called Mashya and Mashyana. (2) The first King of Ancient Iran Gayomard was born. (3) King Hoshang estabilished the Peshdadian Dynasty. (4) Tehemuras who was called "Devband" defeated Ahreman and the divs. (5) King Faredun distributed his sovereignty amongst his three sons. (6) Sam Narimān killed a most powerful demon. (7) King Kaikhosrou killed Afrāsiāb. (8) King Kaikhosrou left his throne (became a resident in the Mountain) and went into seclusion. (9) Prophet Holy Zartosht was born. (10) Holy Zarathushtra was blessed with (received) the knowledge of the religion by Hormazd and (Prophetship from the Creator Hormazd) emerged as a prophet.

- Roz Nineteenth Farvardin- Fravartikān Jashan[lr]

Māh 10 Dae Dādār

- Roz First Dādār Hormazd - First Jashan of the Month Dae.
- Roz eighth Dae Pa ādar Dādār - Second Jashan of Month Dae.
- Roz Eleventh Khorshed - the Anniversary of the death of the Prophet Zarathushtra[ls] (Zartosht-no-Diso).
- Roz Fifteenth Dae Pa Meher Dādār - Third Jashan of Month Dae.
- From Roz 16 Meher to - Five days of Maedīārem
- Roz 20 Bahrām Gāhāmbār.
- Roz 23 Dae Pa Din Dādār - Fourth Jashan of Month Dae.

Māh 11th Bahman Ameshāspand.

- Roz Second Bahman - Jashan of Month Bahman.

Māh 12th Asfandārmad Ameshāspand.

- Roz Fifth Asfandārmad - Jashan of Asfandārmad Month.
- Roz Sixth Khordād - [lt]Jashan of Avardād Sālgāh.
- From Roz 26 Āshtād – 10 days of Fravartikān-Muktād. Roz 29 Mārespand - Mino Mārespand Jashan.[lu]

Names of SEVEN HAMKĀRS - COLABORATEURS.

1. Hormazd - Dae Pa Ādar, Dae Pa Meher, Dae Pa Din.

lr If a person dies either during the sea voyage or a journey by land or under any other difficulties (calamities), and if the day of his death could not be ascertained, the Fravartikan Jashan day is applied as of his death.

ls i.e. the day of the death of the Prophet Zarathushtra.

lt This Jashan was performed every four year with great pomp and splendour during the times of our Iranian Kings. According to the movement of the Sun, generally every year isof 365 1/4 days. (If calculated accurately, it is365 days, 5 hours, 48 minutes and 49 seconds). For filling the gap owing to the diminution of 1/4 day every year, which comes to one full day at four years, our Zoroastrian ancestors used to add one day every four years after the completion of Five days of Gatha. The additional day was called “Avardād Sāl gāh”, on which one big Jashan ceremony was performed. Besides, in the Khshnuman, or propitiatory formula of this Jashan any special yazata was not worshipped, but, especially, all the divisions of the year used to be remembered. The significance of this Jashan can easily be noticed thereby, and its importance as the “Gatha of the year” gets fixed more and more. The meaning of “Gāh” in addition to “Gatha” is “time, period”, too). Owing to the discontinuance of the usage of adding the additional day at every four years, the Jashan is at present performed on the Roz Khordad of the Month Asfandarmad. For further details, see *Zarthoshti Abhyas* by Sheth K.R. Cama, pp. 523-528.

lu On this day, Holy Zarathushtra, in order to convince the truth of His Prophetship, demonstrated to King Gushtasp the validity of his Religion by performing miracles.

2. Bahman - Mohor, Gosh, Rām.
3. Ardibehesht - Ādar, Srosh, Bahrām
4. Sheherevar - [lv]Khur, Meher, Āsmān, Anerān.
5. Asfandārmad - Āvān, Din, [lw]Ard, Mārespand.
6. Khordād - Tir, [lx]Ardā-Fravash, Govād.
7. Amardād - Rashne, Āshtād, Zamyād.

Names of 12 YAZATAS OF HAMĀYASHT

1. Dādār Hormazd
2. Teshtar Tir yazad.
3. Khorshed yazad.
4. Mohor yazad.
5. Ādar yazad.
6. Āvan ardvi Sur Bānoo.
7. Asfandārmad Ameshaspānd.
8. Govad yazad.
9. Khordād Ameshaspānd.
10. Amardād Ameshaspānd.
11. Srosh yazad.
12. Farrokh Farvardin.

Names of 21 NASKS.

1. Satudgar
2. Vahishta Mānsar
3. Bagh
4. Dāmdād or Dvāzdah Hamāst
5. Nādur
6. Pājeh or Pājam
7. Ratoshtāi
8. Barash
9. Kashasrub
10. Vishtāspashāh or Vishtāsp.
11. Khesht
12. Jerasht
13. Safand
14. Baghān yasht
15. Niyāram
16. Dvāsrujad or dvāsraub
17. Aspāram
18. Askāram
19. Jud-dev-dād
20. Hādokht
21. Satud yasht

The 21 Nasks mentioned above were written in Avesta language, and besides all the Avestan texts of the Religion and all the Commandments and Laws of the Religion concerning this world, the spiritual world, Behest (Paradise), Dozakh (Hell), instructions about Justice, Ethics, Philosophy, Medicine, Astrology and all other kinds of sciences have been incorporated in them.

For those who can neither read nor recite by heart the Avesta, it is enjoined in the Persian Rivayets to recite Yatha - Ashem as under:-

Recite Yathā Ahū Vairyō:

- 103 for Khorshed Nyāyesh.

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lv "Khur" should be understood as "Khorshed".

lw "Ard" should be understood as Ashish, i.e. "Ashishvangh".

lx Ardāfravash should be understood as "Farvardin (the day of the holy Fravashis).

- 65 for Meher Nyāyesh.
- 65 for Māh Bokhtār Nyāyesh.
- 65 for Ardvi Sura Nyāyesh.
- 65 for Ātash Nyāyesh
- 121 and Ashem Vohū 12 for Patet.
- 103 and Ashem Vohū 12 for Hormazd yasht
- 65 for Ardibehesht yasht.
- 75 for Srosh Yasht Hādokht.
- 103 for Srosh Yasht Large.
- 121 and Ashem Vohū 12 for Āfringān.

YASHTS

HORMAZD YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Hormazd Khodāe awazūni gorje khoreh awazāyād; Dādār Hormazd rayōmand khorehmand mīnōān mīnō beretum berasād.[ly]

Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhukhta duzhvarshta, men pa getī manīd, oem goft, oem kard, oem jast oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush: haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 1.

Ferastuye humatōibyaschā hukhtoibyaschā hvarshtōibyaschā, mānthvōibyaschā vakhedhvōibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daithe vispā dushmatāchā duzhūkhtāchā duzhvarshtāchā. Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothanā, ferā anghuyā, ferā tanvaschit khvakhyāo ushtanem. [lz]**Staomi Ashem. Ashem Vohū 3.**

Fravarāne Mazdayasnō Zarathushtrish vidaevō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhato** [ma]**khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(1) Peresat[1] Zarathushtrō[2] Ahurem Mazdām[3] Ahura Mazda[4] mainyō[5] spēnishta[6] dātare[7] gaēthanām[8] astvaitinām[9] ashāum[10], misvānahe gātvō[11] khvadhātahe[12]. Kat[13] asti[14] mānthrahe spentahe[15] amavastemem[16], kat[17] verethravastemem[18], [mb]**kat khvarenanguhastemem[19] kat[20] yāskerestemem[21], (2) kat[22] vārethraghnyōtemem[23], kat[24] baeshazyōtemem[25], kat[26] tbaēshō-taurvayānstemem[27] daēvanām[28] mashyānāmcha[29]; kat[30] vīspahe[31] anghēush[32] astvatō[33] mana[34] asti[35] vijaghmishtem[36]; kat[37]**

ly i.e. may the Creator Hormazd (who is) the keeper of treasures, (and) glorious, the Spirit amongst the Spirits and the most exalted come (to my help)!

lz For the translation of this para, see Khorshed Nyāyesh.

ma i.e. for the worship of (the Creator) Hormazd, the keeper of treasures and glorious, etc. (see Khorshed Nyāyesh, above).

mb In this paragraph the word “Kat” is employed before every adjective, but I have translated it only once.

vīspahe[38] angheūsh[39] astvatō[40] anghvām[41] asti[42] vimarezishtem[43].

(1) (The Prophet) Zarathushtra[2] asked[1] (the Creator) Hormazd[3], O, Most Beneficent[6] Spirit[5], Righteous[10] Creator[7] Ahura Mazda[4] of the corporeal[9] world[8] (and) of the natural[12] [mc]Hameshtagehān[11]! Which[13] (part) of the Holy "Spell[15] is most courageous[16], victorious[18], glorious[19], efficacious[21], fiend-smiting[23], most health-giving[25], and destroying effectively (best)[27] the malice of the daevas[28] and (wicked) men[29]?[md] Which[30] (part) (of the Holy Spell) is most reaching[36] (helping) the mind[34], (and) purifying[43] the soul[41] in the entire corporeal world?

(3) Āat[1] mraot[2] Ahurō Mazdāo[3] ahmākem[4] nāma[5], Spitama[6] Zarathushtra[7], yat[8] Ameshanām Spentanām[9]. Tat[10] asti[11] mānthrahe[12] spentahe[13] amavastemem[14], tat[15] verethravastamem[16], tat[17] khvarenangu-hastemem[18], [#]tat[19] yāskerestemem[20], (4) tat[21] vārethraghnyōtemem[22], tat[23] baeshazyōtemem[24], tat[25] tbaēshō-taurvayānstemem[26], daēvanām[27] mashyānāmcha[28]; tat[29] vīspahe[30] angheūsh[31] astvatō mana asti[34] vyaghmishtem[35], [me]tat[36] vīspahe[37] angheūsh[38] astvatō[39] anghvām[40] asti[41] vimarezishtem[42].

(3) The[1] (the Creator) Hormazd[3] then replied: O,! Spitaman Zarathushtra[7]! the names[5] of us[4], (our names) the Bountiful Immortals[9].

Explanation: (According to the above sentence, the Creator Hormazd Himself is considered as an Amshaspand: see p. 4 for further explanation).

That[10] (part) of the Holy[13] Spell[12] is[11] most courageous[14], victorious[16], glorious[18], efficacious[20], (4) most fiend-smiting[22], most health-giving[24] (and) effectively destroying the malice[26] of the daevas[27] and (wicked) men[28]; that[29] (part of the Holy Spell) is[41] most reaching[35] (i.e. helping) the mind[33] in the entire[30] corporeal[32] world[31] (and) most purifying[42] the soul[40].

Explanation: Mānthra Spenta, i.e. beneficent or holy spell. The original meaning of *mānthra* (Sanskrit *mantra*) is "secret mysteries of the Zoroastrian

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mc "Hameshtagehān" is known as a place between heaven and hell. For those persons whose good deeds and sins are equal, the fixed place in that world beyond is called, "hameshtagtehān". According to the suggestion of Dr. Roth (as communicated by Darmesteter) reference to Hameshtagehān is found in the Gathas (in Yasna Hā 33.1), see my *Gāthā Bā Māeni*, yazishn Hā 33, Stanza 1 and its explanation. The original meaning of Hameshtagehān, which is called in Avesta "misvāna gātu" is the place of "mediocre profit". These words occur in Vendidad fargard 19, para 36, and in the khshnuman of Mino Anerān. In this khshnuman, the word "Hameshtagehān" occurs along with "Endless Lights", Garothmān Heaven and the Chinvat Bridge. Here the words, "misvanānhe gātvo khvadhātahe" presumably seems to have been added later on. Prof. Westergaard and Dr. Geldner have not given these words in the text in their Avestan Editions, but have taken them in the footnotes: Drs. Spiegel, Harlez and Darmesteter have therefore left these words untranslated.

md Removing or dismissing (the wicked) thought, (Darmesteter).

me In this paragraph the word tat occurs before every adjective, but I have translated it only once.

Religion", "mysterious excellences of the Zoroastrian Religion". A reference about this we find in Vispered Kardāh 13, first paragraph, thus: "Ashem vīspem mānthrem yazamaide: Zarathushtrem hadhamānthrem yazamaide", i.e. we worship the entire mānthra as holy; we worship Zarathushtra who is one with mānthras or the composer of the mānthras. In several later books it is stated that some writings of the Prophet Zarathushtra were so mysterious that even the great sages could not comprehend their meaning. Moreover, many famous Persian writers call him, "Paegambare Ramz-gu" (i.e. Prophet who reveals the secrets). We have no certain evidence at present as to how many these mānthras were originally given by him.

(5) Āat[1] aokhta[2] Zarathushtrō[3] frōit[4] me[5] tat[6] nāma[7] framrūidhi[8], ashāum[9] Ahura Mazda[10], yat[11] te[12] asti[13] mazishtemcha[14], vahishtemcha[15] sraēshtemcha[16], yāskerestememcha[17], vārethraghnyōtememcha[18], baēshazyōtememcha[19], tbaēshō-taurvayānstememcha[20], daēvanām[21] mashyānāmcha[22]. (6) [mf]Yatha[23] azem[24] taurvayeni[25] vīspe[26] daēva[27] mashyānscha[28], yatha[29] azem[30] taurvayeni[31] vīspe[32] yātavō[33] pairikāoscha[34], yat mām[35] naē[36] chish[37] taurvayāt[38], nōit[39] daēvō[40], naēdha[41] mashyo[42], nōit[43] yātavō[44] naēdha[45] pairikāo[46].

(5) Zarathushtra[3] then[1] said[2]: O Holy[9] Ahura Mazda[10]! tell[8] me[5] indeed[4] that[6] name[7] of Thine[12] which[11] is[13] the greatest[14], best[15], excellent[16], most efficacious[17], fiend-smiting[18] the most healing[19] (and) destroying the malice[20] of the daevas[21] and men[22] positively; (6) so that[23] (i.e. with the help of that name) I[24] may overcome[25] all[26] the daevas[27] and (wicked) men[28]: so that[29] I[30] may overcome[31] all[32] wizards[33] and witches[34]: that[35] no[36] one[37], neither[39] the daevas[40] nor[41] men[42], neither[43] the wizards[44] nor[45] the witches[46], may afflict[38] me[35].

(7) Āat[1] mraot[2] Ahurō Mazdāo[3], frakhshtya[4] nāma[5] ahmi[6], ashāum[7] Zarathushtra[8]: bityō[9] vānthvyō[10]; thrityō[11] avitanyō[12]; tūirya[13] Asha[14] Vahishta[15]; pukhdha[16] vīspa[17] vohū[18] Mazda-dhāta[19] asha-chithra[20]; khshtvō[21] yat[22] ahmi[23] khratush[24]; haptathō[25] khratumāo[26] ashtemō[27] yat[28] ahmi[29] chistish[30]; nāumō[31] chistivāo[32]. (8) Dasemō[33] yat[34] ahmi[35] spānō[36]; aēvandasō[37] spananguhāo[38]; dvadasō[39] Ahurō[40]; thridasō[41] sēvishtō[42]; chathradasō[43] imat[44] vīdvaēshtvō[45]; panchadasa[46] avanemna[47]; khshvash-dasa[48] hāta[49] marenish[50]; haptadasa[51] vīspa[52] hishas[53]; ashtadasa[54] baēshazya[55]; navadasa[56] yat[57] ahmi[58] dātō[59]; vīsānstemō[60] ahmi[61] yat[62] ahmi[63] Mazdāo[64] nāma[65].

(7) Ahura Mazda[3] then[1] replied[2]: (My) first[6] name[5], O Holy Zarathushtra[8]! is [mg]"I exist"[4]; (My) second[9] (name) is pertaining to herd[10] (or protecting

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mf Dr. Geldner takes this para sixth as a verse of seven lines: every line ends at comma.

mg i.e. I am ever (and always existing living). But if we take the meaning of "frakhshtya" from the root "peres" (= to ask), then the meaning of frakhshtya[4] nāma[5] ahmi[6] can alternatively be:- (my first) name[5], (I) am[6] worthy of being asked or inquired[4] (i.e. every one desires to ask or

herds of cattle and multitudes of men): (My) third[11] (name) the [mh]All-Pervading[12]; (My) fourth[13] (name) Supreme[15] Righteousness[14]; (My) fifth[16] (name) All Good Things[18] created by Mazda[19], containing the seed of righteousness[20]; (My) sixth[21] (name) is that[22] (I) Myself am[23] Wisdom[24]; (My) seventh[25] (name) Endowed with Wisdom[26]; (My) eighth[27] (I Myself) am[29] Knowledge[30]; (My) ninth[31] (name) Endowed with Knowledge[32];

(8) (My) tenth[33] (name) is (I myself) am[35] Increase[36] (growth) (or Prosperity)[36]; (My) eleventh[37] (name) the Increaser[38]; (My) twelfth[39] (name) Ahura[40] (i.e. the bestower of life): (My) thirteenth[41] (name) the most Beneficent[42]; (My) fourteenth[43] (name) without Opponent[45]: (My) fifteenth[46] (name) the [mi]Invincible[47]; (My) sixteenth[48] (name) the One Who maintains account[50] of (the deeds of) [mj]men[49]; (My) seventeenth[51] (name) the All[52]-Seeing[53]; (My) eighteenth[54] (name) the Healer[55]; (My) nineteenth[56](name) (I) am[58] the Creator[59]; twentieth[60] Omniscient[64].

(9) Yazaēsha[1] mām[2] Zarathushtra[3] paiti asni[4] paiti khshafne[5] yasō-beretābyō[6] zaothrābyō[7]. Jasāni[8] te[9] avanghaēcha[10] rafnanghaēcha[11] Azem[12] yō[13] Ahurō Mazdāo[14]; jasāiti[15] te[16] avanghaēcha rafnanghaēcha[18] yō[19] vanghush[20] Sraoshō[21] Ashyō[22]; jasāonti[23] te[24] avanghaēcha[25] rafnanghaēcha[26] yāo[27] āpō[28], yāoscha[29] urvarāo[30], yāoscha[31] ashāunām[32] fravashayō[33].

(9) O Zarathushtra[3]! thou shouldst worship[1] Me[2] by day[4] and by night[5] (i.e. every time) with libations[7] brought for yasna[6]. I[12] who[13] am Ahura Mazda[14] will come[8] for thy[9] help[10] and joy[11]; He who[19] is good[20] and holy Srosh (yazata) will come for thy[16] help[17] and joy[18]; the waters[28] and the plants[30] and the Fravashis[33] of the righteous (people)[32] will come[23] for thy[24] help[25] and joy[26].

(10) [mk]Yezi[1] vashi[2] Zarathushtra[3], avāo[4] tbaeshāo[5] taurvayō[6], daēvanām mashyānāmcha[8], yāthvām[9] pairikanāmcha[10], sāthrām[11] kaoyām[12] karafnāmcha[13], mairyanāmcha[14] bizangranām[15], ashemaoghanāmcha[16] bizangranām[17], vehrkanāmcha[18], chathvare-zangranām[19].

(11) Haēnayāoscha[20] perethu-ainikayāo[21], perethu-drafshayāo[22], eredhvō-drafshayāo[23], uzgereptōdrafshayāo[24], khrūrem[25] drafshem[26]

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inquire about Me) or taking it in other way - the One of whom the questions pertaining the religion, are asked, i.e. by the Prophet and greatdivine sages: see Vendidad 18.60; Vendidad 22.19; Yazishna Hā 43.10.

mh “Powerful” (Darmesteter): “A constitutor of beings” (Harlez).

mi Original meaning “not smitten”.

mj The giver of reward or punishment in that world in accordance with the good or wicked deeds performed in this world after weighing in the balance, cf. hātā-marāne (Yazishn Hā 32. stanza 6).

mk Dr. Geldner takes the entire tenth paragraph as a verse of 8 lines: each line ends at Comma (,).

barentayāo[27], atha[28] imāo[29] nāmenish[30] drenjayō[31], framrava[32], vīspāish[33] ayāncha[34] khshafnascha[35].

(10) If[1] thou wishest[2], Zarathushtra[3]! to destroy[6] this[4] malice[5] (which is) of the daevas[7], (wicked) men[8], the wizards[9], witches[10], of the tyrants[11], the [ml]kiks[12], the karaps[13], of the biped[15] [mm]serpents[16], (i.e. men having nature of a serpent), the two-legged[17] [mn]Ashmogs[16], the four-footed[19] wolves[18], (11) (and) of the [mo]armies[20] in wide battle array[21], [mp]with broad banners[22], uplifted banners[23], banners raised on high[24], (and) banners (bearing)[27] cruel[25] weapons, then[28] shouldst thou recite aloud[32] these[29] names[30] every[33] day[34], every night[35].

(12) Pāyushcha[1] ahmi[2], dātācha[3] thrātācha[4] ahmi[5], znātācha[6] mainyushcha[7] ahmi[8] spentōtemō[9]; baēshazaya[10] nāma[11] ahmi[12], baēshazayōtema[13] nāma[14] ahmi[15]; āthrava[16] nāma[17] ahmi[18], āthra-vatema[19] nāma[20] ahmi[21]; Ahura[22] nāma[23] ahmi[24], Mazdāo[25] nāma[26] ahmi[27]; ashava[28] nāma[29] ahmi[30], ashavastema[31] nāma[32] ahmi[33]; khvarenangha[34] nāma[35] ahmi[36]; khvarenanguhastema[37] nāma[38] ahmi[39]; pourudarshta[40] nāma[41] ahmi[42], pourudarshtema[43] nāma[44] ahmi[45]; dūraē-darshta[46] nāma[47] ahmi[48], dūraē-darshtema[49] nāma[50] ahmi[51].

(12) (The Creator Hormazd says): I am[2] the Protector[1], I am[5] the Creator[3] and the Nourished, I am[8] the Discerner (or prognosticator) and the Most Beneficent[9] Spirit[7]. I am[12] the Healer[10], the Best Healer[13], I am[18] Athravan[16] (i.e. Mobed-Dastur), the Best Athravan[19]; I am[24] Ahura[22] (i.e. Giver of Life): I am[27] Mazda[25] (i.e. Omniscient); I am[30] the Righteous[28], the Most Righteous[31]; I am[36] the Glory[34] by name[35], I am[39] the Most Glorious[37]: I am[42] the All Seeing[40] omniscient.

(13) Spashta[1] nāma[2] ahmi[3], vīta[4] nāma[5] ahmi[6]; dāta[7] nāma[8] ahmi[9], pāta[10] nama[11] ahmi[12], thrāta[13] nāma[14] ahmi[15]; znāta[16] nāma[17] ahmi[18], znōishta[19] nāma[20] ahmi[21]; fshumāo[22] nāma[23] ahmi[24]; fshushōmānthra[25] nāma[26] ahmi[27]; ise-khshathrō[28] nāma[29] ahmi[30]; ise-khshathryōtema[31] nāma[32] ahmi[33]; nāmōkhshathro[34] nāma[35] ahmi[36]; nāmō-khshathryō-temō[37] nāma[38] ahmi[39].

(13) I am[3] the Watcher[1] and the [mq]All-Pervading[4] by name[5]: I am[6] the Bestower[9]; I am[12] the Protector[10]; I am[15] the Nourisher[13] and the Discerner[16]

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ml Kiks and karaps: See glossary.

mm or "of the sinners, of the thieves", (Darmesteter).

mn Ashmog, i.e. distorter of truth, heretic.

mo "Of the hordes with the wide front", (Harlez and Darmesteter).

mp The Persian equivalent of the word "drafsh" is "derafsh", the meanings of which are flag and a piercing weapon": from this in some place the meaning of "drafsh" can be "spear: bannered spear".

mq Or lover, doer of good, friend (root vi = to love).

(i.e. Omniscient); I am[21] the Most-Discerning[19]; I am[24] the Increaser[22], I am[27] the Hymn of [mr]Prosperity[25] and the Ruler at Will[28] by name[29]: I am[33] the Most Ruling at Will[31]; I am[36] the most renowned [ms]Ruler by name[35].

(14) Adhavish[40] nāma[41] ahmi[42], vīdhavish[43] nāma[44] ahmi[45]: paiti-pāyush[46] nāma[47] ahmi[48], tbaēshō-taurvāo[49] nāma[50] ahmi[51]: hathravana[52] nāma[53] ahmi[54], vīspavana[55] nāma[56] ahmi[57]: vīspatash[58] nāma[59] ahmi[60], vīspa-khvāthra[62] nāma[63] ahmi[64]: pouru[65]-khvāthra[66] nāma[67] ahmi[68], khvāthravāo[69] nāma[70] ahmi[71].

(14) I am[42] the Non-deceiver[40], I am[45] [mt]Far from the Deceiver[43]: 1 am[48] the [mu]Equable Protector[46]. I am[51] the Destroyer of Malice[49]: I am[54] the [mv]Smiter at one stroke[52]: I am[57] One who smites everybody[55] every wrong door: I am[60] the Modeller of all[58]. I am[64] All[61]-Light[62] (or Comfort[62]): I am[68] Full[65]-Light[60] (or Comfort-happiness)[66]: I am[71] One Possessing Light[69] by name[70].

(15) Verezi-saoka[72] nāma[73] ahmi[74], verezi-savāo[75] nāma[76] ahmi[77]; sēvī[78] nāma[79] ahmi[80], sūrāo[81] nāma[82] ahmi[83], sēvishta[84] nāma[85] ahmi[86]; asha[87] nāma[88] ahmi[89], bereza[90] nāma[91] ahmi[92]: khshathraya[93] nāma[94] ahmi[95]; khshathrayōtemō[96] nāma[97] ahmi[98]: hudhānush[99] nāma[100] ahmi[1], hudhānushtemō[2] nāma[3] ahmi[4]; dūraē-sūka[5] nāma[6] ahmi[7]. Tāoscha[8] imao[9] nāmenish[10].

(13) I am[74] [mw]Brilliant in Work[72] by name[73], I am[77] Useful-in-Work [75]: I am[80] the Beneficent[78]: I am[83] the Valiant[81], I am[86] the Most Profitable[84] by name[85]: I am[89] Righteousness[87], I am[92] the Exalter[90]; I am[95] the Sovereign[93] by name[94], I am[98] the Greatest Sovereign[96]; I am[1] Possessed of Good Wisdom[99]; I am[4] Possessed of Best Wisdom[2] by name[3]: I am[7] [mx]Having-a-piercing-Look[5]. Such[9] (are) these[8] Names[10] (of mine).

(16) Yascha[4] me[5] aētahmi[6] anghavō[7] yat[8] astvainti[9], Spitama[10] Zarathushtra[11], imāo[12] nāmenish[13] drenjayō[14] framrava[15], paiti[16] vā[17] asni[18] paiti[19] vā[20] khshafne[21]; (17) framrava[22] us vā hishtō[23], nī vā[1] paidhyamnō[24]; nī vā paidhyamno[25], us vā hishtō[26]; aiwyāonghanem[27] vā[28] aimyāonghayamnō[29], aiwyāonghanem[30] vā[31] būjyamno[32]; frā[33] vā[34] shūsa[35] hacha[36] gātaot[36] frā[37] vā[38] shūsa[39] vā[38] shūsa[39] hacha zantaot[40],

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mr The Fshushō-mānthra is also the name of Yazishn Hā 58.

ms Or famous King, ruler with glory.

mt Or one who cannot be deceived by anyone; "Smasher of deceit", (Harlez).

mu Sanskrit prati = equally. Besides, if we take "paiti" equivalent to Sanskrit prati, meaning, "lord, husband, master" in the paiti-pāyush, then it can mean "protector of the master or chiefs".

mv or subjugator - conqueror at one stroke.

mw i.e. active in work "He who can benefit at His Wish" (Darmesteter); "producer of every benefit" (Harlez); "profitable or beneficial" (Justi).

mx "He who does good for a long time," (Darmesteter).

frā[41] vā[42] shūsa[43] hacha danghaot[44], ava-jasa[45] dakhyūm ā[46]. (18) Nōit[47] dim[48] nara[49] anghe[50] ayān[51], noit[52] anghāo[53] khshapō[54], aēshmō[55] drūtahe[56] drukhsh[57] mananghō[58] avasyāt[59]. Nōit[60] akavō[61], nōit[62] chakavō[63], nōit[64] ishavō[65], nōit[66] kareta[67], nōit[68] vazra[69], nōit[70] visenti[71] asāno[72] avasyāt[73].

(16) O Spitama[10] Zarathushtra[11]! Whoever[4] in this[6] corporeal[7] world[8] (having) remembered[14] these[12] Names[13] of Mine[5] doth recite aloud[15] every[16] day[18] or[20] every[19] night[21].

Explanation: (At what time one should recite aloud, is stated below).

(17) (Whoever) may recite aloud[22] (these Names of Mine) whether getting up[21] or sitting down[24], sitting down[25] or getting up[26], while girding[29] the Sacred Girdle[27] or[28-31] [my]ungirding[32], whether going[35] out[33] from (his own) place[36], or the village[40], or the country[44] (and) arriving[45] at (some other) country[46], (18) unto that[48] person[49] during that[50] day[51] (and) during that[53] night[54] (i.e. at whatever time he prays), the cruel[56]-minded[58] [mz]Druj[57] (called) Eshma[55] shall not[47] harm[59]; neither[60] hooks[61] (or piercing weapon[61]) nor[62] [na]slings[63], neither[64] arrows[66] nor swords[67], neither clubs[69] nor[70] stones[72] will [nb]strike[71] and harm[73] (the person).

(19) Vīsānstacha[1] imāo[2] nāmenīsh[3] parshtascha[4] pairi-vārascha[5] vīsente[6], pairi[7] mainyaoyāt[8] drujat[9], varenyayāteha[10] dravānithyāt[11], ziziyūshatcha[12] kayadhāt[13] vispō-mahrkāatcha[14] pairi[15] drvatat[16] yat[17] angrāt mainyaot[18]; mānayen ahe yatha[19] hazangrem narām[21] ōyum[22] narem[23] aiwyākhshayōit[24].

Just as[19] a thousand men keep watch[24] over one[22] man[23], (in the same way) these[2] names[3] (of the Creator Hormazd mentioned above) serve[6] as admonition[1] and support[4] and protection[5] (for the reciter) against[7] the invisible[8] Druj[9] and the Varenian[10], wicked[11] and the sinful person[13], bent on destruction[12], and against[15] the wicked[16] fiend, full of plagues, Angra Mainyu[18].

(19) Kē verethrem-jā thwā pōi senghā yoi henti;
Chithrā mōi dām ahumbish ratūm chīzdi,
At hōi vohū Seraoshō jantū managhā,
Mazdā ahmāi yahmāi vashī kahmāichīt.[nc]

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my Its meaning can be "tying the girdle" or "untying the girdle".

mz If we take "aēshmō-drutahe" as a compound word according to Dr. Geldner's Edition, then it would mean the Druj rushing with the angry thought.

na quoits (Darmesteter)

nb Original meaning by "piercing". If we consider the word "visenti" as an irregular adjective of the word "asāno", the meaning of "visenti asāno" can be "piercing stones" "sling-stones" (Darmesteter).

nc For the explanation, see the translation of "Kem nā Mazdā".

(20) Nemem[1] kavaēm[2] khvarenō[3], nemō[4] airyene vaejahi[5], nemō[6] saoke[7] Mazdadhāite[8], nemō[9] ape[10] dāityayao[11], nemō[12] Areduyāo[13] āpō[14] anāhitayāo[15], nemem[16] vīspayāo[17] ashaonō[18] stōish[19]. Yathā Ahū Vairyō 10. Ashem Vohū 10.

(21) [nd]Homage[1] to the Kayanian[2] Glory[3], Homage[4] (be) unto [ne]the Iran-Vej[5], Homage (be) unto [nf]Saoka[7] created by Hormazd[8], Homage[9] (be) unto the [ng]River[10] Vehdāiti[11], Homage[12] (be) unto the River[14] Ardvi Sura[13], the Undefiled[15], Homage[16] (be) unto the entire[17] Creation[19] of Holy (Hormazd)[18].

(22) Ahunem Vairīm[20] yazamaide[21]: Ashem Vahishtem[22] sraēshtem[23] Ameshem Spentem[24] yazamaide[25]. Amemcha[26] thrimemeha[27] aojascha[28] verethremcha[29], khvarenascha[30] zavarecha[31] yazamaide[32]. Ahurem Mazdām[33] raēvantem[34] khvarenanguhantem[35] yazamaide[36].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(22) We praise[21] Ahunavar[20]; we praise[25] Ardibehesht[22] (who is) the fairest[23] Amshaspand[24] (or Holy Immortal); we praise[32] courage[26] and prosperity[27], activity[28] (or efficacy) and victory[29], glory[30] and strength[31]. We worship[36] the Glorious[35] Hormazd[33], Keeper of the Treasures[34].

(To recite in bāz) **Ahura Mazda Khodāe, avazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād.** (Recite aloud) **Yathā Ahū Vairyō 2.**

(24) Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Ahurahe Mazdāo raēvatō khvarenanguhatō. Ashem Vohū 1.

(24) [nh]Nipāyōish[1] mashīm[2] urvathem[3] yavaetāīte[4] Zarathushtra[5] aurvathāt[6] parō[7] dushmainyaot[8]. Mā[9] tem[10] urvathem[11] frāyavayōish[12] snathāi[13], mā[14] duz-beretēe[15] zyānām[16] apayatēe[17]: mā[18] yasōish[19] aom[20] narem[21] dāitīm[22], yō[23] nā[24] mazishtem[25] yasnem[26] yazāite[27] kasishtem[28]

nd "Neme," instead of "nemo" seems to be the case attraction owing to Kavaem (Darmesteter).

ne i.e. the foremost abode of the Aryan people; the province situated in the North of the Mountain Balurtag, between the rivers Oxus and Zekzartis.

nf The original meaning of the word "Saoka" is sharpness, activity of the mind, brightness of intellect, splendour - brilliance of wisdom (root such = Sanskrit shuch = to shine): profit, prosperity, happiness (root su = Persian sud = to profit). Metaphorically it should be understood as the yazata presiding over these virtues.

ng The meaning of the Avesta word "Āp" like Persian "Āb" is also river, in addition to "water". About the River Vehdāiti, see Vendidad, fargard I, para 3.

nh The portion from "Nipāyōish mashīm" up to the end of this yasht is known as the remaining paragraphs of the Bahman yasht. Dr. West published the English translation of the entire Pahlavi Bahman Yasht along with the translation of Bundehesh in 1880 A. D. Dr. Spiegel had published the German translation of a few passages of the Pahlavi Bahman Yasht.

yasnāt[29] frāyatāt[30] ahma[31] yān[32] Ameshe Spente[33].

(24) (The Creator Hormazd speaks to the Prophet Holy Zarathushtra): O Zarathushtra[5]! Thou shouldst always[4] protect[1] the man[2] friendly[3] (with you) from[7] evil-minded[8] enemy[6]. Do not[9] let that[10] friend[11] remain any longer[12], for the stroke[13] (of the enemy): (do) not[14] (deliver him) to suffering pain[15] from the injury[ni] (O Zarathushtra) do not[18] bring harm[19] unto that[20] religious[22] man[21] who[23] out of the fixed[30] yazishna consecrates (i.e. performs the yasna) with the shorter[28] (or) longer[25] yazishna[26] in honour of us[31] who[32] (are) the Ameshāspand[33] (i.e. Holy Immortals)[33].

(25) [nj]Idha[1] asti[2] Vohu Manō[3], mana[4] dāmi[5] Zarathushtra[6]. Idha[7] Ashem Vahishtem[8], mana[9] dāmi[10] Zarathushtra[11]. Idha[12] Khshathrem Vairīm[13], mana dāmi[14] Zarathushtra[16]. Idha[17] Spenta Ārmaitish[18], mana[19] dāmi[20] Zarathushtra[21], idha[22] Haurvata[23] Ameretāta[24], yōi[25] stō[26] mizdem[27] ashāunām[28], parō-asti[29] jasentām[30], mana[31] dāmi[32] Zarathushtra[33]. (26) Vaēthācha[34] tat-cha[35] kathacha[36], āi[37] Ashāum[38] Zarathushtra[39]: mana[40] khrathwācha[41] chisticha[42] yāish[43] ā anghush[44] paouruyō[45] bavat[46], yathācha[47] anghat[48] apemem[49] anghush[50].

(25) [nk]Here[1] (or this[1]) Behman[3] (Amshaspand), O Zarathushtra[6]! is[2] My[4] Creation[5];[nl] O Zarathushtra[11]! Ardibehesht[8] (Ameshaspand) (is) My[9] Creation[10]: O Zarathushtra[16]! here[12] Sheherevar[13] (Amshaspand) (is) My[14] Creation[15]; O Zarathushtra[21]! Aspandarmad[18] (Amshaspand) (is) My[19] Creation[20]; Khordad[23] and Amardad[24] (Ameshāspand) who[25] [nm]are[26] the reward[27] of the righteous[28] (people) whilst going[30] to the Spiritual World[29], (are also) My[31] Creations[32], O Zarathushtra[33]! (26) O Holy Zarathushtra! Know thou[34] now[36] that[35] (it is through My[40] Sense[41] and Wisdom[42] the world[44] was (created in the) beginning[45], will [nn]remain[48] up to the end[49] in the same way i.e. the world has the beginning and the end.

(27) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare

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ni Or alternatively: (Do) not[14] (allow that friend to remain) in calamity,[17] of harm[16] which is difficulty to bear[15].

nj Dr. Geldner takes the whole 25th paragraph in verse form of 12 lines. Every line ends at comma (,) and full-stop (.).

nk In the sense of English, “here”. French Voici and Persian “inak”.

nl As the meaning of creation, the word dāmi also occurs in the Gathas; see yasna 43.5; yasna 51.1. Also in the same meaning there occurs “dām”; see yasna 71.6; yasht VI.2; the meaning of dāmi also means “wisdom” (see paragraph 36 of this yasht) and dāmi-dāta (Behram yasht, para 54; Ashishvangh Yasht, para 60).

nm Its significance seems to be; to the souls of the righteous people Khordād and Amardād Amshaspānds render assistance in giving happiness in Heaven, see Hā of the Gāthas-yasna Hā 32.15; yasna Hā 45.5.

nn For comparison, see Yazishna Hā 28.11; yazishna Hā 30.4.

baēshazanām. Jasa me avanghe Mazda, jasa me avanghe Mazda, jasa me avanghe Mazda, Amahe hutāshtahe huraodhahe, verethraghnahe ahura-dhātahe, vanaintyāoscha uparatāto, Spentahecha Ārmatoish.[no]

(28) Ārmaiticha Spentaya[20] aēshām[21] tbaēshō[22] schindayadhwem[23]; pairi[24] ushi[25] vārayadhwem[26]; hām[27] gava[28] nidarezayadhwem[29]; hām[39] zanva[31] zem-bayadhwem[32]; aipi[33] derezvanem[34] darezavayadhwem[35]. Kat[36] ashava[37] Mazda[38] vanat[39] drvantem[40]. Ashava[41] vanat[42] drujīm[43], ashava[44] vanat[45] drvantem[46].

(28) Through Spandarmad[20] you cut asunder[23] their[21] (i.e. of wicked men) malice[22], cover[26] all around[24] (their) minds[25] (i.e. darken), bind ye[29] together[27] (their) both the hands[28], bruise ye[32] (their) knees[31] (and) [np]fetter[35] (them) with fetters[34].

Explanation:- (Here it is not known as to who speaks in this way and to whom he speaks, but it appears that the Prophet Zarathushtra addresses his disciples).

O Hormazd[38]! will the righteous[37] (man) [nq]smite[39] the follower of untruth[40] (i.e. wicked and sinful man)? The answer:- (Yes) the righteous[41] (man) shall smite[42] the Druj[43]; the righteous[44] (man) shall smite[45] the follower-of-untruth[46] (i.e. wicked-sinful man).

Ushi[1] Ahurahe Mazdāo[2] yazamaidie[3], darethrāi[4] mānthrahe spentahe[5]; khratūm[6] Ahurahe Mazdāo[7] yazamaide[8], marethrāi[9] mānthrahe spentahe[10]; hizvām[11] Ahurahe Mazdāo[12] yazamaide[13], fravākāi[14] mānthrahe spentahe[15]; aom[16] gairīm[17] yazamaide[18], yim[19] ushi-dām[20] ushi-daranem[21], paiti[22] asni[23] paiti[24] kshafne[25], yasō-beretābyo[26] zaothrābyo[27].

We praise[3] the Divine-Intelligence[1] of (the Creator) Ahura-Mazda[2] [nr]for comprehending[4] the Holy Word[5]. We praise[8] the Divine-Wisdom[6] of Ahura Mazda[7] for remembering[9] the Holy Word[10]. We praise[13] the Divine-tongue[11] of Ahura Mazda[12] for reciting[14] the Holy Word[15]. We praise[18] this[16] Mountain[17] which[19] is [ns]Ushi-Darena, the giver of intelligence[20], every[22] day[23]

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no For the translation of this para, see page 19 and (do thou cause me to reach the help) of Spandarmad (Spentahecha Ārmatōish).

np Bind or seal their tongues (Prof. Darmesteter). This savant compares the word "derezvan" with Pahlavi "huzvan" (Zabān).

nq This sentence is quoted here in the Later Avesta form from the Gathas (yasna Hā 48.2).

nr Or for keeping in mind; original meaning for grasping.

ns The Mount "Ushi-Darena" is situated in the province of "Sajestan" in the Eastern direction of Iran, which is called in Avesta "Vaekereta", and it was called by the ancient Greek people as "Drangiana". In Pahlavi this Mount is known as "Hush-dāshtār". The original meaning of this word is "keeper of intelligence". This name was given for the reason that from that Mountain Holy Zarathushtra received the Divine intelligence; on that mountain the Holy Prophet conversed with Ahura Mazda as regards religious matters. In the Yazisha Hā First the Holy

(and) every[24] night[25], with libations[27] brought for the Consecration of the yazishn[26].

(29) Āat[1] aokhta[2] Zarathushtrō[3], upa[4] thwā azem[6] maire[7] anudadhayāt[8], Spentayāo Ārmatōish[10] dōithrābya[11] avāstrayat[12] [nt]mairyō[13]. (30) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām.

Ahe[25] narsh[26] ashaonō[27] fravashīm[28] yazamaide[29], yō[30] Asmō-khvanvāo[31] nāma[32]. Adhāt[33] anyaēsham[34] ashaonām[35] frakhshti[36] yazāi[37], fravareta[38] gaokerenahe[39] sūrahe[40] Mazda-dhatahe[41]. Gaokerenem[42] sūrem[43] Mazda-dhātem[44] yazamaide[45]. (31) Ushi Ahurahe Mazdāo yazamaide, darethrāi mānthrahe spentahe; khratūm Ahurahe Mazdāo yazamaide, marethrāi mānthrahe spentahe; hizvām Ahurahe Mazdāo yazamaide, fravākāi mānthrahe spentahe; aom gairīm yazamaide, yim ushi-dām ushi-darenem, paiti asni paiti khshafne, yasō-beretābyō zaothrābyō.[nu] Ashem Vohū 1. (Recite three times).

(30) We worship[29] the Fravashi[28] of that[25] righteous[27] man[26], who[30] (was) [nv]Asmo-khvanvant[31] by name[32]. I worship[37] (the Fravashi of that person called Asmo-khvanvant) more than other righteous (persons) as a lover of the powerful[40] [nw]Gaokerena (i.e. White Haoma). We praise[45] the powerful Gaokerena[42] created by Hormazd[44].

(32) Dāmim[1] yazamaide[2] yām[3] Ārmaitim spentām[5]. Yehe[6] dāthre[7] ashahecha[8], ashaonām[9], asha-paoiryanāmcha[10] [nx]dāmanām[11].

(32) [ny]We praise[2] wisdom[1] which[3] is the bountiful[5] perfect (mentality)[4] whose[6] mental endowment creation[7] of (Hormazd/is creation[11] of righteousness[8]) and of the righteous[9] (people) who (are) most righteous[10].[nz]

Scriptures of the Zoroastrian Religion are revered with this Mount.

nt This paragraph is complicated. Instead of "upa thwā azem maire anudadhayāt", Prof. Darmesteter approving the reading "Zamerena duye" given in the footnote translates as under; "O sinner! (i.e. O Ahriman!) I will throw thee back into the earth". "By means of the two eyes[11] of Spenta[9] Armaiti[10]."

nu For its translation, see this Yasht, verse 28.

nv The name of "Asmo-khvanvant" comes first amongst those famous men and women whose Fravashis are revered in the Fravartin yasht, kardas 25-27. Prof. Darmesteter regards this personage as one of the first disciples of the Prophet Zarathushtra.

nw For the explanation of "Gaokerena" see the notes given in my translation of the Vendidad, fargard XX, para 4.

nx Words from "Dāmīm yazamaide" up to "asha-paoirynāmcha dāmanām" also occur in Vispered Kardāh XIX para 2.

ny Or alternately:- We praise[2] the bountiful[5] perfect mentality[4] (or politeness) which[3] (is) the creation[1] (of Hormazd).

nz The reason for praising wisdom and perfect mindedness is, that its origin arises from

Aētat dim vīspanām mazishtem dazdyāi, ahūmcha ratūmcha yim Ahurem Mazdām, snathāi angrahe mainyēush drvatō, snathāi aēshmahe khravi-draosh, snathāi māzainyanām daevanām, snathāi vīspanām daēvanām, varenyanāmcha drvatām. (To recite in bāz:) **Shekasteh ghanāmenyō, bar ahereman leānat sad hazār bār.** (To recite aloud:) **Fradathāi Ahurahe Mazdāo raēvatō khvarenanguhatō, fradathāi Ameshanām Spentanām. Fradathāi Tishtryehe stārō raēvatō khvarenanguhatō, fradathāi narsh ashaonō, fradathāi vīspanām spentahe mainyeush dāmanām [oa]ashaonām. Ashem Vohū 1.**

Ahmāi raēshcha; Hazangrem: Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, Roz pāk nām, Roz mubārak (falān) māhe mubārak (falān), gāhe (falān), namāz Dādāre gehān dāmān. Khshnaothra Ahurana Mazdāo, tarōidite angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem. Ashem Vohū 1.

Gorje khoreh awzāyād Dādār Ahura Mazda rayōmand khorehmand mīnōān mīnō beretūm, berasād amāvand pirozgar amāvandī pirozgarīh. Dād dīn beh māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Facing the South) **Dādāre gehān dīne māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sura Anāhite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi mazdadhāte ashaone. Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem yazamaide. Ashem Vohū 1.

Dādār Ahura Mazda rayōmand khorehmand mīnōān mīnō beretūm berasād. Ashem Vohū 1.

NIRANG OF HORMAZD YASHT.

(**Note**: This Nirang should be recited three times after the recital of Hormazd Yasht.)

[ob]Yā[1] Dādār Ahura Mazda[2], ahereman[3] marochīnīdār[4] negunam[5] dīvān[6]; bar[7] būdane[8] rastākhiz[9] tan pasīn[10] bīgumānam. Ashem Vohū 1. (recite three times).

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righteousness itself, and from the people who are most righteous. The meaning of *ārmaiti* is also “virtuous thought, humility”. Sanskrit *āramati*.

oa For the translation of this paragraph, see Hoshbam, page 21-22.

ob This nirang as well as “nirangs” of other yashts are in Pazend.

O[1] Creator Hormazd[2]! I overthrow Ahriman[3], the destroyer[4] of righteousness (and) the demons[6]; I am absolutely, without doubt[11], on the (path of) Rastākhez (i.e. Resurrection of the Dead) (and) Tanpasin (i.e. the final existence).

HAFTAN YASHT LARGE

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād, Haft Ameshāspand berasād.[oc]

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravāni geti minōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem; staomi Ashem. Ashem Vohū 3.

Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. (1) Ahurahe Mazdāo[6] raēvato[7] khvarenanguhatō[8], Ameshanām Spentanām[9], Vanghave Mananghe[10] ākhshtōish[11] hām-vaintyāō[12], taradhātō[13] anyāish[14] dāmān[15], āsnahe khrathvō[16] Mazdadhātahe[17], gaoshō-srūtahe khrathvō[18] Mazdadhātahe[19]. (2) Ashahe Vahishtahe[20] sraēshtahe[21], Airyamanō Ishyehe[22] sūrahe[23] Mazdadhātahe[24] Saokayāo[25] vanghuyāo[26] vouru-dōithrayāo[27] Mazda-dhātayāo[28] ashaonyāo[29], Khshathrahe vairyehe[30] ayokhshustahe[31] marezdikāi[32] thrāyō drigaove[33]. (3) Spentayāo vanghuyāo Ārmatōish[34], rātayāo[35] vanghuyāo[36] vouru-dōithrayāo[37] Mazda-dhātayāo[38] ashaonyāo[39], Haurvatātō[40] rathvō[41] yāiryayāo[42] hushitōish[43], saredhaēibyo[44] ashahe[45] ratubyō[46], Ameretāto[47] rathvō[48] fshaonibya[49] vāthvābya[50]. aspinibya[51] yaonibya[52] gaokerenahe[53] sūrahe[54] Mazdadhātahe[55].**

(Recite during Hāvan Gāh as well as Second Hāvan Gāh as under):-

(4) Mithrahe[56] vouru-gaoyaotoish[57], Rāmanascha khvāstrahe[58].

(If Gāh be Rapithwan, recite as under):-

Ashahe vahishtahe[59] Āthrascha[60] Ahurahe Mazdāo[61].

(If Gāh be Uzirin, recite as under):-

Berezatō[62] Ahurahe[63] nafedhrō[64] apām[65] apascha[66] Mazdadhātayāo[67].

(If Gāh be Aiwisruthrem, recite as under):-

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oc i.e. may the Seven Ameshāspands (Bountiful Immortals) come (unto my help)!

(5) Ashāunām[68] fravashinām[69] ghenānāmcha[70] virōvāthwanām[71] yāiryayāoscha[72] hushitōish[73], amahecha[74] hutāshtahe[75] huraodhahe[76], verethraghnahecha[77] Ahuradhātahe[78], vanaintyāoscha uparatātō[79].

(If Gāh be Ushahen, recite as under):-

Sraoshahe[80] ashyehe[81] ashivatō[82], verethrājanō[83] frādat-gaēthahe[84], Rashnaosh[85] razishtahe[86], Arshtātascha[87] frādat-gaethayāo[88] varedat-gaethayāo[89].

Khshnaothra[90] yasnāicha[91] vahmāicha[92] khshnao thrāicha[93] frasastayaēcha[94]; yathā Ahū Vairyō[95] zaotā[96] frā-me[97] mrūte[98], athā ratush ashātchit hacha[99] frā ashava[100] vīdhvāo[101] mraotū[102].

(1) For the pleasure[90] (of the Creator Ahura Mazda) (during so and so Gāh), keeper of the treasures[7] (and) Glorious[8], of the Ameshāspands[9] (Bountiful Immortals[9]), of the victorious[12] friendship[11] (or of peace[11] full of love[12]) of Bahman[10] (Ameshāspand) (who is) superior[13] to other[14] creatures[15] (and. who is the lord) of the innate wisdom[16] (and) of the wisdom[16] acquired through the ear[18] created by Ahura Mazda[17], (2) of the fairest[21] Ardibehesht (Ameshāspand)[20], of the mighty[23] (and) beloved Airyaman (yazata)[22] created by Ahura Mazda[24], of the righteous[29] (and) [od]large-eyed[27] (and) the good Saoka (yazata)[25], created by Ahura Mazda[28]; of Sheherevar (Ameshāspand)[30] (ruling over) the pure metal[31], who is merciful[32] (and) the nourisher of the poor[33]; (3) of the good Spandārmad (Ameshāspand)[34] (who is) righteous[39] large-eyed[37] (and) the good[36] bestower[35], of Khordād[40] (who is) the lord of the coming of the season[42] at its proper time[43] from amongst the Saredha (i.e. years) which are the periods[46] of holiness[45]; and of Amardād (Ameshāspand)[47] (who is) the lord over the prosperity[49] of the flocks[50] (of cattle) and over the increase[51] of corns[52] (and) over the efficacious[54] Gaokerena (i.e. White Hom) created by Ahura Mazda[55], (4) (during Hāvan Gāh) of Meher (yazata)[56] of wide pastures[57] and of [oe]Rāma Khvāstar[58], (during Rapithwan Gāh) of Ardibehesht Ameshāspand[59] and of the Fire[60] of Ahura Mazda[61], (during Uzirin Gāh): of the Navel[64] of waters[65] (who is) the exalted[62] lord[63] and of the waters[66] created by Ahura Mazda[67], (during Aiwisruthrema Gāh); of the Fravashis[69] of the righteous (people)[68] and of women[70] with their troops of horses[71], and of the coming of the season[72] at its proper time[73], of (the yazata) Ama[74], well-shaped[75] and beautiful[76], of Beheram (yazata) created by Ahura Mazda[78], and of (the yazata named) Vananti Uperatat; (during Ushahen Gāh); of Srosh (yazata)[80], the righteous[81] possessed of righteousness[82], victorious[83] and bringing prosperity to the world[84], of the most just[86] Rashne (yazata)[85], and of Ashtād (yazata)[87], the increaser of the world[88] and prosperity-bringer of the world[89]- for the

od i.e. with eyes of love; original meaning of "large eyes".

oe This yazata-angel is presiding over atmosphere and over (pleasure) the days of merriment, feasts.

worship (of these all), for (their) praise[92], for (their) propitiation[93] (and) glorification[94] may the Zaotar[96] (i.e. officiating priest)[96] proclaim[98] before me[97] (the excellences of the verses of) Yathā Ahū Vairyō[95]; (the Rāspi who is) righteous[100] and learned[101] may proclaim[102] (the excellences of these verses) athā ratush ashāt-chit hacha[99].

(6) Ahurem Mazdām[1] raēvantem[2] khvarenan guhantem[3] yazamaide[4]; Ameshā Spentā[5] hukhshathrā[6] hudhāonghō[7] yazamaide[8]; Vohu Manō[9] Ameshem Spentem[10] yazamaide[11]; ākhshtīm[12] hām-vaintīm[13] yazamaide[14], taradhātem[15] anyāish[16] dāmān[17]; āsnem khratūm[18] Mazdadhātem[19] yazamaide[20]; gaoshō-srūtem khratūm[21] Mazdadhātem[22] yazamaide[23]. (7) Ashem Vahishtem[24] sraēshtem[25] Ameshem Spentem[26] yazamaide[27]; Airyamanem Ishīm[28] yazamaide[29]; sūrem[30] Mazdadhātem[31] yazamaide[32]; Saokām[33] vanguhīm[34] vourudōithrām[35] Mazdadhātām[36] ashaonīm[37] yazamaide[38]; Khshathrem Vairīm[39] Ameshem Spentem[40] yazamaide[41]; ayokhshustem[42] yazamaide[43]; marezdikem[44] thrāyō-drigūm[45] yazamaide[46]. (8) Spentām Vanguhīm Ārmaitīm[47] yazamaide[48]; rātānm[49] vanguhīm[50] vouru-dōithrām[51] Mazdadhātām[52] ashaonīm[53] yazamaide[54]; Haurvatātem[55] Ameshem Spentem[56] yazamaide[57]; yāiryām[58] hushitīm[59] yazamaide[60]; saredha[61] ashavana[62] ashahe[63] ratavō[64] yazamaide[65]; Ameretātem[66] Ameshem Spentem[67] yazamaide[68]; fshaonīm[69] vāthwām[70] yazamaide[71]; aspinācha[72] yevīnō[73] yazamaide[74]; Gaokerenem[75] sūrem[76] Mazdadhātem[77] yazamaide[78].

(6) We Praise[4] (the Creator) Ahura Mazda[1], keeper of the treasures[2] (and) glorious; we praise[8] Ameshāspands[5], benevolent (good-ruling)[6] (and) possessing good faculty[7]; we praise[11] Bahman[9] Ameshāspand[10]; we praise[14] the victorious[13] friendship[12] (or peace[12] full of love[13]) which is superior[15] to other[16] creatures[17]; we praise[20] the innate wisdom[18] created by Ahura Mazda[19]; we praise[23] the wisdom acquired through the ear[21], created by Ahura Mazda[22]. (7) We praise[27] the fairest[25] Ardibehesht[24] Ameshāspand[26]; we praise[29] the beloved Airyaman (yazata)[28]; we praise[29] the mighty (Airyaman yazata)[30] created by Ahura Mazda[31]; we praise[38] the righteous[37] (and) large-eyed[35] (and) the good[34] Saoka (yazata)[33], created by Ahura Mazda[36]; we praise Sheherevar[39] Ameshāspand[40]; we praise[43] (presiding over) the pure metal[42]; (Sheherevar) the merciful[44] (and) the nourisher of the poor[45].

(8) We praise[48] the good Spandarmad (Ameshāspand)[47] the righteous[53], large-eyed[51] bestower[49], created by Ahura Mazda[52]; we praise[57] Khordād[55] Ameshāspand[56]; we praise[60] the timely advent[59] of the season[58]; the holy[62] Saredha[61] (i.e. years) (which are) the periods[64] of holiness[63]; we praise[68] Amardād[66] Ameshāspand[67]; we praise[71] the prosperity[69] of the flocks[70] (of cattle); and the abundance[72] of corns[73]; and also the efficacious[76] Gaokerena (i.e. the White Hom)[75] created by Ahura Mazda[77].

(During Hāvan Gāh as well as Second Hāvan, recite as under):-

(9) Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.[of]

(If Gāh be Rapithwan, then recite as under):-

Ashem vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.

(If Gāh be Uzirin, then recite as under):-

Berezantem ahurem khshathrīm khshaētem apām napātem aurvataspem yazamaide; apemcha Mazdadhātam ashaonīm yazamaide.[og] **Ashāunām vanguhīsh surāo spentāo fravashayō yazamaide.**

(If Gāh be Aiwisruthrema, recite as under):-

(10) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; ghenāoscha virō-vānthwāo yazamaide; yāiryāmcha hushitīm yazamaide; amemcha hutashtem huraodhem yazamaide; yerethraghnemcha Ahuradhātem yazamaide; vanaintimcha uparatātem yazamaide.[oh] **Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.**

(If Gāh be Ushahen, recite as under):-

Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshtātemcha frādat-gaēthām varedat-gaēthām yazamaide.[oi] **Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.**

(11) [oj]**Yātu zī Zarathushtra vanat daēvō mashyō. Kō nmānahe bādha Spitama Zarathushtra, vīspa drukhsh janāiti, vīspa drukhsh nāshāiti, yatha haonaoiti aēshām vachām. (12) Aoi te aoi tanvō dadhāiti, aoi te athaurunem janāiti, athaurunem yatha rathaēshtārem, vīspanō asrushtee nāshātānām aojangha. yō hīm daste dāranem, yōi hapta Ameshāo Spenta hukhshathra hudhāonghō hamarethanāmchit. Daēnām māzdayasnīm, aspō-kehrpem āpem Mazdadhātām ashaonīm yazamaidie. (13) Ātare vitare maibyā vitare maibyā vīmraot Zarathushtra. ātare vitare maibyaschit vitare maibyaschit vīmraot**

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of In this yasht the last sentence recited in all the Gāhs is not given in the Avesta Editions of Prof. Westergaard and Dr. Geldner, but it is in the Parsee prayer-books.

og For its translation, see Uzirin Gāh.

oh For its translation, see Aiwisruthrema Gāh, pages 102-103.

oi For its translation, see Ushahen Gāh, page 106.

oj I could not give the authentic translation of the Avesta passages (11-14) of this Small Haftan yasht, being (corrupt) not genuine. Translations of European scholars are also not satisfactory, but I have attempted to give some synopsis of passages 11-12.

Zarathushtra; yat vanghēush mananghō, yat aithyejanghem vachām, fraspāvaresh frācha framerethwacha frajāthwacha. (14) Satavata sate-vata utavate ute-vata uta apa-barentu yatha bastem fravashnām daēnām māzdayasnīm nāshātānām aojangha. Ashem Vohū 1.

Note:- (If Small Haftan yasht be recited, kardāh of "Yātu Zi Zarathushtra" up to the end Ashem Vohū 1 inclusive should be recited seven times and then having recited in "bāz" the entire portion of "Ahura Mazda Khodāe awazūnī mardum .... aedūn bād" and Yathā Ahū Vairyō 2, one must recite the remaining portion of this yasht from the portion Yasnemcha up to the end (Haft Ameshāspand berasād. Ashem Vohū 1). But if one wants to recite Haftan Yasht Large, the Kardāh of "Yātu Zi Zarathushtra" up to Ashem Vohū 1, should be recited only once and then one should recite the below-mentioned 8 Kardās).

(11) O Zarathushtra! It would be better if the sorcerer and man of devilish temperament be really smitten and broken! O Spitaman Zarathushtra! Who (is) that man when he recites these sacred verses (of Avesta), every druj from his house is indeed smitten and destroyed? (12) The druj [ok]attacks thy body and smites thy priest-and the warrior. The man who keeps a shield against his enemies the Ameshāspands, the (benevolent) possessing good sense (is fully capable) [ol]to oppose the [om]drujas by means of his strength. We praise the Mazda-worshipping Religion and the [on]swiftly-flowing undefiled water created by Ahura-Mazda.[oo]

[op](Kardāh 1) (1) Ahurem Mazdām[1] ashavanem[2] ashahe[3] ratūm[4] yaza-maide[5]; Amesha Spentā[6] hukhshathrā[7] hudhāonghō[8] yazamaide[9]; vīs-pām[10] ashaonō[11] stīm[12] yazamaide[13] mainyevīmchā[14] gaēthyāmchā[15], berejā[16] vanghēush[17] ashahe[18], berejā[19] daēnayāo[20] vanghuyāo[21] māzda-yasnōish[22].

(2) [oq]humatanām[23] hūkhtanām[24] hvarshtanām[25], yadachā[26]

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ok The root of aoi dadhāiti is avi-dā = Sanskrit abhi-dhā, to attack.

ol The original meaning of "nāshātanām" is, "of those fit to be destroyed" (nash-ata).

om The original meaning of "asrushtēe" is "for not hearing, for not obeying".

on The original meaning of "aspō kehrpem" is the "shape of a horse", see Tir yasht, karda 5, para 8.

oo The translation of this entire Karda does not seem to me to be satisfactory. A better translation than this should be made. I could not translate the portion from "ātare vitare" up to "aojangha" of paras 13-14.

op Eight kardas of this yasht are taken from yasna Hā 35 to Hā 42. This part is called "Yasna Haptanghāiti"; and it is believed that this part is written between the age of the Gathas and the yasna. Its composition is poetic prose. The meaning of "haptanghāiti" is seven Hās (haptan + hāiti). Hā 42 seems to have been added as an appendix.

oq As it occurs in every Gatha, this paragraph of "humatanām" comes at the end of Kardāh 7 of the same yasht (which in fact should be at the end of this yasht); from this Prof. Darmesteter

anyadachā[27], verezyamnanāmchā[28] vāverezananāmchā[29] mahī[30] aibījaretārō[31] naēnaēstārō[32], yathana[33] vohunām[34] mahī[35]. (Recite twice).

(3) Tat[36] at[37] vairīmaidī[38] Ahurā Mazdā[39] ashā[40] srīrā[41] hyat[42] i[43] mainimadichā[44], vaochōimāchā[46], verezimāchā[47], yā[48] hātām[49] shyaothananām[50] vahishtā khyāt[51] ubōibya[52] ahubyā[53]. (4) Gavōi[54] adāish[55] tāish[56] shyaothanāish[57] yāish[58] vahishtāish[59] [or]fraēshyāmahī[60] rāmācha[61] vāstremchā[62] dazdyāi[63], surunvataschā[64] asurunvatashcā[65] khshayantaschā[66] akhshayantaschā[67].

(1) We praise[5] Ahura Mazda[1] the Lord of Righteousness[3]; we praise[9] Ameshāspands[6] (who are) good-ruling[7], possessing good sense[8]; with the wish[16] of good[17] righteousness[18] [os]and good Mazdā-worshipping[22] Religion[20], we praise[13] the entire[10] worldly[15] and spiritual[14] creations[12] of the Righteous[11] (Ahura Mazda), (in the same way) we are[30] the glorifiers[31] and meditators[32] of the doers[28] of good thoughts[23], good words[24] and good deeds[25] and of those who have performed[29] (good deeds) for this world[26] and for the yonder world[27]. (3) O Righteous[40] and fair[41] Ahura Mazda! We choose[38] those[43] which[47] are[51] the best[50] (deeds) amongst the deeds[49] of the existing ones[48] for both[52] the worlds[53] (i.e. for gaining happiness of both the worlds), we ponder over our minds[44], we speak[45] (in conformity with them) and act[46] (in accordance with them).

Explanation:- Having chosen the best deeds, and the virtuous path (followed by) righteous men and having applied our full mind to them, we (wish to) keep our thoughts, words and deeds in conformity with them.

(4) We who are the learners of the knowledge of the religion[64] and the [ot]unlearners[65], the potent[66] and the impotent[67] (powerful and powerless) wish[60] to give[63] happiness[61] (to ourselves) (and) the [ou]pastures[62] for (our) cattle[54] through charity[55] and best[59] deeds[57].

(5) [ov]Hukhshathrōtemāi[69] bāt[70] khshathrem[71], ahmat[72] hyat[73] aibīdademahichā[74], chīshmahichā[75], havānmahichā[76] hyat[77] Mazdāi Ahurāi[78],

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(considering the prefatory portion of the first para beginning with "Ahurem Mazdām as Khshnuman") wants to regard the beginning of this Hā from "Humatanām", i.e. as the first para. Moreover, this and other verses recited twice in this yasht are called "bishāmruta" - bish (twice) + āmruta = recited, spoken. As regards those verses which are recited twice, see Vendidad fargard X. 3-4.

or As regards purifying the cattle, words from "gavōi" up to "fraeshyāmahī" is quoted in Vendidad XI, para 6.

os i.e. owing to the immense love of truth and religion.

ot Original meaning; "listeners as well as non listeners", root sru = Sanskrit sru.

ou In the olden times of the Avesta, wealth of men was counted from the number of cattle, and for their safety, pasture is the most essential item.

ov This para is called thrishāmrūta (thrish + āmrūta), i.e. verses recited three times; for the explanation, see Vendidad fargard X, paras 7-8.

ashāichā[79] vahishtāi[80] (Recite three times).

(6) Yathā[81] āt[82] utā[83] nā[84] vā[85] nāirī[86] vā[87] vaēdā[88] haithīm[89] athā[90] hat[91] vohū[92] tat[93] ē-eādū[94], verezyōtūchā[93], īt[96] ahmāi[97] frachā vātōyotū[98] it[99] aēibyō[100] yōi[1] īt[2] athā[3] verezyān[4], yathā īt asti[5].

(7) Ahurahyā[6] zī[7] at[8] vē[9] Mazdāo[10] yasnemchā[11] vahmemchā[12] vahishtem[13] amehmaidī[14] gēushchā[15] vāstrem[16]. Tat at[17] vē[18] verezyā-mahī[19], frachā vāteyāmahi[20] yā[21] te[22] isāmaide[23].

(8) Ashayā[24] āat[25] sairī[26], ashahyā[27] verezene[28], kahmāichīt[29] hātām[30] jījishām[31] vahishtām[32] ādā[33] ubōibyā[34] ahubyā[35]. (Recite twice).

(9) Imā[36] āt[37] ukhdhā[38] vachāo[39], Ahurā Mazdā[40], ashem[41] manayā[42] vahehyā[43] fravaochāmā[44]: thwām[45] at[46] aēshām[47] paityāstāremchā[48] fradakhshtāremchā[49] dademaide[50].

(10) Ashāatchā hachā vanghēushchā mananghō, vanghēushchā khshathrāt, staotāish thwāt Ahurā staotōibyō, aibī ukhdhā thwāt ukhdhōibyō, yasnā thwāt yasnōibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmcha tāschā tāoschā yazamaide.

(5) (May there) verily[70] be the kingdom[71] to the best Ruler[69] (i.e. to Ahura Mazda)! We dedicate our mind[74] to Ahura Mazda[78] Who[77] (Himself) is[80] supreme Righteousness[79], we acknowledge (Him)[75] and regard (Him) as our own[76].

(6) Also[83] if[82] (any) man[84] or[85] woman[86] really[89] knows[88] some good things[90-92], [ow]let him declare[94] them[93], let him practise them, (and) inculcate[98] them[96] upon (those)[97] others[100] who wish to act[4] properly[5] in that manner[3] (accordingly).

(7) We regard[14] as best[13] (O man and woman!) for you[9] the worship[11] and praise[12] of (the Creator) Ahura Mazda[6-10], and the nurture[16] of the cattle[15]. According to our wish[21-23] we (ourselves) practise[19] this[17] (matter) verily[18] and inculcate them upon[20] (others).[ox]

(8) (Remaining) in the chieftainship[26] or in the [oy]practice[28] of righteousness if any person[29], amongst the existing ones[30], desires to live the best[32] life in both[34] the worlds[35], (he should then be) generous[33].

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ow Original meaning, “let him speak orally”. For its explanation, see my Avesta dictionary p. 118 under the word “ē-eādu”.

ox Or “as it is” (Yathā it asti). Original meaning: “that[22] which[21] we wish[23]” (ve = vā = Sanskrit vā, indeed, verily). To me the translation of the last sentence (tat at .... isāmaide) does not seem to be satisfactory.

oy English meaning of the word “verezene” is “practice” and is akin to Persian “varzesh”.

Explanation By remaining in the chieftainship of righteousness and by leading the life in accordance with (the principles of) righteousness, the person who gives help to the poor people according to his own capacity will enjoy the happiness of both the worlds.

(9) O Ahura Mazda! (Keeping) [oz]in mind[42] the righteousness, we proclaim[44] these[36] praise-worthy[38] verses[39] in (the better) suitable manner[43]; we appoint[50] Thee[45] as the listener[48] and as the teacher of these (verses)[47].

(9) "O Ahura Mazda! On account of Thy righteousness, good mind and good sovereignty, Thy praise is superior to all other praises, hymns of Thy glory are superior to all other hymns of glory, and Thy adoration is superior to all other adorations".[pa]

(Kardāh II) (1) [pb]Ahyā[1] thwā[2] āthrō[3] verezenā[4] paouruye[5] pairi-jasāmaide[6], Mazdā Ahurā[7] thwā[8] thwā[9] mainyū[10] spēnishtā[11], yē[12] ā[13] akhtish[14] ahmāi[15] yēm[16] akhtōyō[17] dāonghe[18].

(2) Urvāzishtō[18] hvō[19] nā[20] yātāyā[21]; paiti-jamyāo[22] ātare[23] Mazdāo[24] Ahurahyā[25], urvāzishtahyā[26] urvāzayā[27] nāmishtahyā[28] nemanghā[29] nāo[30]; mazishtāi[31] yāonghām[32] paiti[33] jamyāo[34]. (3) Ātarsh[35] vōi[36] Mazdāo Ahurahyā[37] ahī[38], mainyēush[39] vōi[40] ahyā[41] spēnishtō[42] ahī[43], hyat[44] vā[45] tōi[46] nāmanām[47] vāzishtem[48], ātare[49] Mazdāo Ahurahyā[50], tā[51] thwā[52] pairi-jasāmaide[53].

(1) (The reciter says:) Through (the [pc]agency[4] of this[1] fire[3], O most beneficent[11] Spirit[10] Ahura Mazda[7]! We first approach[6] Thee[8] and [pd]Thee[9] only. Thou [pe]takest away[13-18] (O Fire!) (that) filthiness[14] to whom[16] the filthiness[17] (is attached) i.e. You are the purifier of all evils.

Explanation: (Like the wind and the water, the fire also is a source of purification. Besides, the words "Fire" in English and, *Pur* in the Greek Language are derived from Sanskrit root *pu*=to purify).

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oz The locative singular of the word *mana* becomes *manaya*, *manayā* (Gathic form).

pa Spiegel; Harlez also has translated more or less similarly. Prof. Darmesteter translates this para as:- O Ahura Mazda! Thy praise is superior to the praises of Asha. Vohu Manah and the Good Khshathra, rather superior to every (other) praise. The sacred verses which are addressed to Thee as an appeal are superior to all other sacred verses, and the gift which is dedicated to Thee is superior to all other gifts.

pb This paragraph is quoted in Vendidad fargard 11, para 4.

pc "Through the service of the fire", (Spiegal and Harlez)

pd For better impression, the word "thee" seems to occur twice. Professor Darmesteter has referred the First "thee" to the visible Fire and the second "thee" to the spiritual fire in the proximity of the Creator Hormazd on the basis of the Pahlavi translation.

pe Sanskrit root dā means "to give": Sanskrit ā-dā means "to take away, to remove". "Thou (O Fire!) ill-treats him who ill treats the Fire". (Darmesteter), "Who brings pollution to this (Thy flame) wilt Thou cover him with pollution (in your turn)." Dr. Geldner has taken "akhtōyōi" instead of "akhtōyō".

(2) (That) man[20] himself[19] (is) most pleased[18A] of the power[21] of this means (fire) (i.e. the Worship of Fire[23] is the means of (reaching) Ahura Mazda. O Fire[23] of Ahura Mazda[24-25]! mayest thou reach (us) with the joy[27] of the most joyous[26] (and) with the homage[29] of the most glorious[28]: mayest thou [pf]reach[34] (us) for the greatest (work)[31] of the works[32]. (O Fire!) thou art[43] the most bountiful[42] [pg]Emblem[40] of that[41] Spirit[39] (i.e. the Creator Ahura Mazda). O Fire[49] of Ahura Mazda[50]! thy[46] (one name) amongst the names[47] (is) [ph]Vāzishta[48]. Through the agency of that (name)[51] we may reach[53] Thee[52], (O Ahura Mazda!)

(4) Vohu[54] thwā[55] mananghā[56], vohu[57] thwā[58] ashā[59], vanghuyāo[60] thwā[61] chistōish[62] shyaothanāishchā[63] vachebīshchā[64] pairi-jasāmaide[65]. Nemakhyāmahī[66], ishuidyāmahī[67], thwā[68] Mazdā Ahurā[69]: vīspāish[70] thwā[71] humatāish[72], vīspāish[73] hūkhtāish[74] vīspāish[75] hvarshtāish[76] pairi-jasāmaide[77]. (6) Sraēshtām[78] at[79] tōi[80] kehrpem[81] kehrpām[82] āvaēdaya-mahī[83], Mazdā Ahurā[84], imā[85] raochāo[86] barezishtem[87] barezemanām[88] avat[89] yāt[90] hvare[91] avāchi[92].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

4. (O Ahura Mazda!) we approach[65] Thee[55] with good[54] mind[56] with righteousness[58] with the deeds[63] and words[64] of good[60] wisdom[62]. O Ahura Mazda! we bow to Thee[68], we are indebted[67] (to Thee). We may approach[77] Thee[71] with all[70] good thoughts[72], good words[74], (and) good deeds[76]. O Ahura Mazda! [pi]We declare[83] this[79] Thy[80] body[81], (i.e. Sun) the fairest[78] of all bodies[82]: this[85] light[86] amongst the highest (lights)[88] which[90] is called[92] the sun[91].

(Kardāh III) (I) [pj]Ithā[1] āt[2] yazamaide[3] Ahurem Mazdām[4], yē[5] gāmchā[6] ashemchā[7] dāt[8], apaschā[9] dāt[10] urvarāoschā[11] vanguhīsh[12], raochāoschā[13] dāt[14] būmīmchā[15] vīspāchā[16] [#]vohū[17]. (2) Ahyā[18] khshathrāchā[19] mazēnāchā[20] hvapanghāishchā[21] tem[22] at[23] yasnanām[24] paurvatātā[25] yazamaide[26]; yōī[27] gēush[28] hachā[29] shyeinti[30]. (3) Tem[31] at[32] āhuiryā[33] nāmenī[34] mazdāvarā[35] spentōtemā[36] yazamaide[37], tem[38] ahmākāish[39] azdibīshchā[40] ushtānāischā[41] yazamaide[42], tem[43] ashāunām[44] fravashīsh[45] narāmchā[46] nāirināmchā[47] yazamaide[48].

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pf i.e. O Fire of Ahura Mazda! do Thou help us fulfilling whatever desires we have.

pg If we take the word “vōi” as equivalent of Sanskrit “vai” = indeed, then, O Fire! thou art verily of Ahura Mazda, i.e. of the creation of Ahura Mazda.

ph The original meaning of “Vāzishta” is “swiftest”. see yasna Hā 17.

pi Metaphorically the body of Ahura Mazda is given an analogy with the sun. In later books Ahura Mazda is called the Light of Lights.

pj The first paragraph of this Hā is recited as the Bāz or grace before the meals.

(4) Ashem at vahishtem[49] yazamaide[50], hyat[51] sraēshtem[52], hyat spentem ameshem[54] hyat raochōnghvat[56], hyat[57] vīspā[58] vohō[59]. (5) Vohūchā[60] manō[61] yazamaide[62]: vohūchā[63] khshathrem[64] vanguhīmchā[65] daēnām[66], vanguhīmchā[67] fseratūm[68], vanguhīmcha[69] ārmaitīm[70].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(1) We worship[3] here[2] in this way[1] (the Creator) Ahura Mazda[4] who[5] created[8] the cattle[6] and corn[7], water[9] and trees[11], the lights[13] (of the sky) and the earth[15] and (above all these) all[16](other) good things[17]. (2) On account of this (i.e. Ahura Mazda's) sovereignty[19], greatness[20] and intrinsic-merit[21] do we worship[26] Him[22] with the pre-eminence[25] of the [pk]yasnas[24]. (3) We worship[37] Him (Ahura Mazda)[31] with (such) [pl]names[34] - Ahurian[33], pleasing the Mazda[35] (and) most bountiful[36]. We worship[42] Him with our own[39] bodies[40] and life[41] (i.e. with heart and soul). We worship[48] Him (and) the Fravashis[45] of righteous[44] men[46] and women[47]. (4) We worship[50] Ardibehesht[49] who[51] is the fairest[52] (and) brilliant[56] Ameshāspand[54] (and) all[58] good things[59] (of the Creator Ahura Mazda). We praise[62] good[60] thought[61], good[63] Sovereignty[64], good[65] Religion[66], good[67] [pm]Fseratu[68] and good[69] humility[70].

(Kardāh IV) (I) [pn]Imām[1] āat[2] zām[3] gēnābīsh[4] hathrā[5] yazamaide[6], yā[7] nāo[8] baraiti[9]: yāoschā[10] tōi[11] gēnāo[12] Ahurā Mazdā[13], ashāt hachā[14] vairyāo[15], tāo[16] yazamaide[17]. (2) Izāo[18], yaoshtayō[19], ferashtayō[20], ārmatayō[21], vanguhīm[22] ābīsh[23] ashīm[24], vanguhīm[25] ishem[26], vanguhīm[27] āzūitīm[28], vanguhīm[29] frasastīm[30], vanguhīm[31] parendīm[32] yazamaide[33].

(1) We praise[6] this[1] earth[3] which[7] nourishes[9] us[8] (and) Feminine Powers and Moral Virtues[4] along with it[5]; O Ahura Mazda[13]! We praise[17] Feminine Powers and Moral Virtues[12] of Thine[11] which[10] (are) agreeable[15] on account of righteousness[14].

(2) We praise[33] (all these) - comfort[18], purity[19], increase[20], perfect mindedness[21], along with good[22] humility[24], wish[26], prosperity[28], precept[30], (and) good[31] [po]Parendi[32].

(3) Apō[34] at[35] yazamaide[36], maēkaintishchā[37], hēbvaintīshchā[38]

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pk I cannot translate these words; yōi[1] gēush[2] hacha[3] shyeinti[4] satisfactorily. Who abide beside the "Kine", (Mills): "Who dwell with the cattle", (Darmesteter).

pl The details of these names are given in Hormazd yasht, paras 7-8 and 12-15.

pm i.e. Control or sovereignty over the cattle: and Khordād and Amardād.

pn This sentence is quoted in Vendidad fargard XI. 5

po Parendi is the angel presiding over riches - wealth, and is generally associated with Ashi Vanghuhi. Similar to this word there is the Vedic "purandhi", the meaning of which is "wisdom, dexterity".

fravazanghō[38], Ahurānish[40] Ahurahyā[41], hvapanghāo[42], huperethwāoschā[43] vāo[44], hvōghzathāoschā[45], hushnāthrāoschā[46], ubōibyā[47] ahubyā[48] chagemā[49].

(4) Uiti[50] yā[51] vē[52] vanguhīsh[53] Ahurō Mazdāo[54] nāmān[55] dadāt[56]; vanghudāo[57] hyat[58] vāo[59] dadāt[60]; tāish[61] vāo[62] yazamaide[63], tāish[64] frayānmahī[65], tāish[66] nemakhyāmahī[67], tāish[68] ishuidyāmahī[69].

(5) Apaschā vāo azishchā vāo mātarāschā vāo, agenyāo dregudāyanghō vīspō-paitish āvaochāmā, vahishtāo sraēshtāo avā vē vanguhīsh rātōish daregōbāzāush nāshū paiti-vyādāo paiti-sendāo mātarō jītayō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahuro vaēthā ashāt hacha,
yāonghāmchā tānschā tāoschā yazamaide.

(3) We praise[36] the waters[34] that are showered down[37], (gathered together)[38] collected and flowed forward[39]. (O Waters) of Ahura Mazda (pertaining to Ahura Mazda!) We [pp]regard[49] you[44] possessing intrinsic merit[42], wide[43], well-flowing[45] (and) the purifiers[46] of both[47] the worlds[48].

(4) (Speaks to the waters): Thus[50] good[53] names[55] (mentioned above) which[51] (the Creator) Ahura Mazda[54] gave[56] you[52]. He who[58] is the Giver of good[57] (the Creator Ahura Mazda) fixed[60] these[58] (names) for you[59]. (O Ahura Mazda!) through the agency of these (names)[61] we worship[63] [pq]Thee[62]. With these (names)[64] we praise[65] (Thee). We bow down[67] (to Thee) (and) with these (names)[68] we are indebted (to Thee).[pr]

(Kardāh V) (1) Itha[1] āt[2] yazamaide[3] gēush[4] urvānechā[5] tashānemcha[6], ahmākēng[7] āat[8] urunō[9] pasukanāmchā[10], yōi[11] nāo[12] jījishenti[13], yaēibyaschā[14] tōi[15] ā[16] yaēchā[17] aēibyō ā[18] anghen[19]. (2) Daiti-kanāmchā[20] āidyunām[21] hyat[22] urunō[23] yazamaide[24]; ashāunām[25] āat[26] urunō[27] yazamaide[28], kudō-zātanāmchīt[29] narāmchā[30] nāirināmchā[31]

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pp By praising water and singing its excellence we acquire many advantages; for all living creatures water is the most essential thing. Reverend Mills has translated the various types of waters occurring in the third paragraph as under:- You that are showered down, you that stand in pools and vats[38], you that bear forth (our loaded vessels)[39], you that serve us all in helpful ways[42], well-forded[43], full flowing[45], effective or effective for bathing". For further details, see the note at the end of the translation of the fourth paragraph.

pq Sometimes in the Gathas as an honorific the pronoun for Ahura Mazda comes in plural instead of in singular. Dr. Spiegel and Prof. Harlez apply the word "vao" (= you) to the water.

pr I do not understand the portion from "apaschā vāo azishchā vāo" up to "mātarō jitayō". Translation by others do not seem to me to be satisfactory. Prof. Darmesteter on the basis of the Pahlavi Bundahishn and from the standpoint of its translation given considers some words occurring in the third and fifth paragraphs of this Hā as seventeen kinds of waters and fluids in all; such as maēkaintishcha = waters or juices that are in the plants; hebavaintischa = water that flows from the mountains; fravazahghō = rain water; ahuranish = well water and still water, etc. The above meanings are not derived from Avestan words.

yaēshām[32] vahehīsh[33] daēnāo[34] vanaintī[35] vā[36], venghen[37] vā[38], vaonare[39] vā[40]. (3) Āt[41] ithā[42] yazamaide[43] vanghūshchā[44] īt[45] vanguhīshchā[46] īt[47]; spentēng ameshēng[48] yevaējyō[49] yavaēsvō[50], yōi[51] vanghēush ā mananghō[52] shyeinti[53], yāoschā[54] ūiti[55].

(1) Thus here we worship the [ps]soul[5] of the universe[4] and (its) fashioner[6], (and) the souls[9] of the cattle[10] as well[8], who[11] (the cattle) desire to [pt]live[13] for us[12]; for (us)[14] they[15], and (we)[17] are[19] for them[18].

Explanation:- (For the sake of man, the care of cattle is taken; and through cattle men get nourishment. Both of them are useful to each other).

(2) [pu]We worship[24] the souls[23] of the travellers and[20] the cavaliers[21]. Here[26] we worship[28] the souls[27] of the righteous[25] men[30] and women[32] born at any time[29] who revere[35], or[36] will revere[37] or[38] have revered[39] the better laws[34]. (3) Thus[42] we praise here[41] good men[44] and women[46] (and) the Ameshāspands[48], ever-living[49] (and) ever-profitting[50], who[51] (i.e. the male Ameshāspands) as well as[55] [pv](Female Ameshāspands) dwell[53] in the good mind[52].[pw]

(4) [px]Yathā tū-i Ahurā Mazdā mēnghāchā, vaochaschā, dāoschā, vareshchā, yā vohū Athā tōi dademahī, athā chīshmahī, athā thwā āish yazamaide; athā nemakhyāmahī, athā ishūidyāmahī thwā Mazdā Ahurā. (Recite twice).

(5) [py]Vanghēush[81] khvaētēush[82] khvaētātā[83], vanghēush[84] ashahya[85], thwā[86] pairi-jasāmaide[87], vanghuyāo[88] feseratvō[89], vanghuyāo[90] Ārmatōish[91].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(4) Just as[56] Thou. O Ahura Mazda[59], hast thought[60], spoken[61], created[62] and worked[63] what[64] (is) good[65], in the same way[66] we regard[68] Thee[67], (so[69] do) we recognise Thy excellence[70], (so[71] do we) and worship[74] Thee[72]. O Ahura Mazda[80]! thus[75] we bow to Thee[79], thus[77] we are indebted (to Thee)[78].

(5) (O Ahura Mazda!) we may come near[87] Thee[86] through the relationship[83] of good[81] kinship[82], Righteousness[85], good[88] Feseratu[89] (and)

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ps For comparison see Ahunavad Gatha, Kardāh II (Yasna Hā 29).

pt i.e. pass the lives for our nourishment.

pu For the explanation of this word, see note in my translation of Yasna Hā 39, para 2.

pv Only from the form of the words; Bahman; Ardibehesht and Sheherevar are male Ameshāspands, and Aspandarmad, Khordād and Amaradād are female Ameshāspands.

pw i.e. in the hearts of men of good (pious) thoughts.

px Paras 4 and 5 are quoted in the yasna Hā 13, paras 5-6.

py In Dr. Geldner's Edition this entire para 5 including Yenghe hātām is written with the note to recite twice, although in none of our prayer books is mention made to recite it twice.

Spandarmad[91].

(Kardāh VI) (1) Āhu[1] at[2] paiti[3] adāhū[4], Mazdā Ahurā[5], mazdāmchā[6] būirichā[7] kereshvā[8]; rāitī[9] tōi[10] khrapaitī[11] ahmat hyat aibī[12], hyat mīzdem[13] mavaēthem[14] fradadāthā[15] daēnābyō[16], Mazdā Ahurā[17]. (2) Ahyā[18] hvō[19] nē[20] dāidī[21], ahmāichā[22] ahuye[23] manakhyāichā[24] tat ahyā[25] yā tat[26] upā-jamyāmā[27], tavachā[28] hakhemā[29] ashakhyāchā[30] vīspāi yave[31]. (3) [pz]Dāidī[32] at[33] nerāsh[34] Mazdā Ahurā[35], ashāunō[36] asha-chinanghō[37], aidyūsh[38] vāstrayēng[39] deregāi[40] izāi[41] bēzvaite[42] hakhmaine[43], ahmaibyāchā[44] ahmā[45] rafnanghō[46]. (4) Athā[47] khvaētūsh[48] athā[49] verezenā[50], athā[51] hakhemā[52] khyāt[53] yāish[54] hishchamaide[55] athā[56] ve[57] utā[58] khyāmā[59] Mazdā Ahurā[60] ashavanō[61] ereshyā[62], ishtem[63] rāitī[64].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(1) O Ahura Mazda! do Thou create[8] great wisdom[6] and [qa]abundance[7] in these creatures[4]. O Lord of Wisdom[11] (do Thou grant us) as much[12] reward[13] as Thou hast given[15] to the religionists[16], like myself[14] by means of Thy[10] Charity[9], O Ahura Mazda[17]! (2) Do thou Thyself[19] grant[21] [qb]us[20] (that gift) (O Ahura Mazda!) for this[22] and for the spiritual[24] world; thereby[25] we may attain[27] Thy friendship[29] and Righteousness[30] for ever[31]. (3) Do Thou grant[32] us[44] the bestowers of joy[41], truthful[36] men[34], desirous of righteousness[37], dexterous[38] and [qc]diligent[39], long enduring[40] prosperity[41] (and) powerful[42] friendship[43]. (4) (May it [qd]be[53]so[47]) to (our) kinsmen[48], and[49] workers[50], as well as[51], to (our) friends[52]. O Ahura Mazda[60]! (all) these[54] we ask for[55] from [qe]Thee[57]. Moreover[58] may we become[59] truthful[61] and pure[62] and through charity[64] (may we become) endeared[63] (to Thee).

(Kardāh VII): (1) Stūtō garō vahmēng[1] Ahurāi Mazdāi[2], Ashāicha Vahishtāi[3], dademahichā[4], chīshmahichā[5], āchā āvaēdayamahī[6]. (2) Vohū[7] khshathrem[8] tōi[9] Mazdā Ahurā[10] apaēmā[11] vīspāi yave[12]; hukhshathrastū[13] nē[14] nā[15] vā nāiri[16] vā, khshaētā[17] ubōyō[18] anghvō[19] hātām[20] hudāstemā[21].

(3) Humāim[22] thwā[23] izem[24], yazatem[25] ashanghāchim[26] dademaide[27]. Athā[28] tū[29] ne[30] gayaschā[31] astentāoschā[32] khyāo[33], ubōyō[34] anghvō[35] hātām[36] hudāstemā[37].

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pz Dr. Geldner takes para 3 in verse form of Five lines; each line ends at comma (,).

qa The original meaning of “būiri” (Sanskrit bhūri) is increase, abundance.

qb Probably, Prophet Zarathushtra speaks for Himself and for his helpers.

qc Harlez. “Brave workers”, (Darmesteter). “Warriors and agriculturists” (Spiegel).

qd i.e. they also may obtain the means of securing prosperity and welfare.

qe Some times, specially in the Gathas pronoun for Ahura Mazda stands in plural; see yasna Hā 28.2; Hā 32.9; Hā 34.14; Hā 46.18.

(1) We offer[4], acknowledge[5] and proclaim[6] [qf]adorations together with praises and reverence[1] unto (the creator) Ahura Mazda[2] and unto Asha Vahishta[3]. (2) O Ahura Mazda[10]! may we attain Thy[9] Good[7] Kingdom[8] forever and ever[12]. O Wisest[21] Ruler[17], amongst the existing ones[20], in both[18] the worlds[19]! (Thou art) the Good Ruler[13] for us[14], man[15] or woman[16].[qg] (3) (Speaks to the Creator Ahura Mazda): "We dedicate[27] (an offering) to Thee[23] the Lord[24] of good wisdom[22], worthy of adoration[25], follower of righteousness[26]; so[28] mayest Thou[29] be[33] to us[30] the limbs of life and body, O Wisest One[37], amongst the existing ones[36], in both the worlds[35]!"

(4) Hanaēmāchā[38] zaēmāchā[39] Mazdā Ahurā[40], thwahmī[41] rafnahī[42] daregāyū[43] aēshāchā[44] thwā[45] ēmavantaschā[46] buyamā[47]; rapōishchā[48] tū nē[49] daregemchā[50] ushtāchā[51], hātām[52] hudāstemā[53].

(5) Thwōi[54] staotaraschā[55], mānthranaschā[56], Ahurā Mazdā[57], [qh]aogemadaēchā[58], usmahichā[59], vīsamadaechā[60]; hyat[61] mīzdem[62] mavaēthem[63] fradadāthā[64] daēnābyō[65] Mazdā [qi]Ahura[66]. (To recite twice).

(6) [qj]Ahyā[67] hvō[68] nē dāidī[69], ahmāichā[70] ahuye[71] manakhyāichā[72]; tat ahyā[73] yā tat[74] upā-jamyāmā[75] tavachā[76] sarem[77] ashakhyācha[78] vīspāi yave[79].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

Humatanām hūkhtanām hvarshtanām, yadachā anyadachā, verezyamnanāmcha vāverezananāmchā, mahī aibī-jaretārō, naēnaēstārō, yathanā vohunām mahī. (To recite twice). **Yathā Ahū Vairyō4; Ashem Vohū 3. Yasnem sūrem Haptanghāitīm ashavanem ashahe ratūm yazamaide.**

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

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qf For the explanation of "Stutō garō vahmeng" see my translation of Yasna Hā 41, note of the first paragraph.

qg "Let each man of us and so each woman thus abide" Mills); "a good sovereign, man or woman, may rule over us" (Darmesteter).

qh Aogemadaēcha usmahichā vīsāmadaēchā - From these three verbs the treatise with Avesta and Pahlavi versions called "Aogemaide" is originated, whose initial words are "aogemadaēchā usmahichā visāmadaechā". The meaning of these three verbs is generally rendered as under:- "I come into the world (aogemadaēchā). I accept (the calamity or evil of the world) (vīsāmadaēchā). I resign myself to death" (Darmesteter).

qi Paras 5 and 6 occur in yasna Hā VII, paras 24-25.

qj i.e. we praise the holy (and) efficacious Yasna Haptanghaiti which is the Lord of Righteousness.

(4) O Ahura Mazda[40]! May we become worthy[38] of long life[43] in gaining joy[42] in Thy (remembrance)[41], and may we succeed[39] (in this good wish)! May we be[47] lovers[44] of Thine[45] and, of Thou mighty[46], Wisest One[53] amongst the existing ones[52], Thou shouldst rejoice[48] us[49] with prosperity[51] for a long time[50]. (5-6) O Ahura Mazda[57]! We call ourselves[58] (we cry aloud), we accept[59] and agree[60] to be Thy praisers[65] and reciters of Holy Spells (mānthra)[56].0 Ahura Mazda[66]! Do Thou Thyself[68] grant us[69] for this[70] and the spiritual[72] world[71] (as much) reward[62] as[61] Thou has given to the religionist[65] like myself[53] whereby[73] we may reach[75] the chieftainship[77] and Righteousness[78] of Thine[76] for eternity.

(Kardāh VIII) (1) Yazamaide[1] vē[2] Ameshā Spentā[3] yasnahe[4] Haptanghātōish[4] handātā[5]; apāmchā[6] khāo[7] yazamaide[8]; apāmchā[9] peretūsh[10] yazamaide[n]; pathāmchā[12] vīcharanāo[13] yazamaide[14]; pathāmchā[15] hanjamanāo[16] yazamaide[17]. (2) Gairīshchā[18] afshtachinō[19] yazamaide[20]; vairīshchā[21] avezdānāonghō[22] yazamaide[23]; aspenāchā[24] yevīnō[25] yazamaide[26]; pāyuchā[27] thwōreshtārā[28] yazamaide[29]; Mazdām-chā[30] Zarathushtremchā[31] yazamaide[32]. (3) Zāmchā[33] asmanemchā[34] yazamaide[35]; vātemchā[36] dareshīm[37] Mazdadhātem[38] yazamaide[39]; taēremchā[40] Haraithyāo Berezō[41] yazamaide[42]; būmīmchā[43] vīspāchā[44] vohū[45] yazamaide[46].

(1) O Ameshāspands[3]! We worship[1] you[2] through the Prayer[5] of Yasna Haptanghāiti[4]. We praise[8] the springs[7] of water[6]; the bridges[10] over the waters[9]; the forkings[13] [qk]of the highways[12]; the [ql]meetings[16] of the roads[15]. (2) We praise[20] the mountains[18] from which the waters flow[19]; the lakes[21] brimming with the waters[22]; [qm]the heaps[24] of corns[25]; we praise[29] both the protectors[27] (guardians) and [qn]the modellers[28]; (the creators or the artisans) we praise[32] (the Creator) Ahura Mazda[30] and (the Prophet) Zarathushtra[31]. (3) We praise[35] the earth[33] and the sky[34]; the stormy[37] wind[36] created by Ahura Mazda[38]; (the peak) Taera[40] of (the Mount) Albourz[41]; and, all[44] good things[45].

(4) Mano vohū[47] urunaschā[48] ashāunām[49] yazamaide[50]; vāsimchā[51] yām[52] panchāsadvarām[53] yazamaide[54]; kharemchā yim ashavanem[55] yazamaide[56], yō[57] hishtaite[58] maidim[59] zrayanghō[60] vouru-kashahe[61]; zrayō[62] vouru-kashem[63] yazamaide[64]. (5) Haomemchā[65] zāirīm[66] berezantem[67] yazamaide[68]; Haomem[69] frāshmīm[70] frādat-gaēthem[71] yazamaide[72]; Haomem[73] dūraoshem[74] yazaimaide[75]. (6) Apāmchā[76] ferakhshaostrem[77] yazamaide[78]; vayāmchā[79] ferafraothrem[80] yazamaide[81]; athaurunāmchā[82] paiti-ajānthrem[83] yazamaide[84], yōi[85] yeyā[86] dūrāt[87] ashō-īshō[88] dakhyunām[89]. Vīspānschā[90] Ameshā Spentā[91]

qk i.e. dividing into branches, the separating of the ways.

ql i.e. that place where three or more roads meet together.

qm Darmesteter: “growing corn” (Harlez); race-course of horses (Justi).

qn This seems to refer to Spenta Mainyu and Angra Mainyu.

yazamaide[92].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(4) We worship[50] the good mind[47] and the souls[48] of the righteous (people)[49]. We praise[54] (the place called) [qo]Vasi[51] with fifty gates[53]. We praise[56] (that) righteous "khar"[55] which[57] stands[58] in the midst[59] of the sea[60], Vouru-kasha[61], and the Sea[62] Vouru-kasha[63]. (5) We praise[68] the green[66] (and) exalted[67] Haoma[65]; we praise[72] Haoma[69], the increaser of the world[76] and the promoter[70]; we praise[75] Haoma[73], warding off sickness[74] (i.e. the withholder of diseases). (6) We praise[78] the flowing[77] of the waters[76]; the flight[80] of the birds[79]; the advent[83] of the priests[82], who[85] [qp]go[86] to distant places[87] desiring (to promote) purity[88] of the countries[89]. We worship[92] all the Ameshāspands[91].

(To recite in bāz) **Ahura Mazda Khodāe, awazūnī mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavāni nekī rasānad; aedūn bād.** (To recite aloud). **Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Ahurahe Mazdāo raēvato khvarenanguhatō. Ameshanām Spentanām, vanghave mananghe ākhshtōish hām-vantyāo, taradhātō anyāish dāmān, āsnahe khrathwō mazdadhātahe, gaoshō-srūtahe khrathwō mazdadhātahe, ashahe vahishtahe sraeshtahe, Airyamanō ishyehe sūrahe mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo mazdadhātayāo ashaonyāo, khshathrahe vairyehe ayokhshustahe marezdikāi thrāyōdrigaove, Spentayāo vanghuyāo Ārmatōish, rātayāo, vanghuyāo vouru-dōithrayāo mazdadhātayāo ashaonyāo, haurvatātō rathwō yāiryayāo hushitōish, saredhaēibyō ashahe ratubyō. Ameretātō rathwō fshaonibya vāthwābya, aspinibya yaonibya, gaokerenahe sūrahe mazdadhātahe.**

(During Havan Gāh as well as Second Havan Gāh, recite as under):

Mithrahe vouru gaoyaōtoish. Rāmanascha khvāstrahe. Ashem Vohū 1.

(If Gāh be Rapithwan, recite as under):-

Ashahe Vahishtahe āthrascha Ahurahe Mazdāo Ashem Vohū 1.

(If Gāh be Uzirin, recite as under):-

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qo Vāsimchā yām panchāsadvarām - In the Pahlavi book Bundehesh this is regarded as a fish of a huge size and is the protector of all fish. Harlez and Darmesteter have translated this name according to Bundehesh; "the fish of fifty fins" (Mills); Spiegel takes it as "a dwelling-place having fifty fountains".

qp Its significance appears to be that those priests who go to other countries for the propagation of the holy Zoroastrian Religion may return safe after being fully successful in their own good mission.

Berezatō ahurahe nafedrō apām apascha mazdadhātayāo. Ashem Vohū 1.

(If Gāh be Aiwisruthrem, recite as under):-

Ashāunām fravashinām ghenānāmcha vīrō-vāthwanām yāiryāoscha hushitōish, amahecha hutāshtahe huraodhahe, verethraghnahecha ahuradhātahe vanaintyāoscha uperatāto. Ashem Vohū 1.

(If Gāh be Ushahen recite as under):-

Sraoshahe ashyehe ashivatō, verethrājanō frādat-gaethahe, Rashnaosh razishtahe, Arshtātascha frādat-gaethayāo varedat-gaethayāo. Ashem Vohū 1.

Ahmāi raēshcha: Hazangrem: Jasa me avanghe Mazda: Kerfeh Mozd.

I praise the worship, veneration, efficacy and power of Ahura Mazda, keeper of treasures and glorious and of the Ameshāspands.[qq]

Roz nek nām, roz pāk nām, roz mubārak (falān)**. Māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidiīe angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 1.**

Gorje koreh awazāyād haft Amashāspand berasād amāvand pirozgar amāvandī pirozgarī. Dād Dīn beh māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn: aedūn bād. Man āno āwāyad shudan. Man āno āwāyad shudan, man āno āwāyad shudan ashaone. Ashem Vohū 1.

(Facing the South): **Dādāre gehān Dīne Māzdayasnī, Dāde Zarathushtī: namase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem yazamaide, Ameshā Spentā hukshathrā hudhāongho yazamaide: Ashem Vohū 1.

Haft Amashāspand berasād. Ashem Vohū 1.

ARDIBEHESHT YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura mazda Khodāe Awazūnī, gorje khoreh awazāyād; Ardibehesht Amashāspand berasād.[qr]

qq For its entire translation see beginning of the same yasht.)

qr i.e. May Ardibehesht Ameshāspand come (to my help).

Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravāni getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush: haithyāvarashtām hyat vasnā ferashōtemem, staomi ashem. Ashem Vohū 3.

Fravaranē mazdayasnō Zaruthushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) **frasastayaēcha. Ashahe vahishtahe sraēshtahe, Airyamanaō ishyehe sūrahe mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo mazdadhātayāo ashaonyāo, [qs]Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ashem Vahishtem sraēshtem ameshem spentem yazamaide; Airyamanem ishīm yazamaide, sūrem Mazdadhātem yazamaide: saokām vanguhīm vouru-dōithrām Mazdadhātām ashaonīm yazamaide.**

1. Mraot[1] Ahurō Mazdāo[2] Spitamāi[3] Zarathushtrāi[4] āat yat[5] Asha Vahishta fradaithīsha[7] Spitama[8] Zarathushtra[9], staotarecha[10], zaotarecha[11] zbātarecha[12] māthranacha[13], yashtarecha[14], āfrītarecha[15], aibyaretarecha[16], vanghān[17] khshaēta[18] raochāo[19], khvanvaitishcha[20] verezō[21], ahmākem[22] yasnāicha[23] vahmāicha[24] yat[25] ameshanām spentanām[26].

1. (The Creator) Ahura Mazda[2] spoke[1] unto Spitaman[3] Zarathushtra[4]: O Spitaman[8] Zarathushtra[9]! for the worship[23] and for the invocation[24] of us[22], the Ameshāspands[26] mayest Thou appoint[7] (or mayest Thou regard[7]) Ardibehesht (Ameshāspand) as the praiser[10] the invoker[11] the extoller[12], the glorifier[16] of the good[17] shining lights[19] and brilliant[20] (or marvellous[20]) works the revealer[13], the worshipper[14] and the eulogiser[15].[qt]

2. Āat[27] aokhta[28] Zarathushtrō[29] mrūidhi bā[31] vachō[32] arsh-vachō[33] Ahura Mazda[34], yatha[35] te[36] anghen[37] Asha Vahishta[38] fradāhisha[39] staotarecha[40] zaotarecha[41], zbātarecha[42] mānthranacha[43], yashtarecha[44], āfrītarecha[45] aibi-jaretarecha[46], vanghān[47] khshaēta[48] raochāo[49], khvanvaitishcha[50] verezō[51], yūshmākem[52] yasnāicha[53] vahmāicha[54] yat[55] Ameshanām Spentanām[56].

2. Then[27] Zarathushtra said: O Ahura Mazda! Speak Thou[30] (unto me) verily[31] (that) word[32], (that) true word[33], so that[35] for the worship[53] and for the

qs i.e. for the worship, etc., of the fairest Ardibehesht, of the yazata named Airyamana, the beloved, the brave, of Saoka, the good, of large eyes, righteous created by Ahura Mazda (of all these virtues.) (See Khorshed Nyāyesh). For the explanation of the word "Saoka" see glossary.

qt I myself do not think the translation of this and the second paragraph to be correct; a better translation than this should be made.

invocation[54] of you[52], the Ameshāspands[56], Thou mayest desire to appoint[39] (or Thou mayest want to appoint) Ardibehesht (Ameshāspand)[38] as the praiser[40], the invoker[41], the extoller[42], the revealer[43], the worshipper[44], the eulogizer[45] and the glorifier[46] of the good[47] (and) shining[48] lights[49] (and) brilliant[50] (or marvellous)[50] works[51].

3. Ādim[1] framraomi[2] Ashem Vahishtem[3]; yezī[4] framraomi[5] Ashem Vahishtem[6], āat[7] anyaēsham[8] Ameshanām Spentanām[9] hvāyaonem[10]; yim[11] pāiti[12] Mazdāo[13] humatāish[14], yim[15] pāiti[16] Mazdāo[17] hūkhtāish[18], yim[19] pāiti[20] Mazdāo[21] hvarshtāish[22]. Garō-nmānem[23] Ahurahe[24] hvāyaonem[25]. Garō-nmānem[26] nereyō[27] asti[28] ashāvaoyō[29]. Naēchish[30] dravatām[31] ayene[32] paitish[33] garō-nmanem[34], ravohu[35] ashāyonem[36] chithrem[37] Ahurem Mazdām[38].

3. I like[2] him[1] (i.e.) Ardibehesht[3]; when[4] I like[5] Ardibehesht[6], then[7] (he) of (all) other[8] Ameshāspands[9] (becomes) a helper[10], whom[11] (the Creator) Ahura Mazda[13] nourishes[12] with good thoughts[14], and good words[18,] and good [qu]actions. The Garothmān (Paradise) is Ahura Mazda's own abode.

4. The Garothmān[26] (Paradise) is[28] for righteous[29] persons[27]. None[30] of the wicked (person)[31] or affluent going[32] towards[33] the abode of the righteous[36] (which is) the Garothmān[34] (and) towards (the Creator) Ahura Mazda[38].

Explanation: (Any wicked person cannot go to the Garothmān, Paradise or in the presence of Ahura Mazda. After passing away the soul of the righteous man gets the place of paradise and the soul of the wicked goes to hell. We find the statement concerning this in the Hādokht Nask fargard II and III and in the Vendidad fargard XIX paras 27-32).

(5) Janaiti[1] vīspaēshām[2] angrō-mainyaosh[3], ahmāi[4] yāthwām[5] pairikanāmcha[6], Airyamanem[7] mānthranām[8], mazishtem[9] mānthranām[10], vahishtem[11] mānthranām[12] vahishtōtemem[13] mānthranām[14], sraēshtem[15] mānthranām[16] sraēshtotemem[17] mānthranām[18], ughrem[19] mānthranām[20], ughrōtemem[21] mānthranām[22], derezrem[23] mānthranām[24], derezrōtemem[25] mānthranām[26], vārethraghnīm[27] mānthranām[28], vārethraghnyōtemem[29] mānthranām[30], baēshazem[31] mānthranām[32], baēshazyōtemem[33] mānthranām[34].

(5) The prayer, [qv]Airyamana[7]is the greatest[9] of the Holy Spells[10], best[11] exceedingly best[13], fairest[15], most fair[17], powerful[19] and most powerful[21] of

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qu Professor Darmesteter takes the words "humatāish, hukhtaish, hvarshtaish" as an allusion to the three grades of heaven, viz. star-pāya,māh-pāya and khorshed-pāya, through which the soulsof the righteous persons pass to Garothmān: see Yasht XXII para 15.

qv This prayer, Airyamana should be understood as the fifty-fourth Hā of the Yasna called "Ā Airyema Ishyō". When it is recited as a benediction to the married couple, only half the portion of the Hā is recited. Moreover, Airyamana is the name of the yazata too: and he is the angel presiding over peace, happiness and comradeship, and is the yazata giving ease and comfort by driving away the false notions from the mind regarding magic and witchcraft.

the Holy Spells[22], firm[23], firmest[25], victorious[27] and healing[31] and the most healing[33] of [qw]the Holy Spells[34] (the prayer, Airyamana having all these qualities) [qx]smites[1] all[2] the wizards[5] and witches[6] of Angra Mainyu[3] for him[4] who worships Asha Vahishta and recites the Hā (or chapter) of Ā Airyemā Ishyō")

6. Ashō-baēshazō[33], dātō-baeshazō[36], karetō-baēshazō[37], urvarō-baēshazō[38], mānthrō-baēshazō[39]; baēshazanām[40] baēshazyōtemō[41] yat[42] mānthrem-spentem-baēshazyō[43]; yō[44] narsh[45] ashaonō[46] hacha[47] uruthwān[48] baēshzyāt[49], aeshō[50] zī[51] asti[52] baēshazanām[53] baēshazyōtemō[54].

6. One who heals by means of purificatory rites[35] (or restores to health[35]), one who cures by law and justice[36], a surgeon[37] (or one who heals with the knife[37]) one who restores to health by means of vegetable drugs[38], (herbal medicines) (and) one who heals by means of reciting the mānthra[39] (thus there are various doctors of five kinds). (But) he who heals by means of reciting the mānthra[33] (is) the best amongst (all) the healers[40], (because) from the inner part of that[44] righteous[46] man[45] he cures[49] (him). Amongst (all) the physicians[53] he[50] indeed[51] is[52] the best healer[54].

Explanation:- The meanings of the word *baēshaza* occurring in this paragraph are "healer, curer, restorer to healthy condition by purifying the body and mind". Such five types of healers are mentioned. First - one who heals by means of purificatory rites. He is to be regarded as the purifying priest, giving ablution to polluted persons and the giver of Barashnum, whose function is to give purification by driving away the pollution of the person. Second - one who heals by law and justice should be regarded as the Judge, whose function is to give justice as he deems fit, for both the plaintiff and the defendant, by giving proper decision to the matters in dispute. Third - the surgeon is the doctor who knows the work of surgery.

Fourth - one who restores to health by means of herbal medicines should be regarded as a physician, who by means of herbs or by means of drugs derived from various kinds of plants cures the ailing person. Fifth - one who heals by recitation of mānthra should be regarded as the physician giving peace and ease to the mind by certain fixed sacred verses of the Holy Avesta and giving comfort to the body. Moreover, of all the physicians, he who gives relief and peace of mind to the ailing person by reciting the holy spells is regarded as the greatest healer. The reason stated to be is that the person who purifies the inner part of the righteous man, brings comfort to his body and mind, and gives happiness by reciting near him, and explaining the

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qw For the explanation of the word "mānthra", see glossary.

qx Here, the object of the verb "janaiti" is in the genitive plural. For destroying the malice of Angra Mainyu the prayer named Airyaman is the most effective weapon; so also the yazata called Airyaman. We find a reference about this in the Vendidad fargard XXII.

efficacious and sacred verses of the Good Mazda Worshipping Religion.

7. Yaska[1] apa-dvarata[2]; mahrka[3] apa-dvarata[4]; daēva[5] apa-dvarata[6]; paityāra[7] apa-dvarata[8]; ashemaoghō[9] anashava[10] apa-dvarata[11]; mashyō-sāsta[12] apa-dvarata[13], (8) Azi-chithra[14] apa-dvarata[15], vehrkō chithra[16] apa-dvarata[17]; bizangrō-chithra[18] apa-dvarata[19]; tarō-mata[20] apa-dvarata[21]; pairimata[22] apa-dvarata[23]; tafnu[24] apa-dvarata[25]; spazga[26] apa-dvarata[27]; anākhshta[28] apa-dvarata[29]; duzdōithra[30] apa-dvarata[31]; (9) Draoghō-vākhsh-draojishta[32] apa-dvarata[33]; jahi[34] yātumaiti[35] apa-dvarata[36]; jahi[37] kakhvaredhaine[38] apa-dvarata[39]; vātō[40] pourvō-apākhtara[41] apa-dvarata[42]; vātō[43] pourvō-apakhtara[44] apa-nasyata[45].

7. (The reciter speaks):- O Sickness[1], do you [qy]perish[2]; O (untimely) death[3]! O demons[5]!; O opponents[7]! O Wicked[10] heretics[9]!; O oppressor of men[12]! (8) O brood of the snake[14]! and the brood of the wolf[15]! perish[17]; O the brood of (wicked man)[18]! do you perish[19]; O ye refractory[20]; O proud men[22]!; O ye [qz]hot-tempered[24]!; O ye slanderous (or calumnious!)[26] O ye inimical[28]!

O evil-eyed[30]! and (9) O ye liars[32]! you perish[33]; O wicked woman[34] addicted to sorcery[35]! you perish[36]; O wicked woman[37] of evil lustre[38] and O wind[40] blowing straight from the north! vanish[45].

10. Yascha[1] me[2] aētaēshām[3] yat[4] azi-chithranām[5], yō[6] janat[7] aeshām[8] daevanām[9], hazanghrāi[10] hazanghrō[11] pairi[12], baēvarāi[13] baēvanō[14] paiti[15]. Yaska[16] jainti[17]; mahrka[18] jainti[19]; daeva[20] jainti[21] paityāra[22] jainti[23], ashemaoghō[24] anashava[25] jainti[26]; mashyō-sāsta[27] jainti[28]. 11. Azhi-chithra[29] jainti[30]; vehrkō-chithra[31] jainti[32]; bizangrō-chithra[33] jainti[34]; tarō-mata[35] jainti[36]; pairi-mata[37] jainti[38]; tafnu[39] jainti[40]; spazga[41] jainti[42]; anākhsh ta[43] jainti[44]; dush-dōithra[45] jainti[46].

10. Who[1] (i.e. Asha Vahishta) smites[7] for me[2] a thousand[10] times[12] (and) ten thousand[13] times[15] thousands[11] and thousands[14] of those[3] broods of the snakes[5] (and) demons[9]. (That Asha Vahishta) smites[17] sickness[16], (untimely) death[18]; the daevas[20], and the opponents[22] smites[26] the impious[25] heretic[24], (and) the oppressors of men[27]. (11) Smites[30] the broods of snake[29], and the broods of wolf[31], smites[34] (wicked men)[33], the refractory men[35] (obstinate or perverse men), proud and hot-tempered men[39], smites[42] the slanderous men[41], inimical men[43] (and) the evil-eyed[45].

12. Draoghō-vākhsh-draojishta[1] jainti[2]; jahi[3] yātumaiti[4] jainti[5]; jahi[6] kakhvaredhaine[7] jainti[8]; vātō[9] pourvō-apakhtara[10] jainti[11]; vātō[12] pourvō-apākhtara[13] apa-nasyata[14]. (13) Yascha[15] me[16] aētaēshām[17] yat[18] bizangrō-chithranām[19] yō[20] janat[21] aēshām[22] daēvanām[23], hazanghrāi[24]

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qy "Apa-dvarata" - imperative second person plural of the root dvar - Professor Spiegel, Justi, Harlez and Darmesteter, taking this verb in imperfect tense consider the names preceding them as subjects the sickness fled away, etc.

qz Ordinary meaning of "tafnu" is heat, fever.

hazanghrō[25] pairi[26] baēvarāi[27] baēvanō[28] paiti[29]. Paurva-naēmāt[30] patat[31] dyaosh[32] daēvanām[33] draojishtō[34] angrō-mainyush[35] pouru-mahrkō[36].

12. (Asha Vahishta) smites[2] the liars[1]; smites[5] the wicked women[3] addicted to sorcery[4]; and of evil lustre[7] (or cruel), smites" the wind blowing straight from the north[10] (and) vanishes[14] the wind[12] blowing directly form the north[13]. (13) Who[15] (i.e. Asha Vahishta) smites[21] forme[16] a thousand[24] times[26], thousand[25] (and) ten thousand[27] times[29], ten thousand[28] of those[17] broods[19] (wicked men)[19] (and) the demons[23].

The daeva[33] of deceit[32], Angra Mainyu[35], full of death[36] ran away[31] from the front (of Asha Vahishta).

14. Adavata[1] angrō mainyush[2] pouru-mahrkō[3], āvōya[4] me[5] bagha[6] Asha Vahishta[7] yaskanām[8] yasko-tema[9] janāt[10], yaskanām[11] yashkōtema[12] tbaēshayāt[13], Mahrkanām[14] mahrkōtema[15] janāt[16] mahrkanām[17] mahrkōtema[18] tbaēshayāt[19]. Daēvanām[20] daēvōtema[21] janāt[22], daēvanām[23] daēvōtema[24] tbaēshayāt[25]. Paityāranām[26] paityārōtema[27] janāt[28], paityāranām[29] paityārōtema[30] tbaēshayāt[31]. Ashemaoghō[32] anashava[33] janāt[34] ashemaoghō[35] anashava[36] tbaēshayāt[37]. Mashyō-sāsta[38] sāstōtema[39] janāt[40], mashyō-sāsta[41] sāstōtema[42] tbaēshayāt[43].

14. Angra Mainyu,[2] full of death,[3] howled out[1]:- Woe[4]! the part[6] (or the sacred verse) of (the prayer) [ra]Asha Vahishta will smite[10] and vanquish (or will kill[10]) the sickliest[9] of the sicknesses[8] of mine[5], he will smite[16] and vanquish the deadliest[15] of the deadly[14], he will smite[22] the foremost daevas[21] amongst the daevas[20], and will vanquish[25] them, he will smite[28] and vanquish the most counter-working[27] of the counter-workers[26], he will smite the unholy[33] apostates[32] (and) will vanquish[37] them; he will smite[40] and vanquish the most oppressive[39] of the oppressors of men[38].

15. Azichithra[1]-Azichithrōtema[2] janāt[3], azichithra[4]-azichithrōtema[5] tbaēshayāt[6]. Vehrkō-chithra[7]-vehrkōchithrōtema[8] janāt[9], vehrkō-

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ra The prayer called "Asha Vahishta" should be regarded as Ashem Vohu. Through the charm of these prayers - Ashem Vohū, Yathā Ahū Vairyō and Yenghe hātām, i.e. by. the recitation of these prayers with proper understanding sincere heart, the influence of Ahriman, daevas-demons, drujas and wicked men will vanish from the presence of the reciter. We find the writing of similar significance in yasna Hā 61 known as Ahunem Vairim. "Bagha Ashahe Vahishtahe" instead of "bagha Asha Vahishta" which is given by Prof. Westergaard in the footnote seems to be better. The meaning of "bagha" equivalent to Sanskrit "bhaga" is "divine power": e.g. *stārām baghō dātanām*, i.e. of the stars created by the divine power (see Vendidad fargard XIX para 23). But in this place I have thought it proper to take the word "bagha" equivalent to Sanskrit bhāga meaning "portion" share, fortune. Similarly, for the piece of Ahunavar, the words "bagha Ahunahe Vairyehe" occur (see Yasna Hā XIX para 23). Moreover, the meaning of the phrase "āvōya me bagha" (which Ahriman speaks) can also be this: Woe unto my luck! In conformity with this the subject of the verbs "Janāt" and "Tbaēshayāt" can be "Asha Vahishta". In lieu of "Āvōya me bagha" if we take "āvōya me bāvōya", according to Dr. Geldner, its meaning than can be Woe unto me! Asha Vahista will smite the bringers of illness. Bāvoya, i.e. Woe!

chithra[10] vehrkō-chithrōtema[11] tbaēshayāt[12]. Bizangrō-chithra[13]-bizangrō-chithrōtema[14] janāt[15], bizangrō-chithra[16]-bizangrō-chithrōtema[17] tbaēshayāt[18]. Tarō-mata[19] janāt[20], tarō-mata[21] tbaēshayāt[22]. Pairi-mata[23] janāt[24], pairi-mata[25] tbaēshayāt[26]. Tafnu[27]-tafnōtema[28] janāt[29], tafnu[30]-tafnōtema[31] tbaēshayāt[32]. Spazga[33]-spazgōtema [34] janāt[35], spazga[36]-spazgōtema[37] tbaēshayāt[38]. Anākhshta[39]-anākhshtōtema[40] janāt[41], anākhshta[42]-anākhshtōtema[43] tbaēshayāt[44]. Duzdōithra[45]-duzdōithrotema[46] janāt[47], duzdoithra[48]-duzdoithrotema[49] tbaēshayāt[50]. (16) Draoghō-vākhsh-draojishta[51] janāt[52], draoghō-vākhsh-draojishta[53] tbaēshayāt[54]. Jahi[55] yātumaiti[56] janāt[57], jahi[58] yātumaiti[59] tbaēshayāt[60]. Jahi[61] kakhvaredhaine[62] janāt[63], jahi[64] kakvaredhaine[65] tbaēshayāt[66]. Vātō[67] pourvō-apākhtara[68] janāt[69], vātō[70] pourvō-apākhtara[71] tbaēshayāt[72].

(15) (The part of the prayer, Asha Vahishta) will smite[3] and vanquish the snakiest[2] of the snake's broods[1] (i.e. many such persons having the worst traits of snakes) will smite[9] and vanquish the most wolfish[8] of the wolf's brood[7], will simte[15] and vanquish the worst[14] of the (worst man's) brood (and) will smite[20] and vanquish refractory persons[19] will smite[24] and vanquish haughty persons[23]; will smite[29] and vanquish the fieriest[28] of the fiery[27] (and) will smite[35] and vanquish the most slanderous persons[34] amongst the slanderous[33]; will smite[41] the most inimical persons[40] of the inimical[39] (and) will vanquish[44] them, will smite[47] and vanquish the most evil-eyed persons[46]. (16) (The part of the prayer called Asha Vahishta) will smite[52] the liars[51] and will vanquish[54] them will smite the bad woman[55] addicted to sorcery[56] and will vanquish[60] her will smite[63] and vanquish the wicked woman[61] of evil lustre[65] (cruel) will smite[69] the wind[67] blowing straight from the north[68] (and) will vanquish it[72].

(17) Apa-nasyāt[1] drukhsh[2], nasyāt[3] drukhsh[4], dvarāt[5] drukhsh[6] vīnasyāt[7]; apākhedhre[8] apa-nasyehe[9], mā[10] merenchainīsh[11] gaēthāo[12] astvaitīsh[13] ashahe[14]. (18) Ahe[15] raya[16] khvarenanghacha[17], tem[18] yazāi[19] surunvata[20] yasna[21] Ashem Vahishtem[22] sraēshtem[23] Ameshem Spentem[24]; zaothrābyō[25] Ashem Vahishtem[26] sraēshtem[27] Ameshem Spentem[28] yazamaide[29].

(17) (The reciter wishes): May the druj[2] perish[1]! may he disappear[3]! may the druj[6] run away[5] (and) perish[7]! (O druj!) do thou vanish[9] to the North (so that) the corporeal[13] worlds[12] of righteousness[14] (may) not[10] (be) destroyed[11]. (18) On account of his[15] lustre[16] and glory[17] I worship[19] that[18] Asha Vahishta[22] (who is) the fairest[23] Ameshāspand[24] with the audible[20] (or famous)[20] yasna[21]; we worship[29] Asha Vahishta[26] (who is) the fairest[27] Ameshāspand[28] with libations[25].

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha

vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud): **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha afrinami, Ashahe Vahishtahe Sraēshtahe, Airyamanō Ishyehe sūrahe Mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashaonyāo. Ashem Vohū 1.

Ahmāi raescha; Hazangrem; Jasame avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nam, roz mubārak (falān), **māhe mubārak** (falān), **gāhe** (falān), **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.**

Gorje khoreh avazāyād Ardibehesht Ameshāspand berasād amāvand pirozgar amāvandih pirozgari. Dād Din beh Māzdayasnān, āgāhi ravāi goāfrangānl bād hafte keshvar zamin; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite while facing the South): **Dādāre gehān dine Māzdayani dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sūra Anāhite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Ashem Vahishtem sraēshtem Ameshem Spentem yazamaide. Ashem Vohū 1.

Ardībehesht Ameshāspand berasād. Ashem Vohū 1.

NIRANG OF ARDIBEHESHT YASHT

(**Note:** This nirang should be recited three times after the recitation of Ardibehesht yasht).

Dādāre[1] jehādār[2] tavānā[3] O dānā[4], O parvartār[5] O āfarīdegār[6], O kerfehgar[7], O avakhshīdār[8]. Ahereman[9] hīch[10], nādān[11], O natavānad[12] ba hīch chīz[13] nashahed[14]. Ahura Mazda[15] dādārī[16], ahereman[17] marochīnīdārī[18]. Dādār[19] pāk[20], ahereman[21] nāpāk[22]; ahereman[23] khāk shavad[24], ahereman[25] dūr shavad[26], ahereman[27] dafe shavad[28], ahereman[29] shekasteh shavad[30], ahereman[31] halāk shavad[32]. Avval[33] dīn[34]

Zarathushtī[35] pāk[36]; Ahura Mazda[37] buland[38] kavī[39], beh[40], awazūnī[41]. Ashaone Ashem Vohū 1. (To recite three times).

The Creator[1], the keeper of the world[2], (is) omnipotent[3] and omniscient[4], and the Nourisher of all, and the producer[6], and the Doer of meritorious deeds and overseer[3]. Ahriman[9] is nothing whatsoever[10] (and is) ignorant[11], and cannot do[12-14] anything[13]. Hormazd[14] (is) the Creator[16] (and) [rb]Ahriman[17] the destroyer[18]. The Creator[19] (is) Holy[20] and Ahriman[21] (is) wicked[22]. May Ahriman[23] be perished[24], may Ahriman[25] be far away[26], may Ahriman[27] be vanished[28], may Ahriman[29] be defeated[30], may Ahriman[31] be overcome[32]. The foremost[33] Religion[34] (is the) pure[36] Zoroastrian[35] (Religion); Hormazd[37] (is) Exalted[38], Powerful[39], Good[40] (and) the Increaser[41].

KHORDĀD YASHT

[rc]Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Khordād Ameshāspand berasād.[rd]

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarsta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Haurvatātō[7] rathvō[8] yāiryayāo[9] hushitōish[10], saredhaēibyō[11] ashahe[12] ratubyō[13], khshnaothra[14] yasnāicha[15] vahmāicha[16] khshnaothrāicha[17] frasastayaēcha[18], Yathā Ahū Vairyō[19] zaotā[20] frā me[21] mrūte[22]. Athā ratush ashātchit hacha[23] frā ashava[24] vidhvāo[25] mraotū[26]. Haurvatātem[27] Ameshem Spentem[28] yazamaide[29]; yāiryām[30] hushitīm[31] yazamaide,[32] saredha[33] ashavana[34] ashahe[35] ratavō[36] yazamaide[37].**

For the propitiation[14] (of the Creator Ahura Mazda) (during Gāh so and so), for the worship[15] of Khordād[7] the Lord[8] of the coming of the season[9] at its proper time[10] from the **Saredha**[11] (i.e. years), the periods[13] of holiness[12],

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rb For the explanation of Hormazd and Ahriman, see note to Jasa me avanghe Mazda.

rc Dr. Geldner has given the name of this yasht as “Avardad Yasht”, and in the introductory Pazend portion has taken “Avardād Ameshāspand berasād”, although in the passages of “fravarāne” and “yasnemcha” he taking thus “Haurvatāto rathvō yāiryayāo hushitōish saredhaeibyo ashahe ratubyō” has accepted the “khshnuman” of Khordad Ameshāspand. Avesta text of this yasht is in an ambiguous state.

rd i.e. may Khordād Ameshāspand come (unto my help)!

for (his) invocation[16], pleasure[17] (and) glorification[18], the Zaotar[20] (i.e. the Officiating priest)[20] may proclaim[22] before me[21] (the excellences of the sacred verses of) Yathā Ahū Vairyo,[19] and (the Rāspi (i.e. tthe assistant priest) (who is) pious[24] (and) learned[25] may proclaim[26] (the excellences of these verses) athā ratush ashāt-chit hacha[23]. We praise[29] Khordād[27] Ameshāspand;[28] we praise[32] the coming of the season[30] at its proper time;[31] we praise the holy[34] Saredha[33] (the years) which are the periods[36] of holiness[35].

(1) Mraot[1] Ahurō Mazdāo[2] Spitamāi[3] Zarathushtrāi[4] azem[5] dadhām[6] Haurvatātō[7] narām[8] ashaonām[9] avāoscha[10], rafnāoscha[11] baoshanāoscha[12], khvītāoscha[13]; avōi[14] fracha[15] yaokhmaide[16], yō[17] te[18] jasāiti[19] ameshanām spentanām[20], yatha[21] jasāiti[22] ameshanām spentanām[23] vohū manō[24], ashem vahishtem[25], khshathrem vairīm[26], spentām ārmaitīm[27], haurvatāoscha[28] ameretatāoscha[29].

(2) Yō[30] aēshām[31] daēvanām[32] hazanghrāi[33] hazanghrō[34] paitish[35], baēvarāi[36] baēvanō[37]; ahānkhshtāi[38] ahānkhshtayō[39] paitish[40], nāmeni[41] ameshanām spentanām[42] Haurvatātō zbayōit[44], nasūm[45] janat[46], hashi[47] janat[48], ghashi[49] janat[50], saēne[51] janat[52] būzi[53] janat[54].

(1) (The Creator) Ahura Mazdā[2] spoke[1] unto Spitamān[3] Zarathushtra[4]: I[5] created[6] (the Holy-Immortal) Khordād[7] for[9] happiness[12] and pleasure[13] to help righteous men[8]. Just as[21] (any one through the yasna) would come up[22] (for help) to Bahman[24], Ardibehesht[25], Sheherevar[26], Spandārmad[27], Khordād[28] and Amardād from amongst the Ameshā Spentas[23], (in the same way) we are [re]pleased[15-16] upon[14] a person[17] who may come up[19] to thee[18].

(2) He who[30] would invoke[44] the name[41] of Khordād[43] from amongst the Ameshāspands[42] (in order to withstand the attacks) of (the)[31] demons[32], thousand[33], ten thousand[36] or innumerable[38] times[40], would smite[46] the (daeva) nasush hashi[47] ghasi [rf]saeni and buzi[53].

(3) Āat[55] paoirīm[56] framraomi[57] narem[58] ashavanem[59]; yezi[60] paoirīm[61] framraomi[62] narem[63] ashavanem[64] imat[65] Rashnavō[66] razishta[67]; imat[68] ameshaēibyō spentaebyō[69], yō[70] asti[71] mainyavanām[72] yazatanām[73], nairyō-nāmanāo[74] tāo[75] būjat[76] narem[77] ashavanem[78]. Hacha[79] nasūm[80], hacha[81] hashi[82], hacha[83] ghashi[84], hacha[85] saēne[86], hacha[87] būzi[88], hacha[89] haēnayāo perethu-ainikayāo[91], hacha[92] drafshayāo[93] perethu-uzgerptayāo[94], hacha[95] mashyāi[96], dravaityāi[97] sāstayāi[98], hacha[99] starāi[100] vairyāi[1], hacha[2] narō[3] sāstayāi[4], hacha[5] yātāi[6], hacha[7] pairikāi[8], hacha[9] urvista[10].

(3) First of all[56] I choose[57] the righteous[59] man[58]; (because) for this

re Or we keep friendship with him. Original meaning "we unite". Sanskrit root pra-yuj = to unite; to keep friendship.

rf Satisfactory explanation of this word is not known; these must be the names of certain types of demons producing evil.

reason[60] that[65] the (most) just[67] Rashna yazata[66] and (those)[75] Ameshāspands[69] who[70] are[71] amongst the heavenly[72] yazatas[73] of the male species[74], [rg]protect[76] that righteous[78] man[77]. (**Explanation**: The matter as to how they protect that righteous man is stated below):

From[79] nasush (daeva)[80], hashi[82] ghashi[84], saeni buzi (and) from the army[89-90] with the wide battle array[91], the banner[93] (or [rh]spear)[93] broad[94] and uplifted[94], the wicked[97] (and) tyrannical[98] person[96], the [ri]dagger[100] made of metal[1], oppressive[4] men[3], the wizard[6], the witch[8] (and) from[9] the [rj]straying way[10].

(4) Kutha[11] para[12] ashaonām[13] patha[14] urvaēsaiti[15], kutha[16] dravatām[17]. Āat[18] mraot[19] Ahurō Mazdāo[20], yezi[21] me[22] mānthrem[23] framrava[24], marāo [25] vā[26], drepjayāo[27] vā[28], frā vā[29] mrava[30] karshāim[31] kārayeiti[32], haom[33] tanūm[34] gaozaiti[35].

(5) Kāmchit[36] thwāmcha[37] drujemcha[38] haithyō-ayanām[39] hentūm[40] [rk]kāmchit[41] vā[42] aipyaēnām[43] hentūm[44], kāmchit[45] vā[46] raēthwanām[47]. Kāmchit[48] thwāmcha[49] drujemcha[50] airyābyō[51] pādhaēibyō[52] janāni[53], thwāmcha[54] drujemcha[55] bandāmi[56], thwāmcha[57] drujemcha[58] nighne[59], thwāmcha[60] drujemcha[61] nizbarem[62] drujemcha[63].

(4) In what way[11] do the paths[14] of the righteous and wicked (people)[17] part as under[12-15](differ) (from each other)?

Explanation:- (Its significance is, what is the difference between the paths of the virtuous, religious people and the sinful people?)

Then[18] (the Creator) Ahura Mazda[20] spoke[19]: If[21] (any person) recites aloud[24] My[23] holy spell[23] (and becomes) the memorizer[25] or[26] the reciter[27] (of that Holy Spell), or[28] whilst reciting[30] draws[32] "Kash"[31] (or furrows)[31], (that person) protects[35] his own[33] body[34] (from the attacks of the demons and drujas and from the path of wickedness).

(5) (For inducing men to deceit) I will smite[53] (thee)[37] away from the locations[52] of the Aryan (people)[51] any druj[38] whatsoever[36] or (the drujas)

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rg As some words cannot be translated grammatically, the translation of this paragraph word by word could not be done. Better translation than this should be done.

rh For the meaning of the word perethu-drafshayāo,see Hormazd Yasht, para 10.

ri Professor Justi; from the sword (Prof. Harlez); from the naked dagger (Dr. Spiegel); from the wilful sinner (Professor Darmesteter).

rj Darmesteter's English translation; distress, calamity (Darmesteter's French translation); from the demon called urvista (Justi); from every attack (Harlez).

rk Instead of the words from "Kāmchit" up to "airyābyō pādhaēibyō" in some former prayer books the text runs as under:- "hatarem haenem kāmchit thwāmcha drujemcha nōit vainēne humatem kāmchit thwamcha drujemcha arethaēibyō perethaēibyō". This text Professor Westergaard and Dr. Geldner have given in the footnotes. The text which I have given above comes out quite similar in the modern prayer books.

coming openly[39], secretly[43], and causing pollution[47]; I will bind[56] thee[57], (the druj[58]) with fetters[56], I will smite[59] thee[60], and (I) [rl]will drive[62] (thee) out.

(6) Thri-karshem[64] frakārayeiti[65] frā-mraomi[66] narem[67] ashavanem[68]; khshvash[69]-karshem[70] frakārayeiti[71] khshvash[72] frāmraomi[73] narem[74] ashavanem[75]; nava-karshem[76] frakārayeiti[77], nava[78] frāmraomi[79] narem[80] ashavanem[81].

(6) (The Creator Ahura Mazda speaks): I accept[66] (the man who) draws[65] three "Kash" (or furrows)[64] as the righteous[68] man[67]; I accept[73] (the man who) draws[71] six[69] furrows[70] as the righteous[75] man[74]; I accept[79] (the man who) draws[77] nine furrows[76] as [rm]the perfectly[78] righteous[81] man[80].

Explanation:- In this paragraph there occurs a subject regarding the drawing of "Kash" (the furrows). One should understand that he should not remain at ease after drawing the furrows only, but after this, certain ceremonies are enjoined to be performed, the details of which are not given here i.e. the act of operating the ceremony by drawing these furrows. Prior to performing the "Pav Mehel" ceremonies of the Zoroastrian Religion, a "Kash" or a circle is drawn round the place where that ceremony is performed; its significance is that during the performance of the ceremony no pollution, impurity or filth can exercise its evil influence over the place.

(7) Nāmeni[82] aēshām[83] drujinām[84] nasūm[85] kereta[86] paiti[87] janaiti[88] jata[89] karapanō[90] chithrīm[91], jāmācha[92] meretō[93] saocha[94]; yē[95] zaota[96] Zarathushtrō[97], ereghatat[98] hacha daozavat[99] havām[100] anu ushtīm[1] zaoshemcha[2], yatha[3] kathacha[4] he[5] zaoshō[6]. (8) Pascha[7] hu-frāshmō-dāitīm[8], apākhedhra-naēmem[9] janaiti[10] pascha[11] hvō[12] nōit[13] uzukhshyamnō[14] nasūm[15] sterethwata[16] snaithisha[17] vikhrūmantem[18] marem nāshaiti[19], mainyavanām[20] yazatanām[21] khshnaothrāicha[22] frasastayaēcha[23].

(7) Whilst uttering the names[82] of the[83] drujas[84] the (righteous) smite[87-88] the **nasush**[85] with the sword;[86] the [rn]**karapans**[90] are (rooted out) and, their origin[92] is destroyed.[89] That Zaotar[96] (i.e. the officiating priest) who is (the representative) of Zarathushtra,[97] acting according to[3] his own will[1] and wish[2] becomes pure[98] from every evil and from every type of [ro]misdoing".

(8) For the propitiation[22] of the Spiritual[20] yazatas[21] and for (their) glorification[24] from[7] the (time of the shining) dawn[7] (i.e. before the sun) has arisen[14], (that righteous man) drives the nasu[15] away by means of the broad[16]

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rl For escaping from the attacks of the druj, the Holy Spell which is enjoined to be recited in the preceding paragraph should be understood as the Avesta of this paragraph.

rm The original meaning of nava (= Sanskrit nava) is "fresh, new".

rn i.e. those who do not accept the commandments of the Zoroastrian Religion.

ro Professor Harlez.

weapon[17] towards[4] the **avākhtar** (i.e. north)[9] (and) [rp]destroys the plague strongly[18].

(9) Zarathushtra[24] aētem[25] mānthrem[26] mā[27] fradakhshayō[28], anyāt[29] pithre[30] vā[31] puthrāi[32], brāthre[33] vā[34] hadhō-zātāi[35], āthravanāi[36] vā[37] thrāyaone[38] haosrō-gaonō[39], hudaēnō[40]; yō[41] hudaēnō[42], ashava[43] aurvō[44] vīspō[45]-drujem[46] rāmayehe[47].[rq]

(9) (The Creator Ahura Mazda says):- O Zarathushtra[24]! Thou shouldst not[27] teach[28] Holy Spell[26] other than[29] the father[10] having sons[32], or[31] a brother[13] born from the same womb[35],[rr] or[37] the athravan[36] of three religious orders[38] possessing qualities adopted for gaining renown[39].[rs]

Explanation:- (The other characteristics of what an Athravan should be are stated below).

The athravan who is of good religion[40], (being) of good religion[42], righteous[43] (and) renowned[44] (becomes) the [rt]vanquisher[47] of all[45] drujas[46]; (i.e. destroys every kind of falsehood).

Ahe[48] raya[49] khvarenanghacha[50], tem[51] yazāi[52] surunvata[53] yasna[54] Haurvatātem[55] Ameshem Spentem[56]; zaothrābyō[57] Haurvatātem[58] Ameshem Spentem[59] yazamaide[60].

On account of his[48] splendour[49] and glory[50] I worship[52] that[51] Khordad[55] Ameshaspand[56] with (or famous) yasna[54], and worship[60] him with libations[57].

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahuro vaethā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz) **Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayas-nān āgāhi āstavāni neki rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, haurvatātō

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rp Instead of "Maremnāshaiti" I have kept the reading "marem nāshaiti" taking two words separately like Professor Justi. Mara + Sanskrit maraka - plague; Sanskrit nash = to perish.

rq For further explanation see Beherām yasht, para 46 and its footnote. The sentence from "Zarathushtra" up to "thrāyaona" also occurs in Beherām Yasht, Kardāh XVI.

rr i.e. a boy having a brother or sister.

rs Perhaps "haosra" may be an abbreviation of "haosravangha" (= good renown). Possessing suitable qualities" (Professor Harlez); Professor Justi has not translated the word haosrō-gaonō".

rt Persian word similar to "rāmaya" is "ram kardan" (i.e. to subdue). Taking "vīspa kareshō rādhayeiti" according to Dr. Geldner's text, Professor Darmesteter translates "they spread peace and happiness in all the councils or assemblies".

rathwō yāiryayāo hushitōish saredhaēibyō ashahe ratubyō. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak, (falān) **māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1. Gorje khoreh awazāyād Khordād Ameshāspand, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan, ashaone Ashem Vohū 1.**

(Facing the South recite): **Dādāre gehān dīne Māzdayasni dāde Zarathushtī. Nemasete ashāum sevishte Aredvi Sūra Anāhite ashaone Ashem Vohū 1. Nemō urvaire vanguhi Mazdadhāte ashaone, Ashem Vohū 1. Haurvatātem Ameshem Spentem yazamaide. Ashem Vohū 1. Khordād Amashāspand berasād. Ashem Vohū 1.**

KHORSHED YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1. Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Khorshed amarg rayōmand aurvad-asp [ru]berasād. Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaēshō (Gāh according to the period of the day) **frasastayaēcha. Hvare-khshaētahe[rv] ameshahe raēvahe aurvat-aspahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(1) Hvare-khshaētem ameshem raēm aurvat-aspem yazamaide. Āat yat hvare-raokhshni tāpayeiti, āat yathvare-raochō tāpayeiti, hishtenti mainyavāonghō yazatāonghō satemcha hazanghremcha; tat khvarenō hām-bārayeinti, tat khvarenō nipārayeinti, tat khvarenō bakhshenti

ru i.e. May Khorshed (yazata) the immortal, radiant (and) swift footed horse come (unto my help)!

rv For the translation, notes and explanation of the Avesta and Pazend from here up to the end of this yasht, see Khorshed Nyāyesh.

zām paiti Ahuradhātām, frādhaticha ashahe gaēthāo, frādhaticha ashahe tanuye, frādhaticha hvare yat ameshem raēm aurvat-aspem.

(2) Āat yat hvare uzukhshyeiti, bvat zām Ahuradhātām yaozdāthrem, āpem tachintām yaozdāthrem, āpem khānyām yaozdāthrem, āpem zrayanām yaozdāthrem, āpem armaeshtām yaozdāthrem, bvat dāma ashava yaozdāthrem, yāo henti spentahe mainyēush. (3) Yedhi zī hvare nōit uzukhshyeiti, adha daēva vīspāo merenchinti, yāo henti haptō-karshvōhva nava chish mainyava yazata, anghava astvaiti paitidrām, nōit paitishtām vidhenti.

(4) Yō yazaite hvare yat ameshem raēm aurvat-aspem, paitishtātēe temanghām, paitishtātēe temaschitthranām daēvanām, paitishtātēe tāyunāmcha hazajnāmcha, paitishtātēe yātunāmcha pairikanāmcha, paitishtātēe ithyejanghō marshaonahe, yazaite Ahurem Mazdām, yazaite Ameshe Spente, yazaite haom urvānem, khshnāvayeiti vīspe mainyavacha yazata gaēthyācha, yō yazaite hvare yat ameshem raēm aurvat-aspem.

Yazāi Mithrem vouru-gaoyaoitīm hazanghra-gaoshem, baēvarechashmanem; yazāi vazrem hunivikhtem kameredhe paiti daēvanām Mithrahe vouru-gaoyaoitōish, yazāi hakhedhremcha yat asti hakhedhranām vahishtem antare māonghemcha hvarecha. (6) Ahe raya khvarenanghacha, tem yazāi surunvata yasna hvare-khshaētem ameshem raēm aurvat-aspem zaothrābyō hvare-khshaētem ameshem raēm aurvat-aspem yazamaide.

Haomayō gava baresmana, hizvō-danghangha,
Mānthracha vachacha shyaothnacha,
Zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha afrinami, hvare-khshaetahe ameshahe raevahe aurvat-aspahe. Ashem Vohū 1.**

Ahmāi raēscha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Khorshed amarg rayōmand aurvat-asp, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the South) **Dādāre gehān dīne Māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sura Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte. Ashaone Ashem Vohū 1.

Hvare-khshaētem ameshem raēm aurvat-aspem yazamaide. Ashem Vohū 1.

Khorshed amarg rayōmand aurvat-asp berasad. Ashem Vohū 1.

MAH YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Mah Bokhtar Mah yazad berasad.[rw] Az hamā gunāh patet pashemānum, az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom, Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (the Gāh according to the period of the day) **frasastayaēcha. Maonghahe [rx]gaochithrahe gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvao mraotu.**

(1) Nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyo, nemō māonghāi gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte. (2) Kat māo ukhshyeiti, kat māo nerefsaiti. Pancha-dasa māo ukhshyeiti, pancha-dasa māo nerefsaiti, yāo he ukhshyāstāto, tāo nerefsāstātō; tāo nerefsāstātō, yāo he ukhshyāstātaschit. Ke yā māo ukhshyeiti nerefsaiti thwat.

(3) Māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

rw i.e. May Mah yazata, the bestower of purity (or salvation), come (unto my help)! "The bestower - distributor Mah yazata" (Darmesteter).

rx For the translation, its notes and explanation of the Avesta and Pazend from here up to the end of the yasht, see Mah Bokhtar Nyāyesh, above.

Tat māonghem paiti-vaēnem, tat māonghem paiti-vīsem, raokhshnem māonghem aivi-vaēnem, raokhshnem māonghem aivi-vīsem, hishtenti Ameshāo Spenta khvarenō dārayeinti, hishtenti Ameshāo Spenta khvarenō bakhshenti, zām paiti Ahuradhātām. (4) Āat yat māonghahe raokhshni tāpayeiti, mishti urvaranām zairi-gaonanām zaramaēm paiti zemādha uzukhshyeiti. Antare-māonghāoscha, perenō-māonghaoscha vīshaptathāoscha. Antare-māonghem ashavanem ashahe ratūm yazamaide; perenō-māonghem ashavanem ashahe ratūm yazamaide; vīshaptathem ashavanem ashahe ratūm yazamaide.

(5) Yazāi māonghem, gaochithrem, baghem, raēvantem, khvarenanguhantem, afnanguhantem, tafnanguhantem, varechanguhantem, khstāvantem, ishtivantem, yaokhshtivantem, saokavantem, zairimyāvantem, vohvāvantem, baghem baēshazem.

(6) Ahe raya khvarenanghacha, tem yazāi surunvata yasna māonghem gaochithrem; zaothrābyō māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

(7) Yasnemcha vahememcha aojascha zavarecha āfrināmi, māonghahe gaochithrahe gēushcha aēvōdātayāo, gēushcha pourusaredhayāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān), **māhe mubārak** (falān), **gāhe** (falān), **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō māonghai gao-chithrāi, nemō paitiditāi, nemō paitidīte; Ashem Vohū 1.**

Gorje khoreh awazāyād Māh bokhtār Māh yazad berasād amāvand pirozgar amāvandih pirozgari. Dād din ben Māzdayasnān āgāhi ravāi goāfarangāni bād hafte keshvar zamin; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Facing the South, recite) **Dādāre gehān dine Māzdayasni dāde**

Zarathushti. Nemase-te ashāum sevishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte. Ashaone Ashem Vohū 1.

Māonghem gaochithrem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Māh bokhtār Māh yazad berasād. Ashem Vohū 1.

TIR YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Teshtar Tīr rayōmand khorehmand[ry] berasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzh-ukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēshcha. Tishtryehe stārō raēvatō khvarenanguhatō, satavaēsahe frāpahe sūrahe [rz]Mazda-dhātahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvao mraotu.**

(Kardāh 1) (1) Mraot[1] Ahurō Mazdāo[2] Spitamāi[3] Zarathushtrāi[4], pāonghe[5] anghuthwemcha[6] ratuthwemcha[7], māonghemcha[8] maētha-nemcha[9], myazdemcha[10] frā-yazamaide[11]. Yat[12] me[13] stārō[14] khvarenanguhatō[15] hachāonte[16], paracha[17] māo[18] nerebyō[19] khvarenō[20] bakhshenti[21]. Yazāi[22] shōithrahe[23] bakhtārem[24] Tishtrīm[25] stārem[26] zaothrābyō[27].

(2) [sa]Tishtrīm[28] stārem[29] raēvantem[30], khvarenangu-hantem[31] yazamaide[32] rāma-shayanem[33] hushayanem[34] aurushem[35] raokhshnem[36] frāderesrem[37], vyāvantem[38] baēshazīm[39], ravō-fraothmanem[41] berezantem[42], dūrāt[43] vyāvantem[44] bānubyō[45], raokhshnibyō[46] anāhita-

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ry i.e. May the radian t and glorious Teshtar Tir yazata come (unto my help)!

rz i.e. For the worship and for the praise of the radiant and glorious Star Teshtar (and) of Satavaēsa, the distributor of (rain-) water (to different places), powerful and created by Ahura Mazda, etc., (see Khorshed Nyāyesh, above).

sa Dr. Geldner takes this second paragraph in verse form of 14 lines. Every line stops at comma (,) and full point (.).

ēibyō[47]. Apemcha[48] perethu-zrayanghem[49], vanguhīmcha[50] dūrāt[51] frasrūtām[52], gēushcha[53] nām[54] mazdadhātem[55], ughremcha[56] kavaēm[57] khvarenō[58], fravashīmcha[59] Spitāmahe[60], ashaonō[61] Zarathushtrahe[62].

(1) (The Creator) Ahura Mazdā[2] spoke[1] unto Spitaman[3] Zarathushtra[4]: "I [sb]will protect[5] the mastery[6] and the chieftainship[7] of (Teshtar), the Moon[8] and (Her) abode[9], the votive offering[10], so that[12] My (other) glorious[15] Stars[14] may move properly[16] (and) the Moon[18] may bestow[21] glory[20] upon men[19]." (The reciter says):- I worship[22] with libations[27] the star[26] Tishtrya[25], the [sc]bestower[24] (of rains) in the [sd]field[23].

(2) [se]We worship[32] the radiant[30], glorious[31], of a happy and good[34] dwelling[33], red[35] (or crimson)[35], shining[36], beautiful[37], helpful[38], health-giving[39], [sf]wide[40]-stepping[41], exalted[42], star[29] Tishtrya[28] from afar[43] helpful[44] (unto men) with (his) shining[46] and pure[47] rays[45]. We worship[32] the [sg]water[48] of the wide sea[49], the famed[52] [sh](Ardvi Sura), spread over distant (lands)[51], and beneficial[50], the name of Gavyodad[53], created by Ahura Mazda[55], the powerful[56] Kayanian[57] Glory[58] (and) the Fravashi[59] of the Holy[61] Spitaman[60] Zarathushtra[62].

(3) Ahe[63] raya[64] khvarenanghacha[65], tem[66] yazāi[67] surunvata[68] yasna[69], Tishtrīm[70] stārem[71] zaothrābyō[72]; Tishtrīm[73] stārem[74] raēvantem[75], khvarenanguhantem[76] yazamaide[77].

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(3) I worship[67] the splendour[64] and glory[65] of (Tishtrya), with the audible[68] (or famous)[68] yasna[69] with libations[72]. We worship[77] the Star[74] Tishtrya[73], the

sb "paonghe" - future tense, first person singular atmanepada; original form pa + h + e; root pa = Sanskrit pa = to protect. Future termination h is added.

sc i.e. Producer of fertility by means of timely rains. Know that the yazata Tishtraya is presiding over rains. His opponent is the demon Apaosha (the demon of drought); see paras 20-21 of this yasht. Moreover, as a star he is compared with the Dog Star or Sirius. This entire paragraph is rather complicated.

sd Shōithra = Skt. khshetra; any place. Its meaning is country also.

se This word "aurusha" means also "white" and it comes as an epithet of the horse of Sraosha yazata; vide Srosh yasht (large) Karda 11.

sf Or loud-snorting (like the horse); "bestowing joy or spreading joy" (Spiegel and Harlez). Tishtrya comes in the shape of a horse; We find a reference right this in the Sixth Karda of the same yasht.

sg The reference may be about the sea called Vouru-kasha.

sh The same words "durat frasrutam" also occur in the Ardvi Sura Nyāyesh, and from this some support is sent to take as Aredvi Sura.

radiant[75] (and) glorious[76].

(Kardāh 2) (4) [si]Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; afsh-chithrem[6], sūrem[7], berezantem amavantem[9], dūraē-sūkem[10], berezantem[11], uparō-kairīm[12]; yahmāt[13] hacha[14] berezāt[15] haosravanghem[16], apām nafedhrat[17] hacha[18] chithrem[19].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem, zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(4) We worship[5] the Star[2] Tishtrya[1] (with such epithets as) the radiant[3], glorious[4], having the seed of the waters[6], efficacious[7] the [sj]exalted[8], powerful[9], whose light goes afar[10], lofty[11], working surpassingly[12]. Whose[13] renown[16] is owing to[14] greatness[15] (and whose) origin[19] is owing to[18] [sk]Apam Napat (i.e. the Navel of the waters)[17].

(Kardāh 3) (5) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yim[6] paitish-marente[7] pasvascha[8] staorācha[9] mashyācha[10] parō-deresvānō[11], kaētacha[12] parō-druzintō[13], kadha-nō[14-15] avi[16] uzya-rāt[17] Tishtryō[18] raēvāo[19] khvarenanguhāo[20]; kadha[21] khāo[22] aspō-staoyehīsh[23] apām[24] tachāonti[25] nava[26].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(5) We worship[s] the Star[2] Tishtrya[1], the radiant[3] and glorious[4], whom[7] the cattle[8], the beasts of burden[9] and men[10] eagerly[11] remember[7] (when they) [sl]are

si Dr. Geldner takes these five words occurring in the beginning of each para in the verse form of two lines (Tishtrīm stārem … yazamaide).

sj Its meaning can also be "situated on the top of the sky".

sk As regards the explanation of "Apām Napāt", see my Avesta dictionary under the word "Napāt."

sl i.e. They desire for the timely shower of rains, but by not being recipients unit they are deceived.

deceived[13] in (their) [sm]wishes[12].

When[14] will (the Star) Tishtrya[18], radiant[19] and glorious[20], arise[17] to[16] us[15]? When[21] will the springs[22] of waters[24] bigger than the size of a horse[23] flow[25] anew[21]?

(Kardāh 4) (6) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yo[6] avavat[7] khshvaevo[8] vazaite[9], avi[10] zrayo[11] Vouru-kashem[12], yatha[13] tighris[14] mainyavasao[15]; yim[16] anghat[17] Erekhsho[18] khshvivi-ishush[19] khshvivi-ishvatemo[20], airyanām[21] airyō[22], khshuthat[23] hacha[24] garoit[25] khvanvantem[26] avi[27] gairim[28].

(6) We worship[5] the radiant[3] and glorious[4] Star[2] Tishtrya[1], which[6] flies[9] [sn]swiftly[15] towards[10] the Sea[11] Vouru-kasha[12] as[7] swiftly[8] as an arrow[14].

Explanation:- (The author then describes the speed of the arrow).

(Such as) amongst (all) the Iranians[21] there was[17] the best[19] Iranian[22] archer[19] [so]Erekhsha[18], the swiftest-archer[20]. From the Mount[25] Khshutha[23] (he shot an arrow) to the Mount [sp]Khvanvant.

(7) Tadha[29] dim[30] Ahurō Mazdāo[31] avān[32] dāt[33], tat[34] āpō[35], urvarāoscha[36], pairi-she[37] vouru-gaoyaoitish[38] Mithrō[39] frādhayat[40] pantām.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem hvarenanguhantem yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshuhdhaēibyascha vāghzibyō.

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sm *Kaeta* = Vedic *keta* = wish; Besides if we compare *kaeta* with Sanskrit *kita* (=insects, worms), it can be translated as under: for whom (i.e. for the coming of the rains) insects become grieved (root *drush*) (because they will be destroyed).

sn Original meaning "going with anger" (Sanskrit *Manyu* "through the heavenly space" (Darmesteter).

so Professor Darmesteter gives the following explanation about the archer named Erekhsha:- This person is known in the Pahlavi books as "Aresh Shivātir". The Pahlavi word *Eresh* is of the Avesta, "Erekhsho". Shivatir (or Shipāktir) is the Pahlavi translation of the Avesta Khshviwi-ishu (the swift archer). This person was the best archer in the Iranian army. When the Emperor Minocheher and Afrāsyāb determined to make peace and fix the boundary between Iran and Turan, it was stipulated that Erekhsha should ascend the Mount Khshutha (i.e. Damavand), and discharge an arrow towards the East; the place where the arrow would fall should form the boundary between the two kingdoms (Iran and Turān). Erekhsha shot an arrow accordingly the flight continued from dawn to noon, when the arrow fell on the Mount Khvanvant (i.e. Bāmyāna), from where a branch of the River Jihun (the River Balkha) starts. Later, the word Aresh was applied to the best archer. The meaning of "Tire Areshi" hence became, i.e. the best arrow.

sp Professor Darmesteter regards Khshutha as a part of the Mount Damāvand and supposes the Mount Khvanvant the same as the Mount Bāmyāna.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Moreover[29] the Creator[33] Ahura Mazda[31] [sq]as well as[34], the waters[35] and the plants[36] helped (Tishtrya). Meher (yazata)[39], the Lord of wide pastures[38] opened[40] a wide way[41] unto him[37].

(Kardāh 5) (8) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] pairikāo[7] taurvayeiti[8], yō[9] pairikāo[10] titārayeiti[11], yāo[12] stārō[13] keremāo[14] patanti[15], antare[16] zām[17] asmanemcha[18], zraya[19] Vouru-kashaya[20] amavatō[21] huraodhahe[22] zafrahe[23] uruyāpahe[24]. Bādha[25] vairīm[26] ācharaiti[27] aspō-kehrpām[28] ashaonīm[29] upācha[30] tāo[31] āpō[32] yaozyeiti[33], aiwicha[34] vāta[35] vāonti[36] yaokhshtivantō[37].

(7) We worship[5] the radiant[3] and glorious[4] Star[2] Tishtrya[1], who[6] repels[11] and puts to flight the witches[7], who[12] flying between[16] the earth[17] and the sky[18] in [sr]worm-shapped[14] stars[13] fall[15] in the powerful[21], [ss]well-known[22], deep[23] (and) broad-watered[24] [st]sea[19] Vouru-kasha[20]. Tishtrya then enters the Sea Vouru-kasha in the shape[28] of a pure[29] [su]horse[28], stirs[30-33] the[31] waters[32] violently and strong[37] winds[35] blow[36] all around[34].

(8) Āat[38] tāo[39] āpō[40] frashāvayeiti[41] Satavaēso[42] avi[43] haptō-karsh-vairīsh[44], vī[45] āhva[46] yat jasaiti[47], srīro[48] hishtaiti[49] rāmainivāo[50] huyāiryāo[51] avi[52] danghush[53]. Kadha[54] airyāo[55] danghāvō[56] huyāiryāo[57] bavāonti[58].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

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sq Compare tat with Latin "idem" = similarly, also.

sr i.e. in the shape of shooting stars; there seems to be a reference about the shooting stars.

ss huraodha = Sanskrit suruh = well-known, famous, seemly. "Large-sized" (Darmesteter).

st "Of salt waters" (Darmesteter).

su The significance of the shape of a horse is meant to show his excitement.

(9) (The Star) [sv]Satavaesa[42] then [sw]causes[41] the[39] waters[40] to flow towards[43] the seven regions[44] (of the earth). (And Tishtrya) spreads all over[45-47] (those) regions[46], (and) stands[49] bestowing joy[50] and [sx]prosperity[48] upon [sy]the fertile[51] countries[53] (and speaks)When[54] will the Iranian[55] countries[56] become[58] fertile[57]!

(Kardāh 6) (10) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] aokhta[7] Ahurāi Mazdāi[8] uityaojanō[9]. Ahura Mazda[10] Mainyō[11] Spēnishta[12], Dātare[13] gaēthanām[14] astvaitinām[15] Ashāum[16], (11) [sz]Yedhi[17] zī[18] mā[19] mashyāka[20] aokhtō-nāmana[21] yasna[22] yazayanta[23] yatha[24] anye[25] yazatāonghō[26] aokhtō-nāmana[27] yasna[28] yazente[29] frā nuroyō[30] ashavaoyō[31] thwarshtahe[32] zruāyat[33] shushuyām[34], khvahe[35] gayehe[36] khvanvatō[37] ameshahe[38] upa-thwarshtahe[39] jaghmyām[40]; aēvām[41] vā avi khshapanem[42], duye[43] vā, panchāsatem[44] vā, satem[45] vā[46].

(10) We worship[5] the Star[2] Tishtrya[1], radiant[3] and glorious[4]. Who[6] spoke[7] unto Ahura Mazda[8]. O! Ahura Mazda[10], the Creator[13] of the corporeal[15] world[14], Most beneficent[12] Spirit[11], Holy[16]! (11) If[17] men[20] would worship[23] me[19] [ta]with the famous[21] yasna[22], as[24] they [tb]worship[29] the other[25] yazatas[26], I would then certainly[18] go[34] at the appointed[32] time[23] (to help) the righteous[31]. I would (certainly) go[40] at the appointed[39] (time) of my own[35] beautiful[37] (and) immortal[38] life[36], (one[41] night[42], two[43] (nights), fifty[44] (nights) or[46] hundred[45] (nights) as many times as necessary.

Explanation:- (Tishtrya yazata says: If men would worship me with the yasna in which my own name is invoked, then I would render the world prosperous and fertile by showering rain).

(12) Tishtrīmcha[47] yazamaide[48], Tishtryaēnyascha[49] yazamaide[50], upa-paorīmcha[51] yazamaide[52], paoiryaē-nyascha[53] yazamaide[54]; yazāi[55] ave[56] strēush[57] yāa[58] Haptōiringa[59], paitishtātēe[60] yāthwām[61] pairika-

sv According to Bundahishn this star was considered as the leader of the western stars. Similarly, the Star Tishtrya, the Star Vanant and Haptoiranga were regarded as the chieftains of the eastern, southern and northern stars, respectively. As regards these four stars, see my *Complete Dictionary of the Avesta language*.

sw The star Satavaesa helps Tishtrya in distributing the rain waters in different directions. From this he has got the epithet *frāpa* = (*fra-ap*), i.e. distributor of water, (see the beginning portion of this yasht, note).

sx i.e. producing fertility on account of the gift of the rain, but due to the absence of rain remained barren and desolate.

sy Sanskrit *sri* = prosperity, success, happiness, wealth, fortune.

sz The portion from "Yedhi zī" to "Jaghmyām" is also contained in the 13th Kardāh of Behram yasht.

ta Or by means of the yazishn wherein their own names are invoked, i.e. by means of the yazishn with the khshnuman of their names.

tb Or by means of the yazishn invoked by my own name, i.e. by means of the yazishn with the khshnuman of my name.

nāmcha[62]. Vanantem[63] stārem[64] Mazdadhātem[65] yazamaide[66], amahecha[67] paiti[68] hutāshtahe[69] verethraghnahecha[70] paiti[71] Ahuradhāatahe[72], vanaintyāoscha[73] paiti[74] uparatātō[75] vītare-ānzahyehe[76], paiti[77] vītare-tbaēshahyehecha[78]. Tishtrīm[79] dravōchashmanem[80] yazamaide[81].

(12) We worship[48] Tishtrya[47] and worship [tc]the satellites pertaining to Tishtrya[49]. We worship[52] (that) [td]foremost in rank[51]. [te]We worship[55] the[56] stars[57] which[58] (are) [tf]Haptoiringa[59] to withstand[60] the wizards[61] and witches[62]. We worship[66] the Star[64] [tg]Vanant[63] created by Ahura Mazda[65] for (obtaining)[68] (the well-shapen[69]) strength[67], (gaining) victory[70], (getting) excellent[75] superiority[73], removing affliction[76], and malice[78]. We worship[81] Tishtrya[79] of healthy eyes, shedding light afar.[th]

(13) Paoiryāo[82] dasa[83] khshapanō[84] Spitama[85] Zarathushtra[86], Tishtryō[87] raēvāo[88] khvarenanguhāo[89] kehrpem[90] raēthwayeiti[91] raokhsh-nushva[92] vazemnō[93], [ti]narsh[94] kehrpa[95] pancha-dasanghō[96], khshaētahe[97] spiti-dōithrahe[98] berezatō[99] avi-amahe[100] amavatō[1] hunairyāonchō[2].

(13) O Spitaman[85] Zarathushtra[86]! the first[82] ten[83] nights[84] (of the month) the radiant[88] (and) glorious[89] Tishtrya[87] assumes the form of the body[90-91] (and) is moving[93] [tj]amidst the luminaries[92] in the shape[95] of a [tk]man[94] fifteen years of age[96], beautiful[97], of bright eyes[98], lofty size[99], full of strength[100], powerful[1] and manly[94].[tl]

Explanation:- (It is stated below as to what sort of fifteen years of age is.)

(14) Tat[3] ayaosh[4], yatha[5] paoirīm[6] vīrem[7] avi-yāo[8] bavaiti[9]. Tat[10] ayaosh[11], yatha[12] paoirīm[13] vīrem[14] avi-amō[15] aēiti[16]. Tat[17] ayaosh[18],

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tc i.e. a satellite in the constellation Canis Major; the good or the benefits derived from Tishtrya" (Harlez); the rains of Tishtrya" (Darmesteter).

td i.e. The Star Tishtrya; in the 49th chapter of Menok-i Kherad, Tishtrya is regarded as the first (see English translation of Dr. West p. 90). If this word is compared to Persian "Parvin", then its meaning can be "pleiades".

te i.e. Satellites in the constellation of Tishtrya.

tf "Haptōiringa" which is the chief of the stars of the North is compared with Ursa Major. It is regarded as an opponent of the star (planet) Mars. For further details, see my Avesta dictionary, p. 578.

tg Vanant: For its explanation, see glossary.

th i.e. Sharp-eyed, giving light afar.

ti These words, "narsh kehrpa pancha-dasanghō khshaētahe spiti-dōithrahe" occur in the Kardāh 6 of Beheram yasht in the description of one of the incarnations of Beheram yazata.

tj i.e. amidst the endless lights of the stars of the sky.

tk Or moving with good behaviour, "virtuous; brave" (Darmesteter).

tl Tishtrya assumes three forms - man, bull and horse, one after another, (see paragraphs 16and 18 of this yasht). The astrologers say that every constellation assumes a form (Darmesteter).

yatha[19] paoirīm[20] vīrem[21] erezushām[22] adaste[23].

(14) [tm]Of that[3] age[4] when[5] a man[7] first[6] becomes[9] (active[8]); when[12] a man[14] first[13] [tn]moves[16] with courage[15]; and when[19] he[21] first[20] [to]attains youthful vigour[22] (or manliness[22]).

(15) Hō[24] ithra[25] vyākhmanyeiti[26], hō[27] ithra[28] peresanyeiti[29], kō[30] mām[31] nūrām[32] frāyazāite[33] gaomavaitibyō[34] haomavaitibyō[35] zaothrābyō[36]; kahmāi[37] azem[38] dadhām[39] vīryām[40] ishtīm[41] vīryām[42] vāthwām[43] havahecha[44] urunō[45] yaozdāthrem[46]. Nūrām[47] ahmi[48] yesnyascha[49] vahmyascha[50] anguhe[51] astvaite[52], ashāt hacha[53] yat vahishtāt[54].

(15) Here[25] the[24] (Tishtrya) convenes an assembly[26] (and) asks[29] (the members of the assembly); Now[32] who[30] will worship[33] me[31] with libations[36] provided with milk[34] and haoma[35]? Unto whom[37] shall I[38] grant[39] heroic[40] [tp]wealth[41] (of sons) (and) heroic[42] multitude[43] (children) (and) purification[46] of his own[44] soul[45]? Now[47] I am[48] worthy of worship[49] and adoration[50] in the corporeal[52] world[51] on account of[53] righteousness[53].

(16) Bityāo[55] dasa[56] khshapano[57], Spitama[58] Zarathushtra[59], Tishtryō[60] raēvāo[61] khvarenanguhāo[62] kehrpem[63] raēthwayeiti[64], raokhshnushva[65] vazemnō[66], gēush[67] kehrpa[68] zaranyō-sravahe[69].

(16) O Spitaman[58] Zarathushtra[59]! the second[55] ten[56] nights[57] (of the month) the radiant[61] and glorious[62] Tishtrya[60] assumes the form of the body[63-64] (and) moves amidst the luminaries[65] in the shape[68] of a golden-horned[69] bull[67].

(17) Hō[70] ithra[71] vyākhmanyeiti[72], hō[73] ithra[74] peresanyeiti[75]. Kō[76] mām[77] nūrām[78] frāyazāite[79], gaomavaitibyō[80] haomavaitibyō[81] zaothrābyō[82]. Kahmāi[83] azem[84] dadhām[85] gaoyām[86] ishtīm[87], gaoyām[88] vāthwām[89], havaēcha[90] urunō[91] yaozdāthrem[92]. Nūrām[93] ahmi[94] yesnyascha[95] vahmyascha[96] anguhe[97] astvaite[98], ashāt[99] hacha[100] yat vahishtāt[1].

(17) Here[71] that[70] (Tishtrya) convenes an assembly[72] (and) here[74] he[73] asks[75] (the members of the assembly);

Now[78] who[76] will worship[79] me[77] with libations[82] provided with milk[80] and Haoma[81]? Unto whom[83] shall I[84] grant[85] the bovine[86] wealth[87], herd[89] (and) purification[92] of his own[90] soul[91]? Now[93]1 am[94] worthy of worship[95] and adoration[96] in the corporeal[98] world[97] on account of[100] extreme

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tm If the word “tadha” instead of “tat” according to Dr. Geldner’s text is accepted, the meaning of “tadha ayaosh” can be “that period of age, that time of life”; tadha = Sanskrit tada = then, at that time.

tn Original meaning (is) moving or the mover. (Present participle).

to Attain manliness; adaste = ā + dath + te; Sanskrit root ā - dā = to obtain; to get.

tp i.e. Valiant or heroic sons.

righteousness[99].

(18) Thrityāo[2] dasa[3] khshapanō[4], Spitama[5] Zarathushtra[6], Tishtryō[7] raēvāo[8] khvarenanguhāo[9] kehrpem[10] raēthwayeiti[11], raokhshnushva[12] vazemnō[13], [tq]aspahe[14] kehrpa[15] aurushahe[16], srīrahe[17] zairi-gaoshahe[18], zaranyō-aiwi-dānahe[19].

(18) O Spitaman[5] Zarathushtra[6]! the third[2] ten[3] nights[4] (of the month) the radiant[8] (and) glorious[9] Tishtrya[7] assumes the form of the body[10-11] (and goes) amidst the luminaries[12] in the shape[15] of a horse[14], crimson[16], beautiful[17], with yellow ears[18] (and) [tr]golden caparison[19].

(19) Hō[20] ithra[21] vyākhmanyeiti[22], hō[23] ithra[24] peresanyeiti[25], kō[26] mām[27] nūrām[28] frāyazāite[29], gaomavaitibyō[30] haomavaitibyō[31] zaothrābyō[32]. Kahmāi[33] azem[34] dadhām[35] aspyām[36] ishtīm[37], aspyām[38] vāthwām[39], havahēcha[40] urunō[41] yaozdāthrem[42]. Nūrām[43] ahmi[44] yasnyascha[45] vahmyascha[46] anguhe[47] astvaite[48], ashāt[49] hacha[50] yat vahishtat[51].

(19) Here[21] (the Teshtrya) convenes an assembly[22], (and) asks[25] (the members of the assembly):-

Now[28] who[26] will worship[29] me[27] with libations[32] provided with milk[30] and Haoma[31]? To whom[33] shall I[34] grant[35] wealth[37] relating to a horse[36] a troop[39] [ts]of horses[38] (and) purification[42] of his own[40] soul[41]? I am[44] worthy now[43] of worship[45] and adoration[46] in the corporeal[48] world[49] on account of[50] righteousness[49].

(20) Āat[52] paiti avāiti[53], Spitama[54] Zarathushtra[55]. Tishtryō[56] raēvāo[57] khvarenanguhāo[58] avi[59] zrayō[60] Vouru-kashem[61], aspahe[62] kehrpa[63] aurushahe[64] srīrahe[65], zairi-gaoshahe[66] zaranyō-aiwi-dānahe[67].

(20) Then[52], O Spitaman[54] Zarathushtra[55]! the radiant[57] (and) glorious[58] Tishtrya[56] goes[53] to[59] the [tt]Sea[60] Vouru-kasha[61] in the shape[63] of a horse[62], crimson[64], beautiful[65], with yellow ears[66] (and) golden caparison[67].

(21) [tu]Ādim[68] paiti-yāsh[69] nizdvaraiti[70] daēvō[71] yō[72] Apaoshō[73], aspahe[74] kehrpa[75] sāmahe[76], kaurvahe[77] kaurva-gaoshahe[78], kaurvahe[79] kaurvō-bareshahe[80], kaurvahe[81] kaurvō-dūmahe[82], daghahe[83], aiwidatotarshtōish[84].

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tq From here up to "zaranyō-aiwi-dānahe" Dr. Geldner takes as a verse of three lines; each line ends at the comma (,).

tr With a golden collar, with a golden necklace (Harlez); with a golden caparison (Darmesteter), cf. para 46 of this yasht.

ts Whatever form Tishtrya assumes, he grants to his invoker the same kind of gift, (see paras 13-19 of this yasht).

tt In order to render prosperity on the earth by causing rains after taking waters from it.

tu Dr. Geldner takes the entire para 21 in verse form of seven lines; each line ends at a comma (,).

(21) (But in the meantime) the counter-fiend[69] (of Tishtrya) the demon[71] [tv]Apaosha[73], rushes down[70] to him[68] in the shape[75] of a horse[74], black[76], [tw]speckled[77], with spotted ears[78], spotted back[80], tail[82] and terrific[84] brand (or a scar)[83].[tx]

(22) Hām-tāchit-bāzush[85] baratō[86], Spitama[87] Zarathushtra[88] Tishtryascha[89] raēvāo[90] khvarenanguhāo[91] daēvascha[92] yō[93] Apaoshō[94]. Tāo[95] yūidhyathō[91], Spitama[97] Zarathushtra[98], thri-ayarem[99], thrikhshaparem[100]. Ādim[1] bavati[2] aiwi-aojāo[3], ādim[4] bavaiti[5] aiwi-vanyāo[6] daēvō[7] yō[8] Apaoshō[9] Tishtrīm[10] raēvantem[11] khvarenanguhantem[12]. Apa[13] dim[14] adhāt[15] vyeiti[16] zrayanghat[17] hacha[18] vouru-kashāt[19], hāthrō-masanghem[20] adhvanem[21].

(22) (Then) O Spitaman[87] Zarathushtra[88]! the radiant[90] (and) glorious[91] Tishtrya[89] and the demon[92] Apaosha[94] [ty]seize[86] or grasp each other, they fight[96] for three days[99] and three nights[100]; the demon[7], Apaosha[9] having succeeded[3] over the radiant" and glorious[12] Tishtraya[10], [tz]becomes victorious[6], (and) from there[15], the sea[17-18] Vouru-kasha[19] drives him[14] away[13-16] one farsang[20] along the course[21].

(23) Sādrem[22] urvishtremcha[23] nimrūite[24] Tishtryō[25] raēvāo[26] khvarenanguhāo[27]. Sādrem[28] me[29] Ahura Mazda[30], urvishtrem[31] āpō[32] urvaraoscha[33], bakhtem[34] daēne[35] Māzdayesne[36]. Nōit[37] mām[38] nūrām[39] mashyāka[40] aokhtō-nāmana[41] yasna[42] yazente[43], yatha[44] anye[45] yazatāonghō[46] aokhtō-nāmana[47] yasna[48] yazente[49].

(23) (Then the radiant[26] (and) glorious[27] Tishtrya[25] speaks with humility[24] about his [ua]woe[22] and defeat[23]:-

O Ahura Mazda[30]! Woe[28] unto me[29]! O Waters[32] and plants[33]! (there is my) defeat[31]! O Mazda-worshipping[36] Religion[35]! (my) fate[34] (or misfortune[34])! Men[40] do not[37] worship[43] me[38] now[39] with the famous[41] yasna[42] as[44] they worship[49] other[45] yazatas[46].[ub]

(24) Yeidhi[50] zī[51] mā[52] mashyāka[53] aokhtō-nāmana[54] yasna[55] yaza-

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tv Original meaning - he who burns the watery or rainy clouds; the demon of drought; the demon doing quite the opposite from Tishtrya; root ush = Sanskrit ush = to burn.

tw Sanskrit Karvu, karvura; "bald" (Spiegel). I have not translated the word Kaurvahe which is repeated twice.

tx Original meaning whereby the terror is struck", dreadful.

ty Or adhere. Original meaning "seizes" (Sans, root *bhru*).

tz In the original sense becomes smitten and becomes triumphant.

ua Just as from the Persian word "dard" (pain) the meaning of "darda" becomes "woe", in the same way, there occurred the meaning of "sadrem".

ub Or by means of the yasna in which their own names are invoked, i.e. by means of the yasna with the "khshnuman" of their names.

yanta[56], yatha[57] anye[58] yazataonghō[59] aokhtō-nāmana[60] yasna[61] yazente[62], [uc]avi[63] mām[64] avi-bavrayām[65], dasanām[66] aspanām[67] aojō[68], dasanām[69] ushtranām[70] aojō[71], dasanām[72] gavām[73] aojō[74], dasanām[75] gairinām[76] aojō[77], dasanām[78] apām[79] nāvayanām[80] aojō[81].

(24) For[51], if[50] men[53] would worship[56] me[52] with the famous[54] yasna[55] as[57] they worship[62] other[58] yazatas[59], I[ud] should have brought[65] to[63] me[64] the strength[68] of ten[72] horses[67], ten[69] camels[70], the strength[74] of ten[72] oxen[73], ten mountains[76], and (and) the strength[81] of [ue]the waters[79] of ten[78] canals (or rivers)[80].

(25) Azem[82] yō[83] Ahurō[84] Mazdāo[85] Tishtrīm[86] raēvantem[87] khvare-nanguhantem[88] aokhtō-nāmana[89] yasna[90] yaze[91] avi[92] dim[93] avi-barāmi[94] dasanām[95] aspanām[96] aojō[97], dasanām[98] ushtranām[99] aojō[100], dasanām[1] gavām[2] aojō[3], dasanām[4] gairinām[5] aojō[6], dasanām[7] apām[8] nāvayanām[9] aojō[10].

(25) (Ahura Mazda speaks):- I [uf]Ahura Mazda[84-85] (Having learnt the wish from Tishtrya), the radiant[87] and glorious[88], and [ug]worshipped[91] with the famous[89] yasna[90], carried[94] for him[92-93] (i.e. gave him) the strength[97] of ten[95] horses[96], camels[99], ten[1] oxen[2], ten[4] mountains[5] (and) waters[8] of ten[7] canals (or rivers)[9].

(26) [uh]Āat paiti avāiti, Spitama Zarathushtra, Tishtryō raevāo khvarenanguhāo, avi zrayō Vouru-kashem, aspahe kehrpa aurushahe srīrahe, zairi-gaoshahe zaranyō-aiwi-dānahe. (27) ādim paiti-yāsh nizd-varaiti daēvō yō Apaoshō, aspahe kehrpa sāmahe, kaurvahe kaurvō-gaoshahe, kaurvahe kaurvō-bareshahe, kaurvahe kaurvō-dūmahe, daghahe aiwidāto-tarshtōish.

(28) Hām-tāchit-bāzush[1] baratō[2], Spitama Zarathushtra[3], Tishtryascha[4] raēvāo[5] khvarenanguhāo[6] daēvascha[7] yō[8] Apaoshō[9]. Tāo[10] yūidhyathō[11] Zarathushtra[12], ā[13] rapithwinem[14] zrvānem[15]. Ādim[16] bavaiti[17] aiwi-aojāo[18], ādim[19] bavaiti[20] aiwi-vanyāo[21] Tishtryō[22] raēvāo[23] khvarenanguhāo[24] daēum[25] yim[26] apaoshem[27] Apa[28] dim[29] adhāt[30] vyeiti[31]

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uc Dr. Geldner from here up to the end of this paragraph takes the verse of six lines; each line ends with a comma (,).

ud Or the strength of the navigable (Sans. Navya) waters.

ue i.e. I would have got the strength of ten horses, camels, etc., and on account of that strength I would have defeated the demon Apaosha.

uf For its explanation, see Zartosht-namun, written by Sheth Kh. R. Cama, Second Edition, pages 155-158.

ug In original form these two verbs are in the present tense; for its explanation, see my Avesta Grammar, p. 304. Besides, "yaze" can be imperfect tense first person singular ātmanepada as well.

uh As regards the translation of paragraphs 26-27, see paragraphs 20-21 of this same yasht.

zrayanghat[32] hacha[33] Vouru-kashāt[34], hāthrō-masanghem[35] adhvanem[36].

(28) (Then) O Spitaman Zarathushtra[3]! the radiant[5] (and) glorious[6] Tishtrya[4] (and) the demon[7] Apaosha[9] grapple each other by the arm[1] and fight[11] till[13] noon[14]. The radiant[23] and glorious[24] Tishtrya[22] having succeeded[18] over[25] the demon, Apaosha[27] becomes[20] victorious[21], (and) from the sea[32-33] Vouru-kasha[34] drives[28 31] him[29] away one farsang[35] along the course[36].

(29) [ui]Ushtatātem[37] nimrūite[38], Tishtryō[39] raēvāo[40] khvarenanguhāo[41]. Ushta[42] me[43] Ahura Mazda[44], ushta[45] āpō[46] urvarāoscha[47], ushta[48] daene[49] Māzdayesne[50], ushta[51] vō[52] ābavāt[53] danghavō[54], us[55] vō[56] apām[57] adhavō[58] apaitieretāo[59] jasāonti[60], ash-dānunāmcha[61] yavanām[62], kasu-dānu-nāmcha[63] vastranām[64], gaēthanāmcha[65] astavaitinām[66].

(29) Then the radiant[40] and glorious[41] Tishtrya[39] proclaims[38] [uj]the victory[37] gained by him[37]. O Ahura Mazda[44]! Hail[42] (be) unto me[43]! O Waters[46] and plants[47]! Hail[45] (unto me)! O Religion[49] of Mazda-worship[50]! (there arose my) victory[48]! O Countries[54]! (now) there will be[53] prosperity[51] unto you[52]! [uk]Hereafter[57] the [ul]food[58], corns[62] grown through abundant water[61], green vegetables[64] (or herbaceous plants) grown through little water[63] and (the entire) corporeal[66] settlements[65] will grow [um]up[55-60] without difficulty[69].

Explanation:- Its significance is that owing to the victory of Tishtrya over Apaosha, the demon of drought, there will he abundant growth of corns, vegetables, etc., through the assurance of sufficient rains and thereby people and cattle will enjoy complete happiness.

(30) Āat[67] paiti[68] avāiti[69], Spitama[70] Zarathushtra[71], Tishtryō[72] raēvāo[73] khvarenanguhāo[74] avi[75] zrayō Vouru-kashem[76], aspahe[78] kehrpa[79] aurushahe[80] srīrahe[81], zairi-gaoshahe[82] zaranyō-aiwi-dānahe[83].

(30) Then[67], O Spitamān[70] Zarathushtra[71]! the radiant[73] and glorious[74] Tishtrya[72] goes[69-75] to the sea[76] Vouru-kasha[77] in the shape[79] of a horse[78], crimson[80], beautiful[81], with yellow ears[82] (and) golden caparison[83].

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ui Dr. Geldner takes the entire paragraph 29 in verse form of 11 lines; each line ends with in comma (,) and full-stop (.).

uj The meaning of "ushtatat" is happiness, prosperity, congratulation".

uk This word (apam) occurs in the yasna Ha 9, para 24, and Ha 10, para 1, in the same sense. As a noun its meaning is "of the waters".

ul "Adhavo" - root adh, ad = Sanskrit ad = Lat. Ed-ere = to eat.

um The gift of the waters (apam adhavo) will flow down unrestrained to the big-seeded corn-fields, to the small-seeded pasture-fields and to the whole of the material world" (Darmesteter). Dr. Spiegel and Professor Harlez also have translated generally in the similar sense as under: "The streams of the waters will flow towards the field, etc." Ash-danu yava" = corns grown by means of abundant water, or the corns for the ripening of which abundant waters are required. Danu = Sanskrit danu = river, (see danu-drajangha, yasna Ha 60, para 4).

(31) [un]o[84] zrayō[85] ā-yaozayeiti[86], hō[87] zrayō[88] vī-vaozayeiti[89], hō[90] zrayō[91] āghzrādhayeiti[92], hō[93] zrayō[94] vīghzrādhayeiti[95], hō[96] zrayō[97] āghzārayeiti[98], hō[99] zrayō[100] vīghzārayeiti[1], yaozenti[2] vīspe[3] karanō[4], zrayāi[5] Vouru-kashaya[6], ā[7] vīspo[8] maidhyō[9] yaozaiti[10].

(31) He[84] (i.e. Tishtrya) causes the sea[85] (Vouru-kasha) [uo]to be agitated[86], to [up]surge exceedingly[89], he[90] causes (the waters of) the sea[94] to overflow[95]; [uq]exceedingly[1], the flowing waters then unite together[2] with all[3] the shores[4] of the sea[5] Vouru-kasha[6]. The entire[8] middle part[9] too [ur]unites (with waters).

(32) Us[11] paiti[12] adhāt[13] hishtaiti[14], Spitama[15] Zarathushtra[16], Tishtryō[17] raēvaō[18] khvarenanguhāo[19], zrayanghat[20] hacha[21] Vouru-kashāt[22]. Us[23] adhāt[24] hishtāt[25] Satavaēeso[26] raēvāo[27] khvarenanguhāo[28], zrayanghat[29] hacha[30] Vouru-kashāt[31]. Āat[32] tat[33] dunmān[34] hām-hishtenti[35] us[36] hindavat[37] paiti[38] garōit[39], yō[40] hishtaite[41] maidhīm[42] zrayanghō[43] Vouru-kashahe[44].

(32) Then[13], O Spitaman[15] Zarathushtra[16]! the radiant[18] (and) glorious[19] Tishtrya[17] rises up[11-14] from the sea[20-21] Vouru-kasha[22], and the radiant[27] (and) glorious[28] (Star) [us]Satavaesa[26] (too) rises up[23-25] from the Sea[29-30] Vouru-kasha[31]; then[32] vapours[34] (or mists)[34] having gathered arise[35] from the Mount[39] [ut]Us-hindava[36-37] which[40] stands[41] in the middle[42] of the sea[43] Vouru-kasha[44].

(33) Āat[45] tat[46] dunmān[47] frashāupayeiti[48] maēghō[49]-kara[50] ashavanō[51], frā[52] pourvō[53] vātām[54] vazaiti[55], yā[56] pathō[57] āiti[58] Haomō[59] frāshmish[60] frādhat-gaēthō[61]. Athra[62] paschaēta[63] vazaite[64] vātō[65] darshish[66] Mazdadhātō[67], vāremcha[68] maēghemcha[69] fyanghumcha[70], avi[71] asāo[72], avi[73] shōithrāo[74] avi[75] karshvān[76] yāish[77] hapta[78].

(33) (Tishtrya) then[45] (arranges) [uu]the cloud[49]-forming[50] pure[51] vapours[47] [uv]to push forward[48]. Tishtrya brings[55] first[53] the wind[54] which (the yazata)

un Dr. Geldner takes the entire para 31 in the verse form of mine lines: each line ends at the comma (,).

uo i.e. causes the tide in the sea Vouru-kasha.

up Vivaozayeiti = vi-yaozayeiti; or causes to ebb or to recede.

uq Ghz:. (khshar = Sanskrit khshar = to flow), ghzar by adding d at the end of the root; became “ghzard”. In the meaning of both these there must be slight difference.

ur Its significance appears to be that at the time of tide the Sea Vouru-kasha becomes full of water from all sides.

us According to the writing of the Bundehesh, Satavaesa is the principal star of the West.

ut Dr. Haug supposes this Mount Hindava to be Hindu Kush. In the twelfth chapter of the Bundehesh there occurs a name of the mountain “ Us-hindum” similar to this. In Avesta, adverb Us is prefixed to the word “Hindava”, and taking “us” with the Hindava, European scholars have regarded it as one name “Us-hindum”.

uu The exact Sanskrit equivalent of the Avesta “maeghokara” is “meghakara”.

uv “Frashaupayeiti” - present causal third person singular parasmaipada; root shu = to go; its

Haoma[59], the prosperity-bringer[60] (and) the increaser of the world[61] traverses[58]. Afterwards[63] the strong[66] wind[65] created by Ahura Mazda[67] causes to reach the rain[68], the clouds[69] and sleet[70] to[71] (various) places[72], to[73] the cities[74] (and) to[75] (the entire) seven[78] regions of the earth[76].

(34) Apām[79] Napāose[80] tāo[81] āpō[82], Spitama[83] Zarathushtra[84], anguhe[85] astvaite[86] shōithrō-bakhtāo[87] vībakhshaiti[88], vātascha[89] yō[90] darshish[91], awzdātemcha[92] khvarenō[93] ashaonāmcha[94] fravashayō[95].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(34) O Spitaman[83] Zarathushtra[84]! Apara[79] [uw]Napat[80] divides all around[88] those[81] waters[82] which are to be distributed in (each) city[87] in (the entire)corporeal[86] world[85]; the strong[91] wind[89], the [ux]Glory[93] created from the waters[92] and [uy]the Fravashis[95] of the righteous (people)[94] (as well).

(Kardāh 7) (35) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] avadhat[7] fravazāite[8] khshōithnyāt[9] hish[10] ushayāt[11] dūraē-urvaēsem[12] paiti[13] pantām[14], baghō-bakhtem[15] paiti[16] yaonem[17] frathvarshtem[18] paiti[19] āfentem[20], zaoshāi[21] Ahurahe Mazdāo,[22] zaoshāi[23] Ameshanām Spentanām[24].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyaseha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(35) We worship[5] the radiant[3] (and) glorious[4] Star[2] Tishtrya[1], who[6] for the

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causal form "shaupaya" (to drive away, to push forward). For its explanation, see my Avesta Grammar, pages 250-251.

uw Apam Napat (Sanskrit apam napat), i.e. the navel of waters or the source of waters. For its explanation, see my Avesta dictionary, under the word napat".

ux i.e. Kayanian Glory, whose location is in the sea Vouru-kasha (see Zamyat yasht, paragraphs 56-64).

uy Amongst the co-workers of Tir there come Ardafravash and Govad, its reference can be seen from this paragraph. For comparison, see Farvardin yasht, para 66.

joy[21] of (the Creator) Ahura Mazda[22] (and) [uz]for the joy[23] of the Ameshaspands[24], goes from the shining[9] Eastern [va]direction[11] to[13] the distantended[12] path[14], up to[16] the aerial space[17] bestowed by God[15] (and) up to[19] the fixed place[20] appointed[18].[vb]

(Kardāh 8) (36) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yim[6] yāre-chareshō[7] mashyahe[8] ahuracha[9] khratugūtō[10] aurunacha[11] gairishāo[12] sizdracha[13] ravascharāto[14] uzyōrentem[15] hispōsentem[16]; huyāiryācha[17] dainghave[18] uz-jasentem[19] duzyāiryācha[20]. Kadha[21] airyāo[22] dainghāvō[23] huyāiryāo[24] bavāonti[25].

We worship[5] the radiant[3] and glorious[4] Star[2] Tishtrya[1]. For whose[6] rising,[15] men[8] [vc]who live in the fruits of the year[7], and the chiefs[9] [vd]of deep understanding[10], the wild beasts[11] wandering on the mountains[12], the hedgehogs[13], and the animals that wander wild at large[14] [ve]desire eagerly[16]. Because, the way it rises[19], (it becomes) the year of fertility[17] (or) the year of famine[20] for the country[18]. Besides, they wish that[21] the Iranian[22] countries[23] may [vf]become[25] fertile[24] (or prosperous)!

Ahe raya khvarenanghacha tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 9) (37) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]. Āsu-khshvaēvem[6] khshvivi-vāzem[7], yō avavat khshvaēvō vazaite, avi zrayō Vouru-kashem, yatha tighrish mainivasāo, yim anghat Erekhshō khshvivi-ishush khshvivi-ishvatemō airyanām airyō, khshu-that hacha garōit khvantem avi gairīm.

(37) We worship[5] the Star[2] Tishtrya[1], radiant[3], glorious[4], swift-flying[6]

uz i.e. At the will of the Creator Ahura Mazda and the Ameshāspand and by obeying their command.

va As regards the explanation of the word "afentem" see my translation of the Vendidad, fargard 21st para 5 note.

vb Professors Spiegel and Harlez affixing the word "hish" to the water translate thus: "Tishtrya brings the water".

vc Original meaning those who go by the season (lit. the year); root char = to go; nominative plural of yare-charesh.

vd Or wisdom-increasing.

ve Or "await eagerly"; original "(are) desiring".

vf I have translated this paragraph generally based on Professor Darmesteter's translation.

(and) swift-moving[7].[vg]

(38) Avi[31] dim[32] Ahurō Mazdāo[33] avān[34], Ameshāo Spenta[35], vouru-gaoyaoitish[36] he[37] Mithrō[38] pouru-pantām[39] frachaēshaētem[40]. Ādim[41] paskāt[42] anu-marezatem[43] Ashishcha[44] Vanguhi[45] berezaiti[46], Pārendi-cha[47] raoratha[48], vīspem ā ahmāt[49] yat[50] amem[51] paiti-apayat[52] vazemnō[53] khvanvantem[54] avi[55] gairīm[56] khvanvata[57] paiti[58] nirat[59].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(38) The Creator Ahura Mazda[33] helped[34] (Tishtrya) him[31-32]; the Ameshaspentas[35] (i.e. the Bountiful Immortals)[35] and Meher[38] (yazata) the Lord of wide pastures[36] [vh]prepared[40] (or opened) for him[37] the sufficient way[39]; the good[45] (and) exalted[46] Ashishvang[44-45] (and) Parendi[47] (or light) chariot[48] [vi]cleaned or wiped off[43] (the path) for him[41] until[49] he came up[52] running[53] up to[55] the Mount[56] Khvanvant[57].

(Kardāh 10) (39) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] pairikāo[7] taurvayeiti[8], yō[9] paitrikāo[10] titārayeiti[11] yāo[12] uzāonghat[13] Angrō Mainyush[14], mamanush[15], stārām[16] afsh-chithranām[17] vīspanām[18] paiti-eretēe[19].

(39) We worship[5] the Star[2] Tishtrya[1], radiant[3] and glorious[4]; who[6] afflicts[8] and [vj]destroys[11] the pairikas[7] (or drives out[11]), whom[12] (i.e. the pairikas) the Angra Mainyu - the Evil Spirit caused to stand up[13] in order to oppose[19] all[18] the Stars[16] containing the seed of waters[17], [vk]intentionally[15].

(40) [vl]Tāo[20] Tishtryō[21] taurvayeiti[22], vīvaiti[23] hīsh[24] zrayanghat[25] hacha[26] Voura-kashāt[27]. Āat[28] maēgha[29] us-fravāonte[30] huyāiryāo[31] āpō[32] barentīsh[33], yāhva[34] urvāitīsh[35] awrāo[36] perethu[37] aipi[38] vyasaitīsh[39], avō-

vg For the translation of the remaining portion, see Karda 4 of this yasht above.

vh “frachaēshaētem” and “anu-marezatem”, these two verbs are in parasmaipada dual; the first in potential mood and the second in imperfect tense.

vi Behind him went “Ashishvangh and Pārendi”, (Darmesteter). I have not understood the entire meaning of “Khvanvata paiti nirat”. “On the shining waters” (Darmesteter): “at the brilliant place of its setting” (Harlez). Sanskrit nira = water.

vj See Karda 5, para 8 of this yasht.

vk “Mamanush” - root man = Sanskrit man = to know, to think; derived from “mamanvangh”.

vl Dr. Geldner takes the entire 40th paragraph in the verse form of seven lines; each line ends with comma (,) and full-stop (.).

urvaitīsh[40] hapta[41] karshvān[42].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(40) Tishtrya[21] afflicts[22] them[20] (i.e. pairikās) and [vm]blows[23] them[24] away[23] from the Sea[25-26] Vourukasha[27]. The clouds[29] of the fertile year[31] (and) the waters[32] producing[33] (fruits and corns) gather them[28] on high[30], from which[34] prosperity-bestowing[35] and [vn]happiness-bringing[40] abundant[37] rain-showers[36] spread [vo]wide[39] over the seven[41] regions[42] (i.e. over the entire earth).

(Kardāh 11th) (41) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yim[6] āpō[7] paitish-marente[8] armaēshtāo[9], frātatcharatascha[10], khānyāo[11] thraotō-stātascha[12], parshuyāo[13] vairyāoscha[14].

(41) We worship[5] the radiant[3] and glorious[4] Star[1] Tishtrya[2], whom[6] the stagnant[9] waters[7], running and flowing[10] waters[7], the well" waters[7], the spring[12] waters[7], the waters[7] of running stream[12], dew-dripping[13] waters[7] and the [vp]rain[14] waters[7] remember[8] eagerly.

(42) [vq]Kadha[15]-nō[16] avi[17] uzayarāt[18], Tishtryō[19] raēvāo[20] khvarenanguhāo[21]. Kadha[22] khāo[23] aspō-staoyehīsh[24], apām[25] ghzārām[26] aiwighzārem[27], srīraoscha[28] asō-shōithrāoscha[29] gaoyaoitishcha[30] ātachintīsh[31], ā vareshajīsh[32] urvaranām[33], sūra[34] vakhshyente[35] vakhsha[36].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

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vm i.e. scatters away (in the sense of English blows away).

vn Original meaning "help-bringing, help-giving".

vo In the original form this word (vijasāitīsh) is in the present participle first person plural feminine and qualifies "awrāo" (spreading wide).

vp For comparison, see yasna Hā 68, para 6.

vq Dr. Geldner takes the entire para 42 in the verse form of eight lines; each line ends at comma (,) and full-stop (.).

(42) When[15] will the radiant[20] (and) glorious[21] Tishtrya[19] rise [18] for us[16]? When[22] will the springs[23] with a flow[26] (and) overflow[27] of waters[25] bigger than the horse[24] run[31] to the beautiful[28] places and cities[29]? (so that) the trunks[32] of the trees[33] may grow[35] with (a powerful)[34] intense growth[36].

(Kardāh 12th) (43) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] vīspāish[7] naēnizaiti[8] simāo[9] apaya[10]; vazedhrish[11] ukhshyeiti[12] vīspāose[13]-tāo[14] dāmān[15] baēshzyaticha [16]sēvishtō[17]; yezi[18] aēm[19] bavaiti[20] yashtō[21] khshnūtō[22] frithō[23] paiti-zantō[24].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazmaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(43) We worship[5] the Star[1] Tishtrya[2], radiant[3] (and) glorious[4], who[6] [vr]cleanses[8] all[7] dreadful things[9] (contained) in water[10]; when[18] he[19] (i.e. Tishtrya) is[20] worshipped[21], pleased[22], loved[23] (and) honoured[24], the [vs]powerful[11] (and) most beneficent[17] (Tishtrya) then renders[12] this[14] entire[13] creation[15] prosperous[12], and [vt]revives[16] (it).

(Kardāh 13th) (44) [vu]Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5], yim[6] ratūm[7] paiti-daēmcha[8], vīspaēshām[9] stārām[10], fradathat[11] Ahurō Mazdāo[12], yatha[13] narām[14] zarathushtrem[15] yim[16] nōit[17] mereghente[18] angrō mainyush[19], nōit[20] yātavō[21] pairikāoscha[22], nōit[23] yātavō[24] mashyānām[25] naēdha[26] vīspe[27] hathra[28] daēva[29] mahrkathāi[30] upa-dareznvanti[31].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

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vr i.e. renders it quite undefiled by removing the dirt, filth and impurities from the water, root niz = Sanskrit “nij” = to cleanse.

vs Vazedrish - root Sanskrit vaj = “to be powerful, to strengthen; industrious” (Justi); “health-giving” (Spiegel).

vt Original meaning “bestows health” (baēshazyaticha); denominative verb.

vu Dr. Geldner takes the entire 44th para in verse form of eleven lines; each line ends with comma (,) and full stop (.).

yāonghāmcha tānschā tāoschā yazamaide.

(44) We worship[5] the radiant[3] and glorious[4] Star[2] Tishtrya[1]. Just as[13] (the Creator) Ahura Mazda[12] established[11] (the Prophet) Zarathushtra[15] (as a Lord) over men[14] (and the overseer above them), the same way He has established[11] [vv]Tishtrya[6] as the Lord[7] and overseer[8] above all the stars[10]. **Explanation**: (As regards the Holy Zarathushtra a further explanation is made below):-

Whom[16] (i.e. the Prophet Zarathushtra) the Angra Mainyu[19] (or) [vw]bewitching[21] sorceresses[22] (or) "bewitching[24] men[25] together[28] with all[27] the daevas[29] could not[17] kill[18] (or) [vx]dare[31] to kill[30].

(Kardāh 14) (45) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yahmai[6] hazangrem[7] yaokhshtinam[8], fradathat[9] Ahurō Mazdaō[10], afshchithraeshva[11] sevishtai[12], yo[13] afsh-chithraeibyo[14] aiti[15] raokhshnushva[16] vazemno[17].

(45) We worship[5] the radiant[3] and glorious[4] star[2] Tishtrya[1], to whom[6] the most beneficent[12], (the Creator) Ahura Mazda[10] gave a thousand-fold[7] [vy]strength [vz]amongst those having the seed of water[11] who[13] (i.e. Tishtrya) moving[17] amongst the luminaries[16] (of the sky) goes[15] towards the stars containing the seed of waters[14].

(46) [wa]Hō[18] zrayanghō[19] Vouru-kashahe[20], amavatō[21] huraodhahe[22], jafrahe[23] uruyāpahe[24], vīspe[25] vairish[26] ā-charaiti[27], vīspescha[28] srīre[29] ni-mraoke[30], vīspescha[31] srīre[32] apaghzāra[33], aspahe[34] kehrpa[35] aurushahe[36], srīrahe[37] zairi-gaoshahe[38], zaranyō-aiwi-dānahe[39].

(46) He[18] (i.e. Tishtrya) goes[27] to all[25] [wb]the waters[26] and to the entire[28] magnificent[29] (or splendid) [wc]water-fall[30] and to all[31] the beautiful[32] channels[33] of the powerful[21], famed[22], deep[23] (and) broad-watered[24] Vouru-kasha[20], in the shape[35] of a horse[34], crimson[36], beautiful[37], with golden ears[38] (and) golden caparison[39].

(47) Āat[40] āpō[41] ava-barente[42], Spitama[43] Zarathushtra[44], zrayang-

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vv Original meaning "whom," i.e. Tishtrya.

vw i.e. Deceiver, entrapper into temptation.

vx Sanskrit root drush = to dare, "dursa", its English equivalent to dare. For further explanation see Vendidad Fargard IX, paras 1-9 and paras 43-47.

vy i.e. Amongst the stars. For its explanation see paras 4 and 39 of this yasht and para 13th of Vendidad fargard XXI.

vz Original meaning "fixed a thousand of strengths".

wa Dr. Geldner takes para 46 in the verse-form of 9 lines and para 47 in the verse-form of 8 lines; each line ends with comma (,).

wb i.e. On the entire surface of the sea Vouru-kasha, vairi = Sanskrit "vārī" = water.

wc Nimraoka - Sanskrit root ni-mruch = to go down, to flow down. "Caves" (Darmesteter); channels" (Spiegel); "flowing outside", "canal of waters" (Justi).

hat[45] hacha[46] Voura-kashāt[47], tātāo[48] urvāthrāo[49] baēshazayāo[50], tāo[51] avadha[52] vībakhshaiti[53] ābyō[54] danghubyō[55] sēvishtō[56], yatha[57] aēm[58] bavaiti[59] yashtō[60], khshnūto[61] frithō[62] paiti-zantō[63].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(47) O Spitaman[43] Zarathushtra[44]! when[57] he[58] (i.e. Tishtrya) (is)[59] worshipped[60], pleased[61], loved[62] (and) welcomed[63], (he), the most beneficent[56] having brought[42] the flowing[48], efficacious[49] (and) healing[50] waters[41] from the Sea[45-46], Vouru-kasha[47], distributes the water[51] hither[52] thither and, every where[63] in the countries.

(Kardāh 15) (48) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yim[6] vīspāish[7] paitish-marente[8] yāish[9] Spentahe Mainyēush[10] dāmān[11], adhairi-zemāishcha[12], upairi-zemāishcha[13], yācha upapa[14], yācha upasma[15], yācha frapterejān[16], yācha ravascharān[17], yācha upairi[18] tāo[19] akarana[20] anaghra[21] ashaonō[22] stish[23] āidhi[24].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(48) We worship[5] the radiant[3] (and) glorious[4] Star[1] Tishtrya[2]. Whom[6] all[7] the creations[11] of the Beneficent Spirit[17] (such as), those that live under the ground[12], and those that live above the ground[13], [wd]those that live in the waters[14], those that fly in [we]the air[15], (or winged birds[16]), those that wander wild at large[17] and[wf] [wg]other[24] innumerable[20] [wh]endless[21] creations[23] of Holy

wd Yācha upāpa - its original meaning is “and those that live in waters”.

we i.e. “those living away from the ground”, “those that remain in the air”. The meaning of “upasma” (deriving from Upa + zema) can be “living on the ground”.

wf Upairi - Sanskrit Upari - besides, in addition to.

wg Āidhi = Sanskrit ādi = other, etc.

wh Akarana = endless, without an end; anaghra = without a beginning.

(Ahura Mazda), remember eagerly[8].

(Kardāh 16) (49) [wi]Tishtrīm[1] Stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5], thamananguhantem[6], varechanguhantem[7], yaokhshtivantem[8] hshayamnem[9], isānem[10] hazangrāi[11] āyaptanām[12]. Yō[13] dadhāiti[14] kukhshnavānāi[15], pourush[16] ayaptāo[17] jaidhyantāi[18], ajaidhyamnāi[19] mashyāi[20].

(49) We worship[5] the Star[2] Tishtrya[1], the radiant[3], the glorious[4], health-giving[6], pompous[7], powerful[8], ruling[9], predominant over a thousand gifts[12], who[13] grants[14] many[16] boons[17] prayed for or not prayed for[wj] to that man[20] [wk]who has pleased him[15].

(50) Azem[21] dadhām[22], Spitama[23] Zarathushtra[24], aom[25] stārem[26] yim[28] Tishtrīm[29] avāontem[30] yesnyata[31], avāontem[32] vahmyata[33], avāontem[34] khshnaothvata[35], avāontem[36] frasastata[37], yatha[38] māmchit[39] yim[40] Ahurem Mazdām[41].

(50) O Spitamān[23] Zarathushtra[24]! I[21] [wl]have created[22] this[25] star[26] Tishtrya[29] as[30] worthy of worship[31], adoration[33], propitiation[35], and glorification[37] [wm]as[38] Myself[9] – Ahura Mazda[41].

Explanation:- (Why Tishtrya was created so great, is mentioned below).

(51) Avanghāo[42] pairikayāo[43] paitishtātayaēcha[44], paitischaptayaēcha[45] paititaretayaēcha[46], paityaoget[47]-tbaēshahyāicha[48], yā[49] duzyāirya[50], yām[51] mashyāka[52] avi duzvachanghō[53] huyāiryām[54] nāma[55] aojaite[56].

(51) (I have created the Star Tishtrya as worthy of worship and adoration like Myself) in order to withstand[44], destroy[45] and drive out[46] this[42] Pairikā[43] [wn]Duz yāirya[50] whom[wo] wicked[53] persons[52] call by the name[55] Huyāirya[54], and[wp] to prevent malice[48].

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wi Dr. Geldner takes this whole paragraph in the verse form of 8 lines.

wj Original meaning "unto one who asks for, unto one who does not ask for".

wk The reduplicated form of the root khshnu (=to please) became "kukhshnu".

wl i.e. as I who am Ahura Mazda, like Myself too.

wm Similar statement occurs for Meher yazata, too, with slight difference (see Meher yasht, para 1).

wn i.e. Famine-producing; original meaning "pertaining to bad year". After the Avesta, during the period of Cuneiform Inscriptions, the Emperor Darius wishing prosperity for his own kingdom from the Creator Ahura Mazda prays May the Lord protect my kingdom from the hostile army and from the famine (hachā dushiyār)!" That inscription is as follows: Utā imām dahyāum Aura Mazdā pātuva hachā haināyā, hachā dushiyār, hachā draugā …... (see the writing numbered H of Persepolis). Meaning:- (The Emperor Darius prays:) Also may Ahura Mazda protect this kingdom (of mine) from the hostile army, from famine and from falsehood- deceit.

wo Original meaning "evil speaking", from it "speaking quite contrary".

wp Original meaning in order to withstand the malice, (root paiti-vaz).

(52) Yedhi[57] zī[58] azem[59] nōit[60] daidhyām[61], Spitama[62] Zarathushtra[63], aom[64] stārem[65] yim[66] Tishtrīm[67], avāontem[68] yesnyata[69] avāontem[70] vahmyata[71] avāontem[72] khshnaothvata[73], avāontem[74] frasastata[75], yatha[76] māmchit[77] yim[78] Ahurem Mazdām[79].

(53) Avanghāo[80] pairikayāo[81] paitishtātayaēcha[82], paitischapta-yaēcha[83]; paititaretayaēcha[84], paityaoget[85]-tbaēshahyāicha[86], yā[87] duz-yāirya[88]; yām[89] mashyāka[90] avi duzvachanghō[91] huyāiryam[v2] nāma [93] aojaite[94].

(54) Hamahe[95] zī[96] me[97] idha[98] ayān[99] hamayāo[100] vā[1] khshapō[2], hāo[3] pairika[4] yā[5] duzyāirya[6] vīspahe[7] anghēush[8] astvatō[9] parōit[10] pairithnem[11], anghvām[12] ava-hisidhyāt[13] ācha pairicha[14] dvaraiti[15].

(52-53) For[58] if[57] I[59], O Spitaman[62] Zarathushtra[63]! had not[60] created[61] this[64] Star[65] Tishtrya[67] as[68] worthy of worship[69] as[70] worthy of praise[71], as[72] worthy of propitiation[73], as[74] worthy of glorification[75] as[76] Myself[7] - Ahura Mazda[79], in order to withstand[82] this[80] Pairika[81] (named) Duzyairya[88], whom[89] wicked[91] persons[90] call[94], Huyairya[92], in order to destroy[83] drive (her) out[84], and prevent[85] her malice[86], (54) then indeed[96] every[95] day[99] (and) every[100] night[2] (i.e. always) [wq]that[3] pairikā[4] (named) Duzyāirya[6] would wage[10] war[11] (or strife) here[98] (i.e.) in the entire[7] corporeal[9] world[8] of Mine[97], and [wr]would injure[13] the life[12] [ws]everywhere.

(55) Tishtryō[16] zī[17] raēvāo[18] khvarenanghāo[19] avām[20] pairikām[21] ādarezayeiti[22], bibdāishcha[23], thribdāishcha[24], avanemnāishcha[26] vīspab-dāishcha[26], mānayen ahe yatha[27] hazangrem[28] narām[29] ōim[30] narem[31] ādarezayōit[32]; yōi[33] hyān[34] asti[35] aojangha[36] aojishta[37].

(55) [wt]But[17] the radiant[18] (and) glorious[19] Tishtrya[16] binds[22] that[20] pairikā[21] (named Duzyairya) with double[23] and treble fetters[24], and with invincible[26] [wu]fetters[26]. **Explanation**:- (How he binds the fetters is stated below.)

Just as[27] a thousand[28] men[29] who[33] are[34] the strongest[37] in physical[35] strength[36] would fetter[32] one[30] man[31]; (the same way Tishtrya binds stoutly that pairikā so that she can be prevented from doing any harm).

(56) Yat[38] zī[39] Spitama[40] Zarathushtra[41], airyāo[42] danghāvo[43] Tishtryehe[44] raēvatō[45] khvarenanguhatō[46] aiwi-sachyāresh[47] dāitīm[48] yasnemcha[49] vahmemcha[50] yatha[51] he[52] asti[53] dāityōtemō[54] yasnascha[55]

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wq Professors Spiegel and Harlez. Taking “khao” instead of “hao” according to Geldner would “drain out the springs of water (khao)” (Darmesteter).

wr hisidhyat (potential mood) root sad = Sanskrit Shadh = to smite, to destroy; “sad” is changed into “sid”; being an Intensive verb, the root is reduplicated.

ws Original meaning “near and roundabout” (acha pairicha); dvaraiti present participle locative singular, original base dvarat; (root dvar = to run).

wt zi = Sanskrit hi = but, because, indeed, verily.

wu Root van = Winnan (Saxon) = to win, to conquer.

vahmascha[56], ashāt[57] hacha[58] yat[59] vahishtāt[60], nōit[67] ithra[62] airyāo[53] danghāvo[64] frāsh[65] hyāt[66] haēna[67], nōit[68] vōighna[69], nōit[70] pāma[71] nōit[72] kapastish[73], nōit[74] haēnyō[75] rathō[76], nōit[77] uzgereptō[78] drafshō[79].

(56) O Spitamān[40] Zarathushtra[41]! If[38] the Iranian[42] [wv]countries[43] [ww]would perform[47] verily[39] the proper[48] worship[49] and adoration[50] in honour of the radiant[45] (and) glorious[46] Star Tishtrya[44] just as[51] the most proper[54] worship[55] and adoration[56] performed with the best[60] righteousness[57-58] is[53] (worthy) for him[52] (i.e. Tishtrya), then neither[61] the hostile army[67] nor[68] calamity[69], neither[70] [wx]sickness[71] nor [72] vengeance[73], neither the chariot[76] of the hostile army[75] nor the uplifted[78] banner[79] (of the enemy) can rush forward[65-65] to the Iranian countries[64].

(57) [wy]Paiti dim peresat Zarathushtrō, kat zī asti; Ahura Mazda, Tishtryehe raēvatō khvarenanguhatō dāityōtemō yasnascha vahmascha, ashāt hacha yat vahishtāt. (58) Āat mraot Ahurō Mazdāo, zaothrāo he uzbārayen airyāo danghāvō, baresma he sterenayen airyāo danghāvō; pasūm he pachayen airyāo danghāvō; aurushem vā vohu-gaonem vā, kāchit vā gaonanām hamō-gaonem.

(59) Mā he mairyō gēeurvayōit, mā jahika, mā ashāvō asrāvayat-gāthō, ahumerekhsh, paityārenō imām-daēnām yām āhūirīm Zarathushtrim (60) Yezi-she mairyō gēurvayāt, jahika vā, ashāvō vā asrāvayat-gāthō, ahumerekhsh, paityārenō imām daēnām yām āhūirīm Zarathushtrim, para baēshaza hachaite Tishtryō raēvāo khvarenanguhāo. (61) Hamatha airyābyō danghubyō vōighnāo jasāonti; hamatha airyābyō danghūbyō haēna frapatāonti; hamatha airyābyō danghubyō janyāonte, panchasaghnāi sataghnāishcha, sataghnāi hazangraghnāishcha, hazangraghnāi baēvareghnāishcha, baēvareghnāi ahākhshtaghnāishcha.[wz]

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshuhdhaeibyascha vāghzibyō.

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wv I.e. People of the countries under the suzerainty of the Sovereigns of Iran.

ww Original meaning "give, offer" (Sanskrit root ā-shak).

wx The meaning of pāman (Sanskrit pāman) is skin-disease; scab (Darmesteter compares this word with Afghan "pam" (leprosy) and "pam-an" (a leper). In Behram yasht Dr. Geldner has taken the same word "pāma".

wy For comparison, see Behram yasht, para 48. For the translation of paras 57-61, see Behram yasht, karda XVII, paras 49-53. The difference is, in this yasht the name of Tir, and in the other yasht the name of Behram occurs.

wz For the translation of paragraphs 57-61, see Beheram yasht, paragraphs 49-53.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Tishtryehe stārō raēvatō khvarenanguhatō satavaēsahe frāpahe sūrahe Mazdadhātahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, taroidfte angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1. Gorje khoreh awazāyād Teshtar Tir rayōmand khorehmand berasad amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.**

(Recite facing South) **dādāre gehān dīne Mazdayasni dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte. Ashaone Ashem Vohū 1. Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Ashem Vohū 1. Teshtar Tir rayōmand khorehmand berasad. Ashem Vohū 1.

GOSH YASHT

[xa]**Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.**

Pa nāme yazdān Ahura Mazda khodāe awazūnī gorje khoreh awazāyād; Gēush urva Dravāspa sūrahe khoreh berasād.[xb]

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet

xa This yasht is also known by the name "Dravāspa yasht". As regards the explanation of "Dravāspa", see the last note of paragraph 1 of this yasht.

xb i.e. May the powerful and glorious Goshuruna Dravāspa come (unto my help)! For its explanation, see the last note of paragraph 1 of this yasht.

hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem Vohū 3.

Fravaranē mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Dravāspayao sūrayāo Mazdadhātayāo ashaonyāo,[xc] khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(Kardāh 1) (1) Dravāspām[1] sūrām[2] Mazdadhātām[3] ashaonīm[4] yazamaide[5]; drvō-pasvām[6], drvō-staorām[7], drvō-urvathām[8], drvō-aperenāyukām[9] pouru-spakhshtīm[10] dūrāt[11] pathana[12] khvāthravana[13] dareghō-hakhedhrayana[14].

(1) We worship[5] the powerful[2] (and) holy[4] [xd]Dravāspa[1], possessed of long-standing friendship[14] created by Ahura Mazda[3], giving health to cattle[6], or drought animals[7], to [xe]friends[8], and children[9], keeping watchfully[10] from afar[11], giving happiness[13] widely[12].[xf]

(2) Yukhta aspām[15] varetō-rathām[16], khvanat-chakhrām[17], fshaonīm[18], marezām[19], amavaitīm[20], huraodhām[21], khvāsaokām[22] baēshazyām[23] drvō-stāitīm[24], drvō-varetām[25] avanghe[26] narām[27] ashaonām[28].

(2) ([xg]We worship Dravāspa) who yokes teams of horses[15], keeps the fast-moving chariot[16], with resounding (or shining) wheels[17], prosperity-giving[18], pure[19], powerful[20], beautiful[21], conferring benefit on one's self[22], healing[23], [xh]standing firm[24], giving powerful support[25] for the help[26] of the righteous[28] men[27].

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xc i.e. For the worship, etc., of the powerful and holy Dravāspa created by Ahura Mazda (see Khorshed Nyāyesh).

xd The original meaning of drvāspa (= drva + aspa) is "giving health to the horse", hence the yazata giving health to all the animals; as his collaborator there occurs "Gēush urvan", the meaning of which is the soul of the cattle, source, the "soul of the universe". Moreover, the yazata Dravāspa is in the feminine gender like Āvan, Din, Ashishvangh. Dr. Haug from the last part of this paragraph compares "Dravāspa" with the Milky-way, thus: with many eyes (pouru-spakhshtīm); with distant roads (durāt pathana), self-shining (khvāthravana) and with long constellation or with the cluster of stars (dareghō-hakhedh-rayana).

xe If we derive the word "urvathām" from the Sanskrit root vardh = to grow, then the meaning of "drvō urvathām" having followed by "r" and preceded by the redundant "u" becomes "urvadh" = urvath.

xf Or guarding fully from afar the roads, with comfortable, long-standing friendship. If we take this word "pouru-spakhshti" instead of "pouru-spakhshtīm" according to Geldner's text and the last three words in the instrumental singular, then it can be translated as:- We worship Dravāspa giving health to children, who guards fully[10] from afar" with wide[12], long-standing friendship[14] accompanied by happiness[13]. Original meaning is "with full watch".

xg Here "yazamaide" occurring in the first para is to be employed.

xh From "drvō-stāiti" the Persian word "dorosta" (sound) is derived

(3) [xi]Tām[29] yazata[30] Haoshyanghō[31] Paradhātō[32] upa[33] upabde[34] Harayāo[35] Berezō[36] Srīrayāo[37] Mazdadhātayāo[38], satem[39] aspanām[40] hazangrem[41] gavām[42], baēvare[43] anumayanām[44] uta[45] zaothrām[46] frabarō[47].

(3) Also[45] the bearer[47] of libations[46] (King) Haoshyangha[31] of the Pishdadian (Dynasty) worshipped[30] her[29] (i.e. Dravāspa) near[33] the foot[34] of the beautiful[37] Mount Alborz[35-36], created by Ahura Mazda[38], with a hundred[39] horses[401], a thousand[41] [xj]oxen[42] (and) ten thousand[43] small [xk]animals[44] (and prayed for the boon).

(4) Dazdi[48] me[49] vanguhi[50] sēvishte[51] Dravāspe[52], tat[53] āyaptem[54], yat[55] bavāni[56] aiwi-vanyāo[57] vīspe[58] daēva[59] māzainya[60], yatha[61] azem[62] nōit[63] tarshtō[64] frānemāne[65] thvaēshāt[66] parō[67] daēvaēibyō[68], frā ahmāt[69] parō[70] vīspe[71] daēva[72] anusō[73] tarshta[74] nemāonte[75], tarshta[76] temanghō[77] dvarāonte[78].

(4) O good[50] and most beneficent[51] Dravāspa[52]! grant thou[48] unto me[49] this[53] boon[54] that I may overcome[56-57] all[58] the daevas[59] of Māzandarān[60], also[61] that I[62] (am) never[63] striken with terror[64], bow down[65] through fear[66] before[67] the daevas[68], (but) on the contrary[69-70] all[71] the daevas[72] striken with terror[74] bow down[75] (before me) against their will[73] (and) terror-striken[76] run away[74] into darkness[77].

(5) Dathat[78] ahmāi[79] tat[80] avat[81] āyaptem[82] drvāspa[83] sūra[84] Mazdadhāta[85] ashaoni[86] thrāthri[87] zaothrō-barāi[88] aredhrāi[89] yazemnāi[90] jaidhyantāi[91], dāthrish[92] āyaptem[93].

(5) The heroic[84], holy[86] Dravāspa[83] created by Ahura Mazda[85], the nourishing (and) the bestower[92] of boons[93] granted[78] (the boon mentioned in the fourth paragraph above) to that[79] bearer of libations[88], the dedicator[89], the worshipper[90] a and the beseecher[91] (i.e. to the King Hoshang of the Pishdadian Dynasty).

(6) Ahe[94] raya [95] khvarenanghacha[96], tām[97] yazāi[98] surunvata[99] yasna[100], tām[1] yazāi[2] huyashta[3] yasna[4], Dravāspām[5] sūrām[6] Mazdadhātam[7] ashaonīm[8], zaothrābyō[9] Dravāspām[10] sūrām[11] Mazdadhātam[12] ashaonīm[13] yazamaide[14].

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha syaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

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xi Except the last three words this para occurs in Avān yasht, para 21.

xj In the literal sense these are translated as: “a hundred of horses, a thousand oxen and ten thousand small animals”.

xk The final portion of this paragraph occurs in the seventh karda of the Srosh yasht Vadi.

yāonghāmcha tānschā tāoschā yazamaide.

(6) On account of her[94] (i.e. Dravāspa's) splendour[95] and glory[96] her[97] do I worship[98] with the famous[99] yasna[100] (and) do I worship her (i.e.) the heroic[6] and holy[8] Dravāspa[5] created by Ahura Mazda[7] with the well-consecrated[3] yasna[4]. We worship[14] the heroic[11] (and) holy[13] Dravāspa[10] created by Ahura Mazda[12] with libations[9].

(Kardāh 2) (7) [xl]Dravāspām sūrām Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām drvō-apere-nāyukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitim huraodhām, khvāsaokām, baēshazyām, drvō-stāitīm, drvō-varetām avanghe narām ashaonām.

(8) Tām[1] yazata[2] yō[3] yimō[4] khshaētō[5] hvāthwō[6] Hukairyāt[7] hacha[8] berezanghat[9], satem[10] aspanām[11] hazangrem[12] gavām[13] baēvare[14] anu-mayanām[15], uta[16] zaothrām[17] frabarō[18].

(8) Jamshed[4] the King[5], bearer[18] of the libations[17] and the protector of the subjects also[16] worshipped[2] her (i.e. Dravāspa) from[8] the Mount[9] Hukara[7] with hundred[10] horses[11] thousand[12] oxen[13] (and) ten thousand[14] small animals[15] (and asked for the boon):

(9) [xm]Dazdi[19] me[20] vanguhi[21] sēvishte[22], Dravāspe[23] tat[24] āyaptem[25], yatha[26] azem[27] fshaoni[28] vāthwa[29], avabarāni[30] avi[31] Mazdāo[32] dāmabyo[33], yatha[34] azem[35] amerekhtīm[36], avabarāni[37] avi[38] Mazdāo[39] dāmabyō[40].

(9) O good[21] (and) most beneficent[22] Dravāspa[23]! do thou grant[19] me[20] this[24] boon[25] that I may bring[30] prosperity[28] unto[31] the creatures[33] of Ahura Mazda[32] (and) [xn]the increase of cattle[29] [xo]and immortality[36] unto[38] the creatures[40] of Ahura Mazda[39].

(10) [xp]Uta[41] azem[42] apa-barāni[43], va[44] shudhemcha[45] tarshnemcha[46] hacha[47] Mazdāo[48] dāmabyō[49], uta[50] azem[51] apa-barāni[52], va[53] zaurvām-cha[54], merethyūmcha[55] hacha[56] mazdāo[57] dāmabyō[58], uta[59] azem[60] apa-barāni[61], va[62] gerememcha[63] vātem[64] aotemcha[65] hacha[66] Mazdāo[67] dāmabyō[68], hazangrem[69] aiwi-gāmanām[70].

(10) Also[41] I[42] may take away[43] (or remove) both[44] hunger[45] and thirst[46] from[47] the creatures[49] of Ahura Mazda[48]; Also[50] I may take away[52]

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xl For its translation, see paragraphs First and second of this yasht.

xm Dr. Geldner takes this paragraph in the verse form of six lines.

xn I have taken the words "fshaoni vāthwa" as nouns in the Dvandva Compound. Also the word "fshaoni" occurs as an adjective, meaning prosperous, "fat".

xo For comparison, see Āvān yasht para 26 where the King Jamshed prays for destroying the power and the prosperity of the daevas.

xp Dr. Geldner takes this paragraph in the verse form of 10 lines.

decrepitude[54] and death[55] from[56] the creatures[58] of Ahura Mazda[57]; I[60] may (cast out) from[66] the creatures[68] of Ahura Mazda[67] the hot[63] and the cold[65] wind[64].

(11) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish [xq]āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazai huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 3) (12) Dravāspām surāam Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-aperenāyukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghōhakhedhrayana, yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, merezām, amavaitīm, huraodhām khvāsaokām, baēshazayām, drvō-stāitim, drvō-varetām avanghe narām [xr]ashaonām.

(13) Tām[1] yazata[2] Vīsō[3] puthrō[4] Āthwyānōish[5], vīsō[6] sūrayāo[7] Thraētaonō[8], upa[9] varenem[10] chathru-gaoshem[11], satem[12] aspanām[13] hazangrem[14] gavām[15] baēvare[16] anumayanām[17], uta[18] zaothrāo[19] frabarō[20].

(13) Thraetaona, the son[4] of Athwya[5] family[3] of the valiant[7] race[6] who is the bearer of libations, worshipped[2] her[1] (i.e. Dravāspa) in the [xs]four-cornered[11] Varena-Gilan)[10], city with hundred[12] horses[13], thousand[14] oxen[15] and ten thousand[16] small animals[17] (and prayed for the boon as).

(14) Dazdi[21] me[22] vanguhi[23] sēvishte[24] Dravāspe[25] tat[26] āyaptem[27], yat[28] bavāni[29] aiwi-vanyāo[30] azīm[31] Dahākem[32] thri-zafanem[33], thri-kameredhem[34], khshvash-ashīm[35], hazangra-yaokhshtīm[36], ash-aojanghem[37], daēvīm[38] drujem[39], aghem[40] gaēthāvyō[41] drvantem[42], yām[43] ashaojastemām[44] drujem[45] fracha kerentat[46] angrō mainyush[47] avi[48] yām[49] astvaitīm[50] gaēthām[51], mahrkāi[52] ashahe[53] gaēthanām[54]. Uta[55] he[56] vanta[57] azāni[58] Savanghavāchi[59] arenavāchi[60], yōi[61] hen[62] kehrpa[63] sraēshta[64] zazātēe[65] gaēthyāicha[66], yōi[67] abdōteme[68].

(14) O good[23] (and) most beneficent[24] Dravāspa[25]! grant me thou[21] this[26]

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xq i.e. Dravāspa yazata granted the boon asked by the King Jamshed; For its translation see paras 5-6 of this yasht.

xr For its translation, see paragraphs First and second of this yasht.

xs Or of four parts or four-gated; see Vendidad fargard 1.18.

boon[27] that[28] I may overcome[30] (subdue) the Azi-Dahak[31-32], three-jawed[33], three-skulled[34], six-orbed[35], of a thousand wiles[36], very strong[37] devilish[38] Druj[39], who is harmful[40], wicked[42] for (these) countries[41]. Whom[43] Angra Mainyu[47] created[46] as by far the strongest[44] Druj[45] on[48] (this) material[50] world[51] for the destruction[52] of the worlds[54] of righteousness[53]. Moreover[55] I [xt]may release (or give salvation[58]) to his[56] two wives[57] Shehernaz[59] and [xu]Aranvaz[60] who[61] are[62] the fairest[64] of the bodies[63] amongst the women[65] of (this) world[66], (and) who[67] (are fallen) in the deepest cavern[68].

(15) Dathat ahmāi tat avat āyaptem Dravāspa Sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthris āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm [xv]yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 4) (16) Dravāspām sūrām Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-apere-nāyukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana, yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvā-saokām, baēshaza-yām, drvō-stāitīm, drvō-varetām avanghe narām [xw]ashaonām.

(17) Tām[1] yazata[2] Haomō[3] Frāshmish[4] baēshazyo[5], srīrō[6], khshath-ryō[7], zairi-dōithrō[8], barezishte[9] paiti[10] barezahi[11] Hairaithyō[12] paiti[13] Barezayāo[14]; āat[15] hīm[16] jaidhyat[17] avat[18] āyaptem[19].

(17) Haoma[3], the prosperity-bringer[4], the healing[5], the beautiful[6], the royal[7] (and) golden-eyed[8], worshipped[2] her[1] (i.e. Dravāspa) upon[11] the highest[9] height[11] of (the Mount) Alborz[12-14], and asked of[17] her[16] this[18] boon[19];

(18) Dazdi[20] me[21] vanguhi[22] sēvishte[23] Dravāspe[24] tat[25] āyaptem[26], yatha[27] azem[29] bandayeni[29] mairīm[30] Tūirīm[31] Frangrasyānem[32], uta[33]

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xt For comparison of paras 13-14, see Āvān yasht, paras 33-34.

xu Shehernaz and Aranavaz were both most beautiful and handsome Iranian ladies. In the Shahnama they are said to be the sisters of King Jamshed. Professor Mohl and Professor Darmesteter have regarded them as the daughters of King Jamshed.

xv i.e. Dravāspa yazata granted the boon asked for by King Faredoon. For its translation, see paras 5-6 of this same yasht.

xw For its translation, see para first and second of this yasht.

bastem[34] vādhayeni[35], uta[36] bastem[37] upanayeni[38] bastem[39] Kavōish[40] Haosravanghahe[41], janāt[42] tem[43] Kava Haosrava[44], pasne[45] varōish[46] Chaēchistahe[47] jafrahe[48] urvyāpahe[49], puthrō[50] kaēna[51] syāvarshānāi[52] zurō-jatahe[53], narahe[54], Aghraērathahecha[55] Naravahe[56].

(18) O good[22] (and) most beneficent[23] Dravāspa[24]! do thou grant[20] me[21] this[25] boon[26], that[27] I[28] may bind[29] the murderous[30] (or cruel) Turanian Afrasyab[32], and[33] may drag[35] (him) bound[34], and[36] bring[38] him before (the King) Kaikhousrou[40-41], (so that) he may kill[42] him[43] (i.e. Afrasyab) on the other side[45] of the lake[46], Chaechasta[47], broad-watered[49] and deep[48].[xx]

Explanation:- (As to why he kills him a note is given below.)

The son[50] (i.e. Kaikhousrou) (may kill Afrāsyāb) in revenge[51] of Syavākhsh[52] killed by violence[53] and in revenge[51] of the hero[54] Aghraeras[55] of [xy]Naru race[56].

(19) Dathat ahmāi tat avat āyaptem Dravāspa Sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām surām Mazdadhātām ashaonīm [xz]yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 5) (20) Dravāspām surām Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-aperenā-yukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm; marezām, amavaitīm, huraodhām, khvāsaokām, baēshazyām, drvō-stāitim, drvō-varetām avanghe narām [ya]ashaonām.

(21) Tām[1] yazata[2] arsha[3] airyanām[4] dakhyunām[5] khshathrāi[6] han-keremō[7] Haosrava[8], pasne[9] varōish[10] Chaēchistahe[11] jafrahe[12] urvyā-

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xx This fact agrees to a greater extent with the matter occurring in the Shahnama. It is written there that when a saintly man, Haoma was offering prayer on the mountain, having seen Afrāsyāb hidden there, carried him bound to King Kaikhousrou.

xy Although Aghareras was of Turanian descent and brother of Afrāsyāb, yet he himself being virtuous and just, and having his regards for the Iranians saved the lives of many Iranians from dangers; hence Afrāsyāb killed him.

xz i.e. Dravāspa yazata granted the boon asked for by Haoma. For its translation, see paras 5-6 of this yasht.

ya For its translation see first and second paragraphs of this yasht.

pahe[13], satem[14] aspanām[15], hazangrem[16] gavām[17], baēvare[18], [yb]anumayanām[19] uta[20] zaothram[21] frabaro[22].

(21) The bearer[22] of libations[21] the manly[3] (King) Kaikhosrou[8], [yc]the consolidator[7] of the Kingdom[6] of Iranian[4] countries[5], also worshipped[2] her[1] (i.e. Dravāspa) with hundred[14] horses[15], thousand[16] oxen[17] (and) ten thousand[18] small animals[19] on the other side[9] of the lake[10] Chaechasta[11], (and) broad-watered[13] and deep[12].

(22) [yd]Dazdi[23]-me[24] vanguhi[25] sevishte[26], Dravāspe[27] tat[28] āyaptem[29] yatha[30] azem[31] nijanāni[32] mairīm[33] Tūirīm[34] Frahgrasyānem[35] pasne-[36] varōish[37] Chaēchistahe[38] jafrahe[39] urvayāpahe[40], puthrō[41] kaēna[42] Syāvarshānāi[43], zurō-jatahe[44] narahe[45], aghraērathahecha[46] naravahe[47].

(22) O good[25] (and) most beneficent[26] Dravāspa[27]! grant me thou[23] this[28] boon[29] that[30] I may kill[32] the murderous[33] Turānian[34] Afrāsyāb[35] on the other side[36] of the lake[37] Chaechasta[38], broad-watered[40] [ye]and deep[39]

Explanation:- (As to the matter why I kill him is stated below.)

(I who am) the [yf]son[41] (of Syavakhsh) may kill that murderous Afrasyab in revenge[42] of Syavakhsh[43] killed by violence[44] (and) in revenge[42] of hero[45] Aghreras[46] of Naru race[47].

(23) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem.[yg]

Ahe raya khvarenanghacha, tām yazai surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 6) (24) Dravāspām sūrām Mazdadhātām ashonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-aperenāyukām, pouru-spakhshtīm dūrāt, pathana, khvāthravana

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yb Except the last three words this para occurs in para 49 of Āvān yasht.

yc i.e. the merger of all countries under the control of Iran into one sovereignty.

yd Dr. Geldner takes this paragraph into verse form of 9 lines.

ye Darmesteter translates “urvyāpa, uruyāpa” by “of salt waters”.

yf For the explanation of this paragraph, see Karda 4 of this yasht.

yg i.e. Dravāspa yazata granted the boon asked by King Kaikhousrou. For its translation, see paras 5-6 of this yasht.

dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvāsaokām, baēshazyām, drvō-stāitīm, drvō-varetām avanghe narām [yh]ashaonām.

(25) Tām[1] yazata[2] yō[3] ashava[4] Zarathushtrō[5], Airyene[6] Vaējahi[7] vanghuyāo[8] Dāityayāo[9] [yi]Haoma[10] yō[11] gava[12] baresmana[13] hizvō-danghangha[14], mānthracha[15] vachacha[16] shyaothnacha[17] zaothrā-byascha[18] arshukhdhaēibyascha[19] vāghzibyō[20]; āat[21] hīm[22] jaidhyat[23] avat[24] āyaptem[25].

(25) (Prophet) Holy[4] Zarathushtra[5] worshipped[2] her[1] (i.e. Dravāspa) in the Airyan Vaeja[6-7] (on the banks) of the River Veh Dāitya[8-9] with Haoma[10] mixed with the milk[12] (and) Baresman[13], and with the wisdom of the tongue[14] coupled with thought[15], word[16] and deed[17] and with truthful[19] utterances[20] for libations[18]; and asked of[23] her[22] this[24] boon[25].

(26) [yj]Dazdi[26] me[27] vanguhi[28] sēvishte[29], Dravāspe[30] tat[31] āyaptem[32], yatha[33] azem[34] hāchayene[35], vanguhīm[36] āzātām[37] Hutaosām[38], anu-matēe[39] daēayāo[40] anukhtēe[41] daēnayāo[42], anvarshtēe[43] daēnayāo[44], yā[45] me[46] daēnām[47] Māzdayasnīm[48], zarascha[49] dāt[50] apaēcha[51] aotāt[52] yā[53] me[54] varezānāi[55] vanguhīm[56] dāt[57] frasastīm[58].

(26) O good[28] (and) most beneficent[29] Dravāspa[30]! do thou grant[26] me[27] this boon[32] that[33]1 may lead [35] the good[36] (and) nobly born[37] [yk]Hutaosa[38] to think[39] speak[41] and act[43] in conformity with[39] the Religion[40]. (And) (who)[45] (i.e. Hutaosa) [yl]may set[50](her) heart[49] upon my[46] Mazda-worshipping[48] Religion[47] (and) [ym]may make known[52] her [yn]wish[51]; besides she may (i.e. Hutaosa) [yo]admonish[58] me[54] for (my prophetic) work.

(27) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm [yp]yazamaide.

yh For its translation, see first and second paragraphs of this yasht.

yi Here Dr. Geldner has adopted the reading “haomayō”, but it is not correct.

yj Dr. Geldner takes this para in verse-form of 10 lines; each line ends with comma (,).

yk Hutaosa is the wife of King Gushtasp. In the Shah Nama she is called “Ketayun”.

yl Or may keep love-sympathy upon my religion; in para 105 of Āvān yasht, Prophet Zarathushtra prays for the boon that he may attract the King Gushtasp to his Religion and may keep sufficient faith on that religion.

ym *Apaēcha* - root *up* = Sanskrit *ap* = to wish, to desire.

yn “Aotāt” - root vat = Sanskrit vad = to speak, to announce; imperfect subjunctive.

yo Or he may give[57] good[56] renown[58] to my[54] (prophetic) work[55]. For comparison, see stanza 7 of yasna Hā 49.

yp i.e. Dravāspa yazata granted the boon asked by the Prophet Zarathushtra. For its translation,

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 7) (28) Dravāspām sūrām Mazdadhātām ashaonīm yazamaide; drvō-aspām, drvō-staorām, drvō-urvathām, drvō-apere-nāyukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghō hakhedhrayana. Yukhta-aspām varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvāsaokām, baēshazyām, drvō-stāitim, drvō-varetām avanghe narām [yq]ashaonām.

(29) Tām[1] yazata[2] berezaidhish[3] Kava[4] Vishtāspō[5] pasne[6] āpō[7] Dāityayāo[8], satem[9] aspanām[10], hazangrem[11] gavām[12], baēvare[13] anuma-yanām[14], uta[15] zaothrām[16] frabarō[17].

(29) The bearer[17] of libations[16] Kay[4] Vishtaspa[5] of exalted [yr]vision[3] also[15] worshipped[2] her[1] (i.e. Dravāspa) on the other side[7] of the river[7] Veh-Dāityā[8] with hundred[9] horses[10], thousand[11] oxen[12] (and) ten thousand[13] small animals[14], (and asked for the boon;).

(30) Dazdi[18] me[19] vanguhi[20] sēvishte[21] Dravāspe[22] tat[23] āyaptem[24] yatha[25] azāni[26] peshane[27] ashta[28] aurvantō[29], vīspa-thaurvo-astōish[31], puthrō[32] vīspa[33]-thaurvō[34], urvi[35]-khaodhō[36], urvi[37]-varethrō[38], stvī[39]-manōthrīsh[40], yenghe[41] hapta[42] sata[43] ushtranām[44] jainyāvarat[45], pascha[46] khvīdhahe[47] yatha[48] azāni[49] peshane[50] mairyehe[51] Khyaonahe[52] Arejat-aspahe[53], yatha[54] azāni[55] peshane[56] darshinikahe[57] daēvayasnahe[58].

O good[20] (and) most beneficent[21] Dravāspa[22]! do thou grant[18] me[19] this[23] boon[24] that[25] I may drive away the eight[28] warriors[29] in the battle:- (1) Vispa-thaurvo-asti[30-31], (2) the son[32] of Vispa-thaurva[33-34], (3) Urvi-khaodha[35-36], (4) Urvi-verethra[37-38], (5) Stvi-manothri[39-40], whose[41] seven[42] hundred[43] camels[44] follow[45] [ys]him; I may drive him away[49] in battle[50], (6) the [yt]excited[47] (and)

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see paras 5-6 of this yasht.

yq For its translation, see first and second paras of this yasht.

yr i.e. Liberal-hearted; or far-sighted, far-seeing, noble. “Of noble lineage” (Harlez). “tall” (Darmesteter).

ys Professor Harlez.

yt Root khvidh = Sanskrit svid = to perspire, to sweat, to excite. This passage is rather obscure. I do not regard this translation quite satisfactory. European scholars having taken “ashta-aurvanta” as proper name have considered urvi-khaodho, urvi-varethra, stvi-manothri as epithets and have translated them as “having a projecting helmet”, having a projected shield and of thick neck or of big head. It is true that these words have these meanings. Prof. Darmesteter translates as follows:- “O Dravāspa! grant me this boon that I may put to flight Ashta-aurvant, the son of Vispa-thaurvō-asti, the all-afflicting, …. and the attacks of those seven hundred camels with plundered goods behind him”.

murderous[51] Khyaona[52] (as well as) (7) Arjāspa[53]; also[54] I may drive away[48] (8) the idol-worshipper[58] Darshinika[57].

(31) Uta[60] azem[61] nyanāni[62] Tāthravantem[63] duz-daēnem[64], uta[65] azem[66] nijanāni[67] Spinjaurushkem[68] daēvayasnem[69], uta[70] azem[71] frao-urvaēsayeni[72] Humaya[73] Varedhakanāmcha[74], Khvyaonyehecha[75] dang-hāvō[76], uta[77] azem[78] nijanāni[79] Khvyaoninām[80] dakhyunām[81], pancha-saghnāi[82] sataghnāishcha[83], sataghnāi[84] hazanghraghnāishcha[85], ha-zanghraghnāi[86] baēvareghnāishcha[87] baēvareghnāi[88] ahākhshtagh-nāishcha[89].

(31) I[61] may smite[62] also Tāthravant[63] of the wicked faith[64] and the daeva-worshipper[69] Spinjaurushka[68]; and[70] may introduce[72] good laws[73] (or wise code of laws[73]) into the countries[76] of Varedhaka[74] and of [yu]Khvyaonya[75]. Moreover[77], I[78] may [yv]smite[79] (the people) of the Khvyaonian[80] countries[81], fifties[82] and hundreds[83], hundreds[84] and thousands[85], thousands[86] and ten thousands times[87] ten thousands[88] and innumerable[89].

(32) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām surām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm [yw]yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha afrīnami, Dravāspayao Sūrayāo Mazdadhātayāo [yx]ashaonyāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

yu Prof. Darmesteter gives some explanation about this:- The Khvyaonas seem to have been the Chionitae, a bellicose tribe near the land of Gilan, often at war with the first Sassanides.

yv The name of the Varedhakas reminds one of the Vertae who are mentioned once in company with the Chionitae; but their geographical situation is not ascertained. In any case the proximity of the Daitya shows that both the people must have inhabited the Western Coast of the Caspian Sea.

yw i.e. Dravāspa yazata granted the boon asked by the King Gushtasp. This Seventh Kardāh except slight difference corresponds to the 9th Kardāh of Arshisvangh yasht.

yx For its translation, see paras 5-6 of this yasht.

Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje Khoreh awazāyād Gēush Urva Dravāspa sūrahe khoreh berasād amāvand pirozgar amāvandīh pirozgari Dād dīn beh Māzdayasnān, āgāhi ravāi goāfrangāni bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Facing the South, recite) **Dādāre gehān dine Māzdayasni dāde Zarthushti. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Dravāspām surām Mazdadhātām ashaonīm yazamaide. Ashem Vohū 1. Geush urva Dravāspa surahe khoreh berasād. Ashem Vohū 1.

SROSH YASHT HĀDOKHT

[yy]**Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.**

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Sarosh asho, tagi, tan-farmān, shekafta-zīn, zīn-avzār, sālāre dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī minōāni, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhuiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchithacha frā ashava vīdhvāo** [yz]**mraotū.**

(Kardāh 1) (1) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Nemō[10] vohū[11], nemō[12] vahishtem[13], Zarathushtra[14], gaēthābyō[15]. (2) Tat[16] dravatō[17]

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yy i.e. Srosh yasht given in the twentieth Nask called Hādokht

yz For the translation and explanation, see Srosh Bāz, above.

drvatām[18] urvatō[19] paiti-dāreshta[20]; tat[21] dravatō[22] dravaityāoscha[23] ashi[24], ushi[25] karena[26], gava[27], dvarethra[28], jafare derezvān[30] pairi-urvaeshtem[31]. Yat[32] nemō[33] vohū[34] adhavīm[35] atbaēshem[36] naire[37] hām-varetish[38], drujō[39] vārethma[40] dāreshta[41].

(1) We praise[9] the holy[6] Srosh[1] beautiful[3], victorious[4], bringing-prosperity to the world[5] (and) righteous[2], (who is) the lord[8] of righteousness[7]. O Zarathushtra[14]! prayer[10] (is) good[11] for the people of the world[15] (i.e. for the benefit of the people of the world), it (is) best[13].

Explanation:- (The reason of the fact that prayer is most excellent is mentioned below).

(2) It[16] (i.e. the prayer) (is) a shield[20] against the powerful[19] and wicked[17] that[21] (prayer) (is) covering all around[31] the eyes[24], intelligence[25] (and) the ears[26] of the wicked male[22] and female[23] (and) acts as a fetter[30] for (their) hands[27], feet[28] (and) mouths[29]. The prayer[33] which[32] is perfect[34], performed with the conscience and [za]far away from wicked intention[36] (is) a protection[38], a shield[40] against the druj[39], (and) the repeller (of that druj).

Explanation:- (The prayer performed with sincere heart and pure intention serves for us a very powerful weapon against the wicked, and against superstitious and frightful thoughts. True prayer produces in us a sort of heroism and thereby we become powerful to prevent, to a great extent, hardships arisen against us. When all the daevas and drujas came to kill the Holy Zarathushtra, with an evil intent, the greatest remedy which was applied by the Holy Prophet at the time was to recite and chant aloud the efficacious hymn, "Yathā Ahū Vairyō").

(3) Sraoshō[1] ashyō[2] drighūm[3] thrātōtemō[4]; hō[5] verethraja[6] drujem[7] jaghnishtō[8]. Nā[9] ashava[10] āfrivachastemō[11], hō[12] verethra[13] verethravas-temō[14]. Manthrō[15] Spentō[16] mainyavīm[17] drujem[18] nizbairishtō[19]. Ahunō Vairyō[20] vachām verethrajāstemō[22]. Arshukhdhō[23] vākhsh[24] yāhi[25] vere-thrajāstemō[26]. Daēna[27] Māzdayasnish[28] vīspaēshu[29] vanghushu[30] vīs-paēshu[31] ashō-chithraēshu[32], haithyadātem[33] atha[34] dātem[35] Zarathushtri[36].

(3) The holy Srosh (yazata)[1] (is) the nourisher[4] of the poor[1], and (is) victorious[6] smiting[8] the druj[7]; He[12] (who) is the most righteous[10] man[9] pronouncing words of blessing[11] (or the Holy[16] Spell[15]) (is) driving away the most[19] the invisible[17] [zb]druj[18]. Amongst (all) prayers[21] (the prayer called)

za Original meaning is "Benevolent" and not "malevolent" or away from prejudices.

zb If the druj has entered into the mind of someone, i.e. if restlessness of mind or calamity of heart has occurred, it is removed by means of the recitation of "Mānthra Spenta"; "Mānthra Spenta" is, as it were, a good weapon of driving away the thought of ghost, witches, magic, etc., from the body. For further details, see Ardibehesht yasht, pars. 6-7.

Ahunavar[20] (is) the most victorious[22] [zc](very efficacious) word[24] (i.e. the Hymn of Ahuna Vairya). The Religion[27] of Mazda-worship[26] as well as[34] the Law[35] of Zarathushtra[36] in all[29] good things[30], and in all[31] things containing the seed of righteousness[32] (is) supporting the most[33] righteousness-truth.

(4) Yascha[1], Zarathushtra[2], imat[3] ukhdhem[4] vachō[5] fravaochāt[6], nā[7] vā[8] nāiri[9] vā[10], asha-sara[11] manangha[12], asha-sara[13] vachangha[14], asha-sara[15] shyaothna[16]; masō[17] vā[18] āpō[19] masō[20] vā[21] thwaēshō[22] khshapō[23] vā[24] tāthryayāo[25] aipi-dvānarayāo[26], apām[27] vā[28] nāvayanām[29] paiti[30] peretūsh[31], pathām[32] vā[33] paiti[34] vīcharanāo[35], narām[36] vā[37] ashaonām[38] hanjamanāish[39], drvatām[40] vā[41] daēvayasnanām[42] handhvaranāish[43], (5) kahmi kahmichit[44] vā[45] aipyanām[46], kahmi kahmichit[47] vā[48] arathyanām[49] thwaēshō[50] bivivāo[51]; nōit[52] dim[53] yava[54] anghe[55] ayān[56], nōit[57] anghāo[58] khshapō[59], dravāo[60] zaretō[61] zaranumanō[62] zazarānō[63], ashibya[64] ava-spashtīchina[65] avi[66] ava-spashnaot[67]; nōit[68] gadhahe[69] vazō-vānthvyehe[70] tbaēsho[71] frāshtichina[72] frashnuyāt[73].

(4) O Zarathushtra[2]! Whoso ever[1], a man[7] or[8] a woman[9] should pronounce[6] this[3] hymn[5] of prayer[4] (i.e. Ahunavar) with holy thought[12], word[14] (and) extremely holy[15] deed[16].

Explanation:- (On what occasion should he recite is stated below).

Either[18] on high[17] waters[19] or[21] in great[20] fear[22] (or [zd]in terror[22]) or[24] in the dark[25] night[23] overcast with mist[26], on[30] the bridge[31] of canal (or river)[29] waters[27], over[34] the zigzag paths[35] of the roads[32], or[37] in the assemblies[39] of the holy[38] men[36], or[41] in the [ze]gatherings[43] of wicked persons[40], demon worshippers[42], (5) or[45] at any[47] (calamity), at any (bad period),[zf] if anyone (would have fallen) into dangers[50] (or get) terrified[51], (and if he would recite Ahunavar with true faith), on that[55] day[56] (or) on that[58] night[59] (i.e. at the time when he recites) (any) wicked[60], oppressor[61], tormentor[62] (or) doer of injury[63]

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zc If we take the word yahi as locative singular of yah instead of taking as an adjective nominative singular of yahin, its meaning can be "in the work", "in the enterprise". Taking in this sense, the translation of the sentence is (That) truthful word (i.e. the Hymn of Ahuna Vairya) (is) "most victorious in every enterprise." The root of the word yahi is yah = Sanskrit yas = to try, to endeavour.

zd If we take *thwaeshō* equivalent to the Sanskrit *tvisha* (i.e. to shine, to glitter), the meaning of *masō vā thwaeshō* will be or "at the time of great brilliance", i.e. to say, when streaks of lightning take place.

ze In Avesta a double vocabulary has been developed and a distinct set of terms is employed for the good and wicked beings, and for daevas:- e.g. hanjamana, i.e. an assembly of good and virtuous men; "handvarana", i.e. gathering of the daevas and of wicked men; zasta, i.e. the hand of good man; *gava* i.e. the hand the demon or wicked man *vaghdhana*, i.e. the head of the good man; *kameredha* i.e. the head of the demon or wicked man; *pādha*, i.e. the foot of a good man; *zangra*, i.e. foot of the demon or wicked man; *vach*, i.e. to speak (of a good man); *du*, i.e. to howl (of the demon).

zf *Arathya* = bad event or ill-ominous event (Prof. Justi and Harlez); Prof. Darmesteter translates it, "by law, commandment of the religion, doctrine".

cannot[52] see him[53] with his two eyes[64]; (and) the malice[71] of the robbers[69] of a strong [zg]clique cannot[68] reach[73] him (that reciter of Ahunavar).

(6) Imatcha[1], Zarathushtra[2], imat[3] ukhdhem[4] vachō[5] framrūyāo[6], yat[7] ājasāt[8], keresascha[9], gadhōtūshcha[10], daēveshcha[11] handvaremna[12]; āat[13] dravatam[14] daēvayasnanām[15], yātushcha[16] yātumatām[17]; pairikāoscha[18] pairikavatām[19] tbaēsho[20] frateresān[21] fradvarān[22] nyāonchō[23] daēva[24] nyāonchō[25] daēvayāzō[26], zafare[27] ava-gēurvayān[28] atha[29] rāreshyantō[30].

(7) Yathacha[31] pasush-haurvāonghō[32], aētat[33] sraoshem[34] ashīm[35] pairi-barāmaide[36], yim[37] ashavanem[38] verethrājanem[39], aētat[40] Sraoshem[41] ashīm[42] frā-yazāmaide[43], yim[44] ashavanem[45] verethrajānem[46] humatāishcha [47] hukhtāishcha[48] hvarshtāishcha[49].

(6) O Zarathushtra[2]! thou shouldst recite this[1] (hymn) too, nay this[3] song of praise (i.e. Ahunavar), (so that) when enemies of the religion[9] the gang of brigands[10] and demons[11] come up[8] rushing together[12], (and) when[13] malice[20] of the wicked ones[14] and the daeva-worshippers[15], the wizards[16], those addicted to sorcery[17], the witches[18] (or anyone) of the adherents of the pairikas[19] frighten[21] (thee, O Zarathushtra!) rush forward[22] (to thee), (then by reciting that hymn) the demons[24] demon-worshippers[26](are) destroyed[25] and the mouths[27] of those who inflict wounds[30] [zh]get closed[28], thus[29].

(7) Just as[31] we [zi]keep around[36] the Pasush-harun[32] (i.e. the dogs that protect the cattle), the same way[33] We praise[43] (or we worship[43]) Srosh[41] (yazata) the holy[42] who[44] is righteous[45] (and) victorious[46], with good thoughts[47], good words[48] and good deeds[49].

(8) [zj]Ahe[1] raya[2] khvarenanghacha[3], anghe[4] ama[5] verethraghnacha[6], ahe[7] yasna[8] yazatanām[9], tem[10] yazāi[11] surunvata[12] yasna[13] Sraoshem[14] ashīm[15] zaothrābyō[16], ashīmcha[17] vanguhīm[18] berezaitīm[19], nairīmcha[20] sanghem[21] huraodhem[22]. Ācha[23] nō[24] jamyat[25] avanghe[26], verethrajāo[27] Sraoshō[28] ashyō[29].

(9) Sraoshem[30] ashīm[31] yazamaide[32]; ratūm[33] berezantem[34] yazamaide[35], yim[36] Ahurem Mazdām[37], yō[38] ashahe[39]apanōtemō[40], yō[41] ashahe[42] jaghmūshtemō[43]. Vīspa[44] sravāo[45] Zarathushtri[46] yazamaide[47]. Vīspacha[48] hvarshta[49] shyaothna[50] yazamaide[51], varshtacha[52] vareshyamnacha[53].

Yenghe hātām āat yesne paiti vanghō,

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zg The thief who carries away the herd of cattle. (Prof. Harlez and Darmesteter).

zh i.e. wicked men cannot succeed in their wicked motives.

zi i.e. Just as the shepherd's dog (pasush-harun) keep watch over the cattle from wolves and thieves, the same way we count upon Sraosha yazata for our care.

zj Dr. Geldner takes the entire paragraph 8 in verse form of nine lines. Every line ends with comma (,) and full-stop (.).

Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(8) On account of his[4] (Srosh's) splendour[2] and glory[3], on account of his[4] courage[5] and victory[6], on account of his[7] fame[8] I worship[11] him with the famous[12] yasna[13] amongst the yazatas[9]. (We worship) Srosh (yazata) the holy[15], and the exalted[19] Ashi-Vanguhi[17-18] and the beautiful[16] (messenger called) [zk]Neryosangha[20-21] with libations[16]. May the victorious[27] Srosh[28] (yazata) the Holy[29] come[25] unto[23] us[24] for help[26]! (9) We worship[35] the exalted[34] Lord[33] who[36] (is) Ahura Mazda[37], who[38] (is) the highest[40] in holiness[39] and who[41] (is) most helpful[43] in holiness[42]. We praise[47] all[44] the sacred verses[45] of (the Prophet) Zarathushtra[46]. We praise[51] all[48] well-performed[49] deeds[50] (which) have been performed[52] and (which) shall be performed hereafter[13].

(Kardāh II) (10) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. [zl]Yō[10] vananō[11] kayadhahe[12], yō[13] vananō[14] kāidhyehe[15], yō[16] janta[17] daēvayāo[18] drujō[19], ash-aojanghō[20] ahūm-merenchō[21]; yō[22] hareta[23] aiwyākhshtacha[24], vīspa-yāo[25] fravōish[26] gaēthayāo[27], (11) Yō[28] anavanghabdemnō[29] jaēnangha[30], nipāiti[31] Mazdāo[32] dāmān[33]; yō[34] anavanghabdemnō[35] jaēnangha[36], nish-haurvaiti[37] Mazdāo[38] dāmān[39]. Yō[40] vīspem[41] ahūm[42] astvantem[43], eredhwa[44] snaithisha[45] nipāiti[46], pascha hū frāshmod-āitīm[47]. (12) Yō[48] nōit[49] paschaēta[50] hushkhvafa[51], yat[52] mainyū[53] dāmān[54] daidhītem[55], yascha[56] Spentō Mainyush[57] yasha[58] angrō[59]; hishārō[60] ashahe[61] gaēthāo[62]. Yō[63] vīspāish[64] ayāncha[65] khshafnascha[66] yūidhyeiti[67] māzanyaēibyō[68] hadha[69] daēvaēibyō[70]. (13) Hō[71] nōit[72] tarshtō[73] frānāmaite[74] thwaēshāt[75] parō[76] daēvaēibyō[77] frā ahmāt[78] parō[79] vīspe[80] daēva[81] anusō[82] tarshta[83] nemente[84], tarshta[85] temanghō[86] dvarente[87]

(10) We praise[9] Srosh (yazata) the holy[2], beautiful[3], the victorious[4] bringing-prosperity to the world[5] and righteous[6], (who is) the Lord[8] of righteousness[7]. Who[10] (is) the smiter[11] of wicked man[12], who[16] (Srosh yazata) is the smiter[17] of the devilish[18] druj[19], extremely strong[20] (and) destroyer of the world[21]; (and) who[22] (is) the thriver[23] and watcher[24] of the entire[25] [zm]progress[26] of the world[27]. (11) Who[28] never falling asleep[29] guards[31] with vigilance[30] the creatures[33] of Ahura Mazda[32]; who[40] guards[46] the entire[41] corporeal[43] world[42] with weapon[45] uplifted[44] (i.e. held in hand)[zn] after the setting of the sun[47]. (12) Who[48] (i.e. Srosh yazata) is never sleeping[51] ever

zk Ashishvangh is the yazata presiding over truthfulness, piety and wealth; Neryosang is, like Sraosha, the Messenger of the Creator Ahura Mazda.

zl Dr. Geldner takes the portion from here up to gaēthayāo in verse-form of six lines and the para eleventh in the verse form of seven lines.

zm If we consider the word "fravoish" as an adjective of "gaēthayāo" the meaning of this sentence can be:- "Who (i.e. Sraosha yazata) is the warden and watcher of all the moving world;" root fru-Sanskrit pru = to move, to run.

since the day when[52] the two Spirits[53] - the Spena-Mino[57] and the [zo]Angra-Mino[59] - created[55] (all) creations[54]. (Who is) the protector[60] of the world[62] of righteousness[61]. Who[63] fights[67] against[69] the demons[70] of Mazandaran[68] every[64] day[65] and every night[66]. (13) He[71] never stricken with terror[73] bows down[74] (to them) the demons through[76] fright[75]; but on the contrary[78-79], all[80] the demons[81] striken with terror[83] bow down[84] (to him) against their will[82], (and) terror-stricken[85] run away[87] into darkness[86].

Ahe raya khvarenanghacha, anghe ama verethraghanacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [zp]vareshymnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh III) (14) Yathā Ahū Vairyō 1. Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yō[10] ākhshtishcha[11] urvaitishcha[12] drujō[13] spasyō[14]; spēnishtahe[15] avān[16] Ameshāo Spenta[17] avi[18] haptō-karshvairīm[19] zām[20]. Yō daēnodisō[22] daēnayāo[23] ahmāi[24] daēnām[25] daēsayāt[26] Ahurō Mazdāo[27] ashava[28].

(14) We praise[9] the beautiful[3], the victorious[4] bringing-prosperity to the world[5] and holy[6], Srosh (Yazata) the righteous[2], (who is) the Lord[8] of righteousness[7], and (is) the [zq]watcher[14] (from the onslaughts and from the malice) of the druj[13] with friendship[11] and advice[12]. The Bountiful Immortals[17] (created) by the Most Beneficent One[15] (i.e. Ahura Mazda) [zr]afford protection on[18] the seven regions[19] of the earth[20]. Who[21] (is) [zs]the teacher of the religion[22] for the Faith[23], (and) Holy[28] Ahura Mazda[27] taught[26] the religion[25] to him[24].

Ahe raya khvarenanghacha, anghe ama varethraghnacha, ahe yasna

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zn after midnight (Darmesteter).

zo Under the chieftainship of the Creator Ahura Mazda, and by His command the two spirits, Spenā-Mino and Angra-Mino carry on some work pertaining to this world. For further details, see *Zartosht Nāmun*, Chapter 4, published by Sheth K.R. Camaji.

zp For the translation of this entire paragraph, see paragraphs 8-9 of this yasht.

zq Or alternately:- Who (i.e. Sraosha yazata) (having opposed) the druj is the protector of friendship and peace.

zr Originally this verb is imperfect subjunctive.

zs Hoshedarbāmi, Hoshedarmāh and Soshyos (Pahlavi) Darmesteter.

yazatanām tem yazāi surunvata yasna; . Sraoshem ashīm zaothrābyō. Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [zt]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IV) (15) Yathā Ahū Vairyō 1. Sraoshem[1] ashīm[2] huraodhem [3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yim[10] dathat[11] Ahurō Mazdāo[12] ashava[13] aēshmahe[14] khravīdraosh[15] hamaēstārem[16] ākhshtīm[17] hāmvaintīm[18] yazamaide[19], pareshtascha[20] mravayāoscha [21] hamaēstāra[22].

(16) Hakhaya[23] Sraoshahe[24] ashyehe[25], hakhaya[26] Rashnaosh[27] razishtahe[28], hakhaya[29] Mithrahe[30] vouru-gaoyaoitōish[31], hakhaya[32] Vātahe[33] ashaonō[34], hakhaya[35] Daēnayāo[36] vanghuyāo[37] Māzdayasnōish[38], hakhaya[39] Arshtāto[40] frādat-gaēthayāo[41] varedat-gaēthayāo[42] savōgaēthayāo[43], hakhaya[44] Ashōish[45] vanghuyāo[46], hakhaya[47] Chistōish[48] vanghuyāo[49], hakhaya [50] razishtayāo[51] Chistayāo[52], (17) Hakhaya[53] vīspaēshām[54] yazatanām[55], hakhaya[56] Mānthrahe Spentahe[57], hakhaya[58] dātahe[59] vīdaēvahe[60], hakhaya[61] dareghayāo[62] upayanayāo[63], hakhaya[64] Ameshanām Spentanām[65], hakhaya[66] ahmākem[67] saoshyantām[68] yat[69] bipaitishtanām[70]ashaonām[71], hakhaya[72] vīspayāo[73] ashaonō[74] stōish[75].

(15) We praise[9] the beautiful[3], victorious[4], bringing-prosperity to the world[5], holy[6], Srosh (yazata)[1] the righteous[2] (who is) the Lord[8] of righteousness[7] whom[10] Holy[13] Ahura Mazda[12] created[11] as an opponent[16] (or rival[16]) of (the demon) Aēshma[14] (armed with) terrible weapon[15]. We praise[19] peace[17] (and) victorious strength[19] (which are) the two enemies[22] of war[20] and [zu]enmity[21]. (16) (We praise all of them, viz.) the friends[26] of Srosh (yazata)[24] the holy[25] the friends[26] of the Most Just[28] Rashna[27] (yazata), the friends[32] of Meher (yazata)[30] of-wide-pastures[31], the friends[32] of the holy[34] Govād[33] (yazata), the friends[35] of the good[37] Mazda-worshipping[38] Religion[36], the friends[39] of Arshtāt[40] (yazata), causing the world to increase[41] (prosper) and rendering it benefit, the friends[44] of Ashi-Vanguhi[45] [46], the friends[50] of the most truthful[51] knowledge[52] (i.e. of the religious instruction). (17) (We praise or we worship) the friends[53] of all[54] the yazatas[55], the friends[56] of [zv]Mānthra

zt For the translation of this paragraph, see paragraphs 8-9 of this yasht.

zu Professor Darmesteter. The meaning of this word has not been ascertained.

zv i.e. Sacred verses of Avesta. See Ardibehesht yasht, para 6.

Spenta[57], the friends[58] of anti-demoniac[60] laws[59], the friends[61] of [zw]old traditions[63] of long duration[62], the friends[64] of the Amesha Spentas[65] - the Bountiful Immortals[65] the friends[66], of us[67] the benefactors[68] amongst the righteous[71] men[70], (and) the [zx]friends[72] of the entire[73] creation[75] of Holy[74] (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna, Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.[zy]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (18) Yathā Ahū Vairyō 1. Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9], paoirīmcha[10] upememcha[n] madhememcha[12] fratememcha[13] paoiryācha[14] yasna[15] upamacha[16] madhemacha[17] fratemacha[18].

(18) We worship[9] the beautiful[3], victorious[4], bringing-prosperity to the world[5], (and) holy[6], Srosh[1] (yazata) the righteous[2] (who is) the Lord[8] of righteousness[7] and (who is) the foremost[10], highest[11] and supreme, yasna[15].

Explanation:- (In the above sentence same adjectives which are applied to the yasna in honour of the holy Srosh yazata hold good for him. As regards the various kinds of yasna, the following explanation is offered in the Pahlavi version:- the foremost yasna is the yasna of Navar: the highest yasna is that of Vispered; the middle-most yasna is that of Hādokht of one Hamāyast. His position is to be considered in accordance with the type of yasna to be consecrated in honour of Srosh yazata).

(19) Vīspāo[19] Sraoshahe[20] ashyehe[21] takhmahe[22] tanu-mānthrahe[23], takhmahe[24] hām-varetivatō[25] bāzush-aojanghō[26] rathaēshtāo[27] kamaredhō-janō[28] daēvanām[29]; vanatō[30] vanaitīsh[31] vanaitivatō[32],

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zw Religious education, Religious studies, instruction (Spiegel and Justi); the long-traditional teaching (Darmesteter).

zx In this paragraph are mentioned the friends of several abstract nouns; its significance should be understood as other qualities having relation with those virtues; e.g. the friends of wisdom, i.e. other qualities holding with wisdom, such as politeness, far-sightedness; common sense, sharp intellect, etc. The significance of the friends of the good Mazda-worshipping Religion and of wisdom can also be this - the choosers of the good Mazda-worshipping Religion and of wisdom.

zy For the translation of this paragraph, see paragraphs 8-9 of this yasht.

ashaonō[33] vanatō[34] vanaitīsh[35] vanaintīmcha[36] uparatātem[37] yazamaide[38]; yāmcha[39] sraoshahe[40] ashyehe[41], yāmcha[42] Arshtōish[43] yazatahe[44]. (20) Vīspa[45] nmāna [46] Sraoshō-pāta[47] yazamaide[48], yenghādha[49] Sraoshō[50] ashyō[51] frāyō[52], fritō[53], paiti-zantō[54]; nācha[55] ashava[56], frāyō-humatō[57], frāyō-hūkhtō[58], frāyō-hvarshtō[59].

(19) (We extol) all[19] (the triumphs) of Srosh[20] (yazata) the holy[21], the brave[22], the word-incarnate[23] (i.e. whose body even is the Holy Mānthra), the powerful[24] protector[25] mighty-armed[26], the warrior[27] (and) the smiter of the skulls[28] of the daevas[29]; (we extol) the victories[31] of (Srosh yazata) the holy[33], the smiter[30], the smiter with success[32]. We extol[38] the greatest[37] victory[36] which[39] is of the holy[41] Srosh (yazata)[40] and which[42] (is) of [zz]Arshtāt[43] yazata[44]. (20) We praise[48] all[45] the dwellings[46] guarded by him[47], wherein[49] the holy[51] (yazata)[50] (is) friendly[52], loved[53] (and) respected[54] (and in which houses) the holy[56] man[55] (is) richer in good thoughts[57], in good words[58], and good deeds[59].

(21) Kehrpem[60] Sraoshahe[61] ashyehe[62] yazamaide[63]; kehrpem[64] Rashnaosh[65] razishtahe[66] yazamaide[67]; kehrpem[68] Mithrahe[69] vouru-gaoyaoitōish[70] yazamaide[71]; kehrpem[72] Vātahe[73] ashaonō[74] yazamaide[75]; kehrpem[76] daēnayāo[77] vanghuyāo[78] Māzdayasnōish[79] yazamaide[80]; kehrpem[81] Arshtātō[82] frādat-gaēthayāo[83] varedat-gaēthayāo[84] savō-gaēthayāo[85] yazamaide[86]; kehrpem[87] Ashōish[88] vanghuyāo[89] yazamaide[90]; kehrpem[91] Chistōish[92] vanghuyāo[93] yazamaide[94]; kehrpem[95] razishtayāo[96] Chistayāo[97] yazamaide[98]; (22) kehrpem[99] vīspaēsham[100] yazatanām[1] yazamaide[2] kehrpem[3] Mānthrahe Spentahe[4] yazamaide[5]; kehrpem[6] dātahe[7] vīdaēvahe[8] yazamaide[9] kehrpem[10] dareghayāo[11] upayanayāo[12] yazamaide[13]; kehrpem[14] Ameshanām Spentanām[15] yazamaide[16]; kehrpem[17] ahmākem[18] Saoshyantām[19] yat[20] bipaitishtanām[21] ashaonām[22] yazamaide[23]; kehrpem[24] vīspayāo[25] ashaonō[26] stōish[27] yazamaide[28].

(21) We praise[63] the body[60] of the holy[62] Srosh (yazata)[61]; we praise[67] the body[64] of the most just[66] Rashna (yazata)[65]; we praise[71] the body[68] of Meher (yazata)[69], the Lord of wide pastures[70]; we praise[75] the body[72] of the holy[74] Govād (yazata)[73] we praise[75] the principal matters[76] of good[78] Mazda-worshipping[79] Religion[77]; we praise[86] the body[81] of Āstād (yazata)[82], causing the world to increase[83], to prosper[84] and rendering it benefit; we praise[90] the body[87] of Ashi[88] Vanguhi[89]; we praise[94] the [aaa]principal matters[91] of good[93] knowledge[92] (or wisdom[92]); we praise[98] the principal matters[95] of the most truthful[96] knowledge[97] (or religious education). (22) We praise[2] the body[99] of all[100] yazatas[1] - the Worshipful Ones; we praise[5] the principal matters[3] of

zz For Astād generally the word "Ārshtāt" occurs.

aaa The original meaning of the word "kehrpem" is "body"; but just as in English language, the word body is used for the principal part of anything besides "body", in the same way, the meaning of "Kehrpem" should be understood here.

Mānthra Spenta[4]; we praise[9] the principal matters[6] of the anti-demoniac[8] Laws[7] (i.e. of Vendidad) we praise[13] the principal matters[10] of old traditions[12] of long duration[11]; we praise[16] the body[14] of the Amesha Spentas[15] - the Bountiful Immortals; we praise[23] the body[17] of righteous[22] men[21], our benefactors[19]; we praise[28] the principal matters[24] of the entire[25] creation[27] of Holy[26] (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide, varshtacha [aab]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite to bāz) **Sarosh asho, tagī, tan-farman, shekaft-zīn, zīn-avzār, sālāre dāmāne Ahura Mazda berasād; aedūn bād.** (To recite aloud); **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Sraoshahe ashyehe, takhmahe tanu-mānthrahe, darshi-draosh āhūiryehe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

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aab For the translation of this paragraph, see paragraphs 8-9 of this yasht.

Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-awazār, sālāre damane Ahura Mazda berasād. Ashem Vohū 1.

NIRANG OF SROSH YASHT HĀDOKHT.

(**Note:** This nirang should be recited three times after the recital of Srosh yasht Hādokht).

Gorje[18] khoreh[19] awazāyād[20] Sarosh[21] asho, tagī[23], tan-farmān[24], shekaft-zīn[25], zīn-awazār[26], sālāre dāmāne Ahura Mazda[27] berasād[28]; aedūn[29] bād[30]. Ashem Vohū 1.

May the splendour[18] and glory[19] of Srosh[21] (yazata) who is righteous[22], powerful[23], the word-incarnate[24] (i.e. whose body is Mānthra-Holy Spell), possessed of efficacious, victorious weapon[26] (and) the Lord of the creatures of Ahura Mazda[27]! (May Srosh yazata with the above-mentioned epithets) come[28] (unto my help)! May it be[30] so[29]! (i.e. may the blessings I asked be fulfilled unto me!)

SROSH YASHT YADI

[aac]Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Sarosh asho, tagi, tan-farman, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashni, tanī ravānī getī mīnōānī, okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

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aac This yasht is taken from yasna Hā 57, and like other yashts the origin is not different. In this entire ha, matter pertaining to Sraosha yazata has occurred. From this its name "Srosh yasht Vadi" is kept by separating this Hā like other yashts and by adding in it the initial and final Pazend passages. In the Darab Hormazdyar Persian Rivayets, in some places the name "Sarosha yashte yazashne" (i.e. Srosh yasht of the yazashne or occurring in the yazashne) to this yasht is given. Since it is recited for the first three nights in honour of the departed ones, this yasht is also known by the name "yashta se shab" (i.e. yasht of the three nights) from that. Amongst our Zoroastrians there is a custom of reciting this yasht only at night. The import of reciting this yasht at night is that Sraosha yazata protects that reciter in sleep from the attacks of demons, drujas or other wicked creations. Truly speaking there is no objection whatever if the yasht is recited at any time. During the day-time when yozdathragar Mobed performs the yazashna, he does not leave off that entire Srosh yasht (which as stated above is yasna ha 57 but recites the entire yasht. As regards the explanation and notes of this entire Srosh yasht, see my translation of Yazishn and Vispered", Ha 57.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. (1) Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh āhūiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo** [aad]**mraotū.**

(Kardāh I) (2) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yō[10] paoiryō [11] Mazdāo[12] dāmān[13], frasteretāt[14] paiti[15] baresman[16], yazata[17] Ahurem Mazdām[18], yazata[19] Ameshe Spente[20], yazata[21] pāyū[22] thwōreshtāra[23], yā[24] vīspa[25] thweresatō[26] dāmān[27].

(2) We worship[9] the beautiful[3], victorious[4], bringing prosperity to the world[5], holy[6] Srosh (yazata) the righteous[2], the Lord[8] of righteousness[7]; who[10] first[11] worshipped[17] (the Creator) Ahura Mazda[18] with [aae]the Barsam[16] spread out[14] amongst (all the) creatures[13] of (the Creator) Ahura Mazda[12] (who) worshipped the Amesha Spentas[20] - the Bountiful Immortals[20], - (and who) [aaf]worshipped both the protector[22] (and) the fashioner[23], of the entire[25] creation[27].

(3) Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. (4) Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vīspa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha [aag]**vareshyamnacha.**

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh II) (5) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. (6) Yō[10] paoiryō[11] baresma[12] frasterenata[13] thrayakhshtīshcha[14], pancha-yakhshtīshcha[15], hapta-yakhshtīshcha[16], nava-yakhshtīsheha[17] ākhsh-nūshcha[18] maidhyō-paitishtānascha[19], Ameshanām Spentanām[20] yas-

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aad For the translation of this paragraph, see Srosh Bāz.

aae Having tied the bundles of "Barsam" (Darmesteter). For Barsam, see explanation to Khorshed Nyāyesh, par. 16.

aaf This seems to refer to the two spirits under the control of the Creator Ahura Mazda, Spenta Mainyu and Angra Mainyu. For its explanation, see page 8, note 3. Protector and the judge, i.e. Meher yazata and the Most Just Rashna, the Judge at the Chinvat Bridge (Professor Jackson).

aag For its translation, see Srosh yasht Hādokht First Karda.

nāicha[21] vahmāicha[22] khshnaothrāicha[23] frasastayaēcha[24].

(5) We worship[9] the beautiful[3], victorious[4], bringing prosperity to the world[5] (and) holy[6], Srosh[1] (yazata) the righteous[2], (who is) the Lord[8] of Righteousness[7]. (6) Who[10] first[11] spread [13] the Baresman[12] of three-twigs[14], five-twigs[15], seven-twigs[16] and nine-twigs[17], as high as the knee[18] and [aah]as high as the middle of the leg[19], for the worship[21] of Amesha Spentas[20] for (their) praise[22] propitiation[23] and glorification[24].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide. yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aai]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh III) (7) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. (8) Yō paoiryō gāthāo frasrāvayat, yāo pancha Spitāmahe ashaonō Zarathushtrahe, afsmanivān vachastashtivat, mat-āzaintīsh, mat-paiti-frasāo, Ameshanām Spentanām yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(7) We worship[9] the beautiful[3], victorious[4] bringing-prosperity to the world[5] and holy[6], Srosh[1] (yazata) the righteous[2] (who is) the Lord[8] of righteousness[7]. (8) Who[10] first[11] chanted aloud[13] the five[15] Gathas[12] of (the Lord) Holy[17] Spitaman[16] Zarathushtra[18], together with the verses[19], strophes properly arranged[20], with commentaries[21] and [aaj]catechism[22], for the worship[24] of the Amesha Spentas[23], for (their) praise[25], propitiation[26] and glorification[27].

Explanation:- (Nowhere the verb "recite" occurs for the Gathas and Ahunavar, but the verb "srāvaya" Sanskrit *sravaya* i.e. to chant occurs. It will be clearly seen from this that the Gathas as well as the Ahunavar prayer should not be recited as we Zoroastrians recite other Avesta at present, but they should be chanted like songs. The meaning of the word *Gāthā* is equivalent to Sanskrit *Gāthā* "Holy Song").

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō,

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aah It seems to signify the length of the twig.

aai For its translation, see Karda First of Srosh yasht Hādokht.

aaj For its comparison, see Vispered, Karda XIV, para 1.

Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem.

Ācha nō jamyāt avanghe verethrajāo sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.[aak]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IV) (9) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6], ashahe[7] ratūm[8] yazamaide[9]. (10) Yō[10] drighaoscha[11] drīviyāoscha[12]amavat[13] nmānem[14] hām-tāshtem[15]. Pascha hū frāshmō-dāitīm[16], yō[17] aēshmem[18] sterethwata[19] snaithisha[20] vīkhrūmantem[21] khvarem[22] jainti[23], atcha[24] he[25] bādha[26] kameredhem[27] jaghnavāo[28] paiti[29] khvanghayeiti[30], yatha[31] aojāo[32] nāidhyāonghem[33].

(9) We worship[9] the beautiful[3], victorious[4], bringing-prosperity to the world[5] holy[6] Srosh (yazata) the righteous[2] (who is) the Lord[8] of righteousness[7]. (10) Who[10] (is) strong[13], built[15] house[14] of [aal]needy man[11] and woman[12]. Also who[17] from the time of the twilight of the dawn[16] smites[23] a mighty[21] blow[22] to (the demon) Aeshma with [aam]levelled[19] weapon[20]; and having smitten[28] it he assuredly [aan]breaks to pieces[30] (that skull), as he scorns[23] the power[32] of Srosh Yazata.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aao]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

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aak For its translation, see Karda I of Srosh yasht Hādokht.

aal i.e. Sraosha yazata protects poor man and woman.

aam In the sense of English "levelled"; aimed at an object by bringing it up to the level of the eyes. Its analogy is *arethwa* (uplifted), see para 16 of this yasht.

aan Or alternately; Just as[31] a strong man[32] (crushes) the oppressor[33]; (in the same way Sraosha yazata) having smitten[28] on his[25] (i.e. the demon Aēshma's) head[27] assuredly breaks (it) to pieces[30]. Taking in this way the root of the word "nāidhyāonghem" is Sanskrit nadh, nath = to oppress, to request, to appeal.

aao For its translation, see Kardāh 1 of Sraosha Yasht Hādokht.

yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (11) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yezamaide[9], takhmem[10] āsūm[11] aojanghvantem[12], dareshatem[13], sūrem[14] berezaidhfm[15]. (12) Yō[16] vīspaēibyo[17] hacha[18] arezaēibyo[18] vavanvāo[10] paiti-jasaiti[20] vyākhma[21] Ameshanām Spentanām[22].

(11) We worship[9] the righteous[2] and holy[8] Srosh yazata beautiful[3], victorious[4], bringing-prosperity to the world[5] (who is) the Lord[8] of righteousness[7], brave[10], swift[11], possessed of strength[12], terrible[13] (to the daevas), valiant[14] (and) observing from a high stand point[15]. (12) Who[16] from all[17] battles[18] (with the daevas) goes[20] as a victor (with victoriousness[19]) to the assembly[21] (i.e. in the assembly) of the Amesha Spentas[22].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām, tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm, berezaitīm, nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aap]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VI) (13) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe ratūm[7] yazamaide[8]; yūnām[9] aojishtem[10], yūnām[11] tanjishtem[12], yūnām[13] thwakhshishtem[14], yūnām[15] āsishtem[16], yūnām[17] parōkatarshtemem[18]. Paitishata[19] Mazdayasna[20] Sraoshahe[21] ashyehe[22] yasnem[23]. (14) Dūrāt[24] hacha ahmāt nmānāt[25], dūrāt[24] hacha anghāt vīsat[26], dūrāt[24] hacha ahmāt zantaot[27], dūrāt[24] hacha anghāt danghaot[28], aghāo[29], ithyejāo[30] vōighnāō[31] yeinti[32]; yenghe[33] nmānya[34] Sraoshō[35] ashyō[36] verethrahjāo[37], thrāfedhō[38] asti[39] paiti-zantō[40]; nācha[41] ashava[42], frāyō-humatō[43], frāyo-hūkhtō[44], frāyō-hvarshtō[45].

(13) We worship[8] the righteous[2] and holy Srosh[1] (yazata), beautiful[3], victorious[4], bringing-prosperity to the world[5], Lord of righteousness[7], strongest[10], firmest[12], most active[14] swiftest[16] and [aaq]desirous[18] among the youths[17]. O worshippers of Mazda[20]! you desire eagerly[19] the yasna[23] of Sraosha (yazata)[21] the Holy[22] (i.e. you wish to consecrate the yazishn in

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aap For its translation, see Karda 1 of Sraosh Yasht Hādokht.

aaq Paro = before; root kam = Sanskrit kam = to wish; kam + tar + tema, sh in the middle is superficial. "Most adventurous, undertaker of most risy works" (Harlez).

honour of the Holy Srosh so that he may come to your help). (14) Far away[24] from that house[25], from that town[27] (and) country[28], the evil[29] (and) destructive[30] troubles[31] [aar]go (disappear) in whose[33] house[34] the holy[36], victorious[37] and satisfied[38] (yazata) is[39] honoured[40] and (in whose house) the holy[42] man[41] is richer in good thoughts[43], good words[44] and good deeds[45].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vispa sravāo Zarathushtrí yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha [aas]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VII) (15) Sraoshem ashīm huraodhem verethrajanem frādat-gaethem ashavanem ashahe ratūm yazamaide. yō vananō kayadhahe, yō vananō kāidhyehe, yō janta daevayāo drujō ash-aojanghō ahum-merenchō; yō hareta aiwyākhshtacha vispayāo fravōish gaethayāo. (16) Yō anavanghabdemnō zaenangha nipāiti Mazdāo dāmān; yō anavanghabdemnō zaenangha nish-haurvaiti Mazdāo dāmān. Yō vispem ahum astvantem eredhwa snaithisha nipāiti pascha hu frāshmō-dāitim. (17) Yō nōit paschaeta hushkhvafa, yat mainyu dāmān daidhitem, yascha Spentō Mainyush yascha angrō hishārō ashahe gaethāo. Yō vispāish ayāncha khshafnascha yuidhyeiti māzanyaeibyō hadha daevaeibyō.[aat] (18) Hō nōit tarshtō frānāmaite thwaeshāt parō daevaeibyō; frā ahmāt parō vispe daeva anusō tarshta nemente, tarshta temanghō dvarente.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo sraoshō ashyō. Sraoshem ashīm yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vispa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,

aar From that country calamity[28], destruction[30] and plague vanish" (Darmesteter).

aas For its translation, see first Kardāh of Sraosha Yasht Hādokht.

aat As regards the translation of Kardāh VII, see Kardāh Second of Sraosha yasht Hādokht.

Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VIII) (19) Sraoshem[1] ashīm[2] huraodhem[3] verethrajanem[4], frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yim[10] yazata[11] Haomō[12] Frāshmish[13], baēshazyo[14], srīro[15], khshathrayō[16], zairi-dōithrō[17], barezishte[18] paiti[19] barezahi[20] Haraithyō paiti Berezayāo[21]. (20) Hvachāo[22] pāpō-vachāo[23], pairi-gāo vachāo[24], paithimnō[25] vīspō-paēsim[26] mastīm[27] yām[28] pouru-āzaintīm[29] mānthrahecha[30] paurvatātem[31].

(19) We worship[9] the righteous[2] and holy[6] Srosh[1] (yazata), beautiful[3], victorious[4], bringing-prosperity to the world[5], (and) the Lord[8] of righteousness[7]; whom[10] Haoma[12], prosperity-bringer[13], healing[14], beautiful[15], kingly[16] (and) golden-eyed[17] worshipped[11] upon[19] the highest[18] peak[20] of the Mount Albourz[21]. (20) (It is Haoma who is) the speaker of good words[22], the reciter of the words of (the Nask) [aau]"Pāpo"[23] and the reciter of the words of the Nask "Pairi-gā"; (and it is Haoma who is) going on the path[25] of the excellence[31] of Mānthra (i.e. the mysterious verses of the Zoroastrian Religion)[30] and of the greatness[27] (or wisdom) of that Mānthra, all-adorned[26] with full commentaries[29].[aav]

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aaw]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IX) (21) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yenghe[10] nmānem[11] vārethraghni[12], hazangrōstūnem[13], vīdhātem[14] barezishte[15] paiti[16] barezahi[17] Haraithyō paiti Barezayāo[18], khvāraokhshnem[19]

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aau Nasks called Pāpo and Pairi-gā should be understood as "Pājeh" (Pājam) and "Barash" occurring in Pahlavi language. The word "Pājeh" can also be read as "Pāpe"; similarly the word "barash" can be read "barega" (whose Avesta equivalent is pairigā) (Ervad S.D. Bharucha). Taking this into account "Pāpo" and "Pairigā" can be included in 21Nasks. For the explanation of 21 Nasks see page 149". "Sacred verse that protects", "timely (or appropriate) verse" (Darmesteter); "the warning or guarding words" (Mills).

aav Haoma who possesses all wisdom replete with knowledge and chieftainship over holy word. (Darmesteter).

aaw For its translation, see first Kardāh of Srosh Yasht Hādokht.

antaranaēmāt[20] stehrpaēsem[21] nishtara-naēmāt[22]. (22) Yenghe[23] Ahunō Yairyō[24] snaithish[25] vīsata[26] verethrajāo[27], yasnascha[28] Haptanghāitish[29], Fshushascha Mānthrō[31] yō[32] vārethraghnish[33], vīspāoscha[34] yasnō-karetayō[35].

(21) We worship[9] the righteous[2] and holy[6] Srosh[1] (yazata) beautiful[3], victorious[4], bringing-prosperity to the world[5], (and) Lord[8] of Righteousness[7]. Whose[10] a thousand pillared[13] strong[14] house[11], victorious[12], self-shining[19] from the inside[20] (and) star-bedecked[21] from the outside[22] (is situated) on the highest[15] peak[17] of the Mount Albourz[18]. (22) (Whose[23]) (i.e. Srosh yazata's) victorious[27] weapon[25] Ahunavar[24] and [aax]Haptan[29] yasht[28] and victorious[33] [aay]Fshusha[30] Mānthra[31] and all[34] [aaz]the sections of yasna[35] have agreed[26] (to serve).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aba]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh X) (23) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yenghe[10] amacha[11] verethraghnacha[12], haozāthwacha[13] vaēdhyācha[14] avān[15] Ameshāo Spenta[16] avi[17] haptō-karshvairīm[18] zām[19]. (24) Yō[20] daēnō-disō[21] daēnayāo[22] vasō-khshathrō[23] fracharāiti[24], avi [25] yām[26] astvaitīm[27] gaēthām[28]. Aya[29] daēnaya[30] fraorenta[31] Ahurō Mazdāo[32] ashava[33], frā Vohu Manō[34], frā Ashem Vahishtem[35], frā Khshathrem Vairīm[36], frā Spenta Ārmaitish[37], frā Haurvatās[38], frā Ameretatas[39], frā Āhūirish[40] frashnō[41] frā Āhūirish[42] tkaēshō[43].

(23) We worship[9] the righteous[2] and holy[6] Srosh[1] (yazata) the beautiful[3], victorious[4], bringing-prosperity to the world[5], (and) Lord[8] of righteousness[7]. Through whose[10] courage[11], victory[12], good wisdom[13] and knowledge[14], the

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aax For its explanation, see Haptan Yasht Large, Kardāh 1, first note.

aay i.e. the Hymn of Prosperity. This is the special name given to the 58th Hā of the yasna.

aaz Or acts of worship. According to Nirangastan the hymn of Yenghe hātām is meant. (Darmesteter).

aba For its translation, see first Karda of Sraosha yasht Hādokht.

Amesha Spentas - the Bountiful Immortals - [abb]protect[15] upon[17] the seven regions[18] of the earth[19]. (24) Who (i.e. Srosh yazata) as the religious teacher[21] (i.e. Dastur) of the Religion[22] moves about[24] ruling-at-will[23] upon[25] the corporeal[27] world[28].

Hormazd[32] the Holy[33], Bahman[34], Ardibehesht[35] Shehervar[36], Spand-armad[37], Khordad[38], Amardad [39](and) he who questions[41] (regarding the faith) of Ahura Mazda[42] (and) [abc]the teacher[43] of the path and mode of Ahura Mazda[42] - (all these) were pleased[31] by this[29] Religion[30].

(25) [abd]Frā adha[44] vaēibya[45] ahubya[46], vaēibya[47] nō[48] ahubya[49] nipayāo[50], āi[51] Sraosha[52] ashya[53] huraodha[54], ahecha[55] anghēush[56] yō[57] astvatō[58] yascha[59] asti[60] manahyō[61]. Pairi[62] dravatat[63] mahrakāt[64], pairi[65] dravatat[66] aēshmāt[67], pairi[68] dravaitibyō[69] haēnebyō[70], yāo[71] us[72] khrūrem[73] drafshem[74] gerewanān[75], aēshmahe[76] paro[77] draomebyō[78], yāo[79] aēshmō[80] duzdāo[81] drāvayāt[82], mat[83] vidātaot[84] daēvō-dātāt[85]. (26) Adha[86] nō[87] tūm[88] Sraosha[89] ashya[90] huraodha[91], zāvare[92] dayāo[93] hitaēibyō[94] dravatātem[95] tanubyō[96], pouru-spakshtīm[67] tbishayantām[98], paiti-jaitīm[99] dushmainunām[100], hathrānivāitīm[1] hamerethanām[2] aurvathanām[3] tbishyantām[4].

(25) O[51] beautiful[54] and holy[53] Srosh[52] (yazata)! here[44] during both[45] the lives[46] (and) during both[47] the worlds[49] thou must protect[50] us[48].

Explanation:- (As to which are the two worlds is stated as under.)

This[55] world[56] which[57] is corporeal and (the yonder world) which[59] is[60] spiritual[61] (thou mayest protect us there)

Explanation:- (From what protection can be given is stated below.)

Against[62] the on-rushing[63] death[64], demon of wrath[67], and against[68] the onrushing[69] [abe]armies[70], (O holy Srosh yazata! do thou protect us); who[71] (i.e. armies) have raised[75] aloft[72] the bloody[73] standard[74]. (Do thou protect us) against[77] the onslaughts[78] of Eshma demon[76]; caused to run[82] along with[83] [abf]death[84]. (26) O beautiful[91], holy[90] Srosh (yazata)[89]! grant thou[93] strength[92] unto our[87] teams of horses[94] soundness[95] of the bodies[96], [abg]complete subjugation[97] of the envious people[98], smiting down[99] the enemies[100] and

abb Originally this word avān is imperfect subjunctive third person plural; root av = Sanskrit av = to protect. If we accept the reading "avāin" according to Geldner, it means "come, descend;" root ava-i.

abc Revelation of Ahura Mazda and Law of Ahura Mazda (Darmesteter).

abd Dr. Geldner takes para 25 in the verse-form of 12 lines and para 26 in the verse-form of 7 lines. Every line ends with full stop.

abe i.e. The wandering and plundering tribes of Turan and other countries (Darmesteter).

abf If we consider the word "vidātaot" derived form "vidhotu", it can mean (the demon called) vidhotu of the "demonic law".

abg Good protection against our "tormentors" (Darmesteter).

strength to overthrow[1] the envious[4], co-fighting[2] enemies[3].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [abh]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XI) (27) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yim[10] chathwārō[11] aurvantō[12] aurusha[13] raokhshna[14], fraderesra[15], spenta[16] vīdhvāonghō[17], asaya[18] mainivasanghō[19] vazenti[20] sravaēna[21] aeshām[22] safāonghō[23] zaranya[24] paiti[25] thwarshtāonghō[26]. (28) Āsyangha[27] aspaēibya[28], āsyangha[29] vātaēibya[30], āsyangha[31] vāraēibya[32] āsyangha[33] maēghaēibya[34] āsyangha[35] vayaēibya[36], hvapataretaēibya[37], āsyangha[38] hvastayāo[39] ainghimanayāo[40], (29) Yōi[41] vīspe[42] te[43] apayeinti[44] yōi[45] ave[46] paskāt[47] vyeinti[48], nōit[49] ave[50] paskāt[51] āfente[52]. Yōi[53] vaēibya[54] snaithizibya[55] frāyatayeinti[56] vazemna[57] yim[58] vohūm[59]

Sraoshem[60] ashīm[61]. Yatchit[62] ushastarire[63] hindvō[64] āgēurvayeite[65] yatchit[66] daoshataire[67] nighne[6].

(27) We worship[0] the righteous[2] and the holy[6] Srosh Yazata the beautiful[3], victorious[4], bringing-prosperity to the world[5] and Lord[8] of righteousness[7]. Whom[10] four[11] white[13] steeds[12] [abi]brilliant[14], beautiful[15], divine[16], wise[17] (and) [abj]shadowless[18] carry in the wagon[20] in the [abk]heavenly spaces[19]. The hoofs[23] of those (horses) are laden[21] and gilt[26] with gold[24]. (28) They are swifter[27] than (other) horses[28], swifter[29] than winds[30], rains[32], clouds[34], birds[36] well-winged[37] (and) swifter[38] than arrows[40] well-aimed[39]. (29) They (horses) [abl]can overtake[44] all[42] those[43] who go in pursuit of them. The pursuers can never[49] overtake[52] those (horses). Who[53] (horses) speed on[56] (while) carrying[57] in the chariot[57] the good[59] holy[61] (Sraosha yazata) (when he) takes his course[65] in

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abh For its translation see 1st karda of Sraosha yasht Hādokht.

abi The meaning of “aurusha” is also “crimson”. See Tir yashta, 1st Kardāh.

abj i.e. (Steeds) who do not cast any shadow; a=not; saya=Persian sāyeh=shadow. Dr. Mills taking the word as “āsava” translates it as “swift”.

abk Or moving in accord with the divine will (mainyava + vasangha)

abl i.e. the speed of the horses of the holy Sraosha yazata as mentioned in this paragraph is swifter then wind, bird, arrow, etc.

the eastern-most[63] Hind[64] and [abm]alights down[68] in the West[67], (i.e. starting from the Keshvar-region called Savahi he goes to the Keshvar-region called Arezahi.)

Ahe raya khvarenanghacha, anghe ama veretharaghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jagmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [abn]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XII) (30) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] Yazamaide[9]. Yō[10] berezō[11], berezi-yāsto[12], Mazdāo[13] dāmān[14] nishanghasti[15]. (31) Yō[16] āthritīm[17] hamahe[18] ayān[19], hamayāo[20] vā[21] khshapō[22], imat[23] karshvare[24] avazāiti[25] yat[26] khvanirathem[27] bāmīm[28] snaithish[29] zastaya[30] drazemnō[31], barōithrō-taēzem[32], hvā-vaēghem[33] kameredhe[34] paiti[35] daēvanām[36] (32) snathāi[37] angrahe mainyēush[38] drayatō[39], snathāi[40] aēshmahe[41] khravī-draosh[42], snathāi[43] māzainyanām[44] daēvanām[45], snathai[46] vīspanām[47] daēvanām[48].

(30) We worship[9] the righteous[2] and holy[6] Srosh yazata, the beautiful[3], victorious[4], bringing-prosperity to the world[5], and Lord[8] of Righteousness[7]. (He) Who[10] is tall (of form[11]) sits[15] among creations[14] of Ahura Mazda[13]. (31-32) Who[16] comes down[25] thrice[17] every[18] day[19] and night[22] to this[23] region[24] which[26] is the shining[28] [abo]Khvaniratha[27], holding[31] in (his) hands[30] the sharpened weapon[29] capable of cutting[32] (and) sufficiently smiting[33] the skulls[34] of the demon[36], in order to strike[37] the wicked[39] Angra Mainyu[38], in order to strike[40] the Eshma demon[41] - the demon of wrath[41] - of terrible weapon[42], in order to strike[43] the demons[45] of Māzandarān[44] and in order to strike[46] all[47] the demons[48].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sangehm huraodhem. Ācha

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abm Sraosha yazata starts from the river in the East and alights at the river in the West (Darmesteter). The river in the East is Indus and the river in the West is Tigris.

abn For its translation see 1st Karda of Srosh yasht Hādokht.

abo For the explanation of the word "Khvaniratha", see note given to Khorshed Nyāyesh para. 13.

nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm Yazamaide; ratūm berezantem Yazamaide, yim Ahurem Mazdām. yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha [abp]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIII) (33) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] fradat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Idhatcha[10], ainidhathca[11], idhatcha[12] vīshpamcha[13] aipi[14] imām[15] zām[16], vīspāo[18] Sraoshahe[18] ashyehe[19] takhmahe[20] tanu-mānthrahe[21], takhmahe[22] hām-varetivatō[23] bāzush-aojanghō[24], rathaēshtāo[25] kamaredhō-janō[26] daēvanām[27]. Vanatō vanaitish vanaitivatō, ashaonō vanatō vanaitīsh vanaintīmcha uparatātem yazamaide, yāmcha Sraoshahe ashyehe, yāmcha Arshtōish yazatahe. Vīspa nmāna Sraoshōpāta yazamaide, yenghādha Sraoshō ashyō frayō, fritō, paiti-zantō; nācha ashava, frāyō-humatō frāyō-hūkhtō frāyō-hvarshtō.[abq]

(33) We worship [9]the righteous[2] and holy[6] Srosh[1] yazata, the beautiful[3], victorious[4], bringing-prosperity to the world[5], and Lord[8] of Righteousness[7]. Here[10] or at any other place[11], over[14] this[15] entire[13] earth[16], (we extol) all the deeds and victories[17] of Srosh[18] yazata the holy[19] the word-incarnate[21], powerful[22], protector[23], mighty armed[24] warrior[25], and the cleaver of skulls[26] of the demons[27].

Ahe raya khvarengnghacha anghe ama verethraghanacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmūshtemō. Vīspa sravāo zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [abr]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda berasād; aedūn bād.** (Recite aloud) **Yatha Ahū Vairyō 2.**

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abp For its translation, see 1st Karda of Srosh Yasht Hādokht.

abq For the translation of this paragraph see Karda 5 of Srosh Yasht Hādokht.

abr For its translation, see kardāh 1 of Srosh Yasht Hādokht.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryehe. Ashem Vohū 1.

Ahmai raēshcha; Hazangrem; jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pak nām, roz mubārak (falān) **Māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush, haithyāvarshtam hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Sarosh asho tagī, tan-farmān, shekaft-zīn zīn-awazār, sālāre dāmāne Ahura Mazda berasād amāvand pirozgar, amāvandīh pirozgarī, Dād dīn beh Māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem vohu 1.

(Recite facing the South:) **Dādāre gehān dīne Māzdayasni dāde Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Sraoshem ashīm huraodhem verethrājanem frādat-gaethem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Sraosh asho, tagī, tan-farman, shekaft-zīn, zīn-awazār, sālāre dāmāne Ahura Mazda berasād. Ashem Vohū. 1.

NIRANG OF SROSH YASHT YADI

(This Nirang should be recited three times after the recitation of Srosh Yasht Vadi.)

Gorje[1] Khoreh[2] awazāyād [3] Sarosh[4] asho[5], tagī[6], pirozgar[7] bād[8], dastagīre ravān[9], hamā[10] tan[11] pāsbān[12] ashoān[13] asho[14] negehdār[15]; roz[16] māh[17] o shabān[18], hame[19] Iranīān[20], o[21] paoiryō-dakeshān[22] gehān[23] dāmān[24], behedīnān, tāzīāne bastekushtīān[26], Zarathushtiān[27] nikān[28] o[29] pākāne[30] haft keshvar zamīn[31], Sarosh yazad[32] panāh[33] bād[34]. Ashaone Ashem Vohū 1. (Recite three times)

May the splendour[1] and glory[2] of the holy[5] Srosh (yazad) increase[3]! (And) may he be[8] strong[6], (and) victorious[7]! (Srosh yazad is) the helper of the souls[9], protector[12] of all[10] men[11] and the pious[14] guardian[15] of righteous men[13]; may there be[34] protection[33] of Srosh yazad[32] during day[16] and night[18] and months[17] (i.e. forever): unto all[19] the Iranians[20] of the creatures[24] of the world[23], unto the Poryodakeshas[22], unto the faithful[25], unto the Arabs girding the sacred thread[26] (i.e. those Arabs who have accepted the Zoroastrian

Religion), unto the Zoroastrians[27], and unto good[28] and holy men[30] of the seven regions of the earth[31]!

FARVARDIN YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardafravash berasad.[abs]

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha, ashāunām fravashinam ughranām aiwi-thuranām paoiryo-tkaeshanām fravashinam nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(Kardāh 1) (1) Mraot[1] Ahurō Mazdaō[2] Spitamāi[3] Zarathushtrāi[4], aēva[5] te[6] zāvare[7] aojascha[8] khvarenō[9] avascha[10] rafnascha[11] framrava[12], erezvō[13] Spitama[14], yat ashaonām[15] fravashinām[16] ughranām[17] aiwithūranām[18], yatha[19] me[20] jasen[21] avanghe[22], yatha[23] me[24] baren[25] upastām[26], ughrāo[27] ashaonām[28] fravashayō[29].

(2) Āonghām[30] raya[31] khvarenanghacha[32], vīdhāraēm[33] Zarathushtra[34] aom[35] asmanem[36], yō[37] uscha[38] raokhshnō[39] frāderesrō[40], yō[41] imām[42] zām[43] ācha[44] pairicha[45] bavāva[46], Mānayen ahe yatha[47] vish[48], aem[49] yō[50] hishtaite[51] mainyu-stātō[52] handrakhtō[53] dūraēkaranō[54], ayanghō[55] kehrpa[56] khvaēnahe[57] raochahinō[58] avi[59] thrishva[60].

(3) Yim[61] Mazdāo[62] vaste[63] vanghanem[64] stehrpaēsanghem[65] mainyutāshtem[66], hachimnō[67] Mithrō[68] Rashnucha[69] Ārmaiticha[70] Spentaya[71], yahmāi[72] nōit[73] chahmāi[74] naēmanām[75] karana[76] pairi-vaēnōithe[77].

(1) (The Creator) Ahura Mazda[2] spoke[1] unto Spitaman[3] Zarathushtra[4]: O true[13] (truthful) Spitaman[14] (Zarathushtra)! [abt]I proclaim[12] thee[6] ([abu]in this

abs i.e. May the holy Fravashis come (to my help)!

abt Considering that the termination *mi* of the present tense first person singular parasmaipada is dropped.

abu e.g. *Kva aēva*, i.e. in what way? In this way (see Vendidad III.40); Sanskrit *eva* = in this way, or adverb indicating “indeed verily”. Sanskrit *eva*.

way[5]) the vigour[7], strength[8], glory[9], help[10] and joy[11] of the powerful[17] (and) triumphant[18] Fravashis[16] of the righteous (people[15]); just as[19] the powerful[27] Fravashis[29] of the righteous (people)[28] come[21] to my[20] help[22] (and) just as[23] (they) (gave)[25] support[26] unto me[24].

(2) On account of the brightness[31] and glory[32] of those (Fravashis)[30], O Zarathushtra[34]! I maintain[33] this[35] sky[36] which[37] (is) [abv]lofty[38], shining[39] (and) beautiful[40] and which[41] (i.e. sky) encompasses[45-46] this[42] earth[43] and around[45]. (That sky) (is) like[47] [abw]a palace[48].

Explanation:- (The description of the sky resembling a palace is stated below).

Which[50] is[51] on[59] this [abx]earth[60] [aby]built up by the Spiritual (yazatas)[52], [abz]firmly established[53], with ends that lie afar[54], [aca]made of shining[58] diamonds[55-57].

(3) Which (i.e. the sky)[61] [acb]associated with[67] Meher yazata[68], Rashna yazata[69] and Spenta Ārmaiti[70-71], Ahura Mazda has put on[63] as a star-bedecked[65] garment[64] woven by the Spiritual (yazatas)[66]. Its two ends[76] [acc]cannot be perceived[77] by any person.

(4) Āonghām raya khvarenanghacha, vīdhāraēm Zarathushtra [acd]Aredvim Sūrām Anāhitām, perethu-frākām, baēshazyām, vīdaēvām, Ahurō-tkaēshām, yesnyām anguhe astvaite, vahmyām anguhe astvaite. Ādhū-frādhanām ashaonīm, vāthwō-frādhanām ashaonīm, gaēthō-frādhanām ashaonīm, shaētō-frādhanām ashaonīm, danghu-frādhanām ashaonīm.

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abv The original meaning as adverb is “above”, “up there”.

abw Darmesteter. “Woven cloth” derived from Sanskrit root *ve* “to weave” (Harlez). Its ordinary meaning is “bird”.

abx Darmesteter. Original meaning “in the three-thirds”. In the matter of dimensions this earth is stated to be divided in seven regions, according to Avesta; besides this, the three equal parts of thickness or density of the earth are mentioned. First one-third is the surface of the earth; second one-third is the portion of the interior of the surface of the earth; the third one-third is the lowest, i.e. bottom portion. The significance of the word *thrishva* occuring in this para seems to be the first one-third, i.e. the surface portion.

aby Root *stā* = Sanskrit *sthā* = to be, to exist, to remain.

abz Root *han-derez* = to lighten, to bind.

aca Darmesteter. Original meaning “made[56] of pure[57] iron[58]”.

acb Original meaning “following” (Ahura Mazda). Its significance seems to be that the above mentioned three yazatas were also associated with this task.

acc *Pari-vaēnōithe* - potential mood third person dual parasmaipada.

acd Meaning: On account of the brilliance and glory of those (Fravashis) I maintain the Aredvi Sura, the undefiled. For the translation of the remaining portion, see first five paragraphs of Āvān yasht.

(5) Yā vīspanām arshnām khshudhrāo yaozdadhāiti. Yā vīspanām hāirishinām zāthāi garewān yaozdadhāiti. Yā vispāo hāirishīsh huzāmito dadhāiti. Yā vīspanām hāirishinām dāitīm rathwīm paēma ava-baraiti.

(6) Masitām dūrāt frasrūtām; yā asti avavaiti masō, yatha vīspāo imāo āpō yāo zemā paiti fratachinti, yā amavaiti fratachaiti. Hukairyāt hacha barezanghat avi zrayō Vouru-kashem.

(7) Yaozenti vīspe karanō zrayā Vouru-Kashayā, ā vīspō maidhyō yaozaiti. Yat hīsh avi fratachaiti; yat hīsh avi frazgaraiti Aredvi Sūra Anāhita. Yenghe hazangrem vairyanām, hazangrem apaghzāranām kaschitcha aēshām vairyanām kaschitcha aēshām apaghzāranām, chathvaresatem ayarebaranām hvaspāi naire baremnāi.[ace]

(8) Anghāoscha me aēvanghāo āpō apaghzārō vījasāiti, vīspāish avi karshvān yāis hapta. Anghāoscha me aēvanghāo āpō hamatha ava-baraiti hāminemcha zayanemcha. Hā me āpō yaozdadhaiti, hā arshnām khshudrāo, hā khshathrinām garewān, hā khshathrinām paēma.

(9) Āonghām[1] raya[2] khvarenanghacha[3], vīdhāraēm[4] Zarathushtra[5] zām[6] perethwīm[7] Ahuradhātām[8], yām[9] masīmcha[10] pathanāmcha[11], yā[12] barethri[13] paraosh[14] srīrahe[15], yā[16] vīspem[17] ahūm[18] astvantem[19] baraiti[20], jumcha[21] tristemcha[22] garayascha[23] yōi[24] berezantō[25] pouru-vāstrā-ongho[26] āfentō[27].

(9) On account of the brilliance[2] and glory[3] of those (Fravashis)[1], O Zarathushtra! I maintain[4] (this) wide[7], large[10] (and) broad[11] earth[6] created by Ahura Mazda[8]; which[12] (is) the mother[13] of (all) good[15] things[14]; (and) bears on herself[20] (or maintains[20]) (the people) of the entire[17] corporeal[19] world[18] - the living[21] as well as the dead[22] - and lofty mountains[23], rich in pastures[26] [acf]fertile with water[27].

(10) Yenghāo[28] paiti[29] thraotō-stāchō[30] āpō[31] tachinti[32] nāvayāo[33]; yenghāo[34] paiti[35] pourusaredhāo[36] zemādha[37] uzukhshyeinti[38] urvarāo[39], thrāthrāi[40] pasvāo[41] vīrayāo[42], thrāthrāi[43] Airyanām[44] dakhyunām[45], thrāthrāi[46] gēush[47] panchō-hyayāo[48], avanghe[49] narām[50] ashaonām[51].

(10) Upon[29] which[28] (earth) waters[31] of running stream[30] (and) river[33] flow[32]; upon[35] which[34] plants[39] of many kinds[36] grow from the ground[37], for the nourishment[40] of both cattle[41] and men[42] of the Iranian[44] countries[45], [acg]five kinds[48] of animals[47] (and) for the help[49] of righteous[51] men[50].

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ace For the translation of paras 4-8 the beginning portion of Aredvi Sura Nyāyesh. For comparison, see Āvān yasht, first Five paragraphs.

acf Original meaning "of the beautiful prosperity or abundance".

acg As regards five kinds of animals there is a reference in the first paragraph of the First Kardāh of Vispered: (1) those living in waters. (2) those living under the ground. (3) the flying ones or winged ones, (4) animals that wander wild at large, and (5) the grazing ones.

(11) Āonghām[52] raya[53] khvarenanghacha[54], vīdhāraēm[55] Zarathushtra[56] azem[57] barethrishva[58] puthre[59] paiti-verete[60] aparairithintō[61] ādātāt[62] vīdhātaot[63], vyāhva[64] urvatchaēm[65] asticha[66] gaonacha[67], drevdacha[68] uruthwāscha[69], paidhyāoscha[70], fravākhshascha[71].

(12) Yeidhi[72] zī[73] me[74] nōit[75] daidhīt[76] upastām[77] ughrāo[78] ashāunām[79] fravashayō[80], nōit[81] me[82] idha[83] āonghātem[84] pasvīra[85], yā[86] stō[87] saredhanām[88] vahishta[89] Drujō[90] aogare[91], drujō[92] khshathrem[93], drujō[94] astvāo[95] anghush[96] āonghāt[97].

(13) Nī[98] antare[99] zām[100] asmanemcha[1], drujāo[2] manivāo[3] hazdyāt[4]; nī[5] antare[6] zām[7] asmanemcha[8], drujāo[9] manivāo[10] vaonyāt[11]; nōit[12] paschaēta[13] vanō[14] vantāi[15] upadayāt[16] angrō mainyush[17] spentāi mainyave[18].

(11) (The Creator Ahura Mazda says): On account of the lustre[53] and glory[54] of those (Fravashis)[52] I[57] maintain[55] children[57] in (the wombs of) the mothers[58], saved[60] and undying[61] from the assaults[62] of (the demon) Vidhotu[63]. (Besides)[ach] in it (i.e. in the wombs of the mothers) I [aci]form[65] the bones[66], the model[67], [acj]sinew[68], intestines[69], feet[70] and genital organs[71].

(12) For[73] if[72] the powerful[78] Fravashis[80] of the righteous people[79], would not[75] have given[76] help[77] unto Me[74], animals and men[85] of Mine[82] who[86] [ack]are the best[89] of the species[88] would not[81] have [acl]subsisted[84] here[83] (i.e. in this world); (but instead there would have been the strength of the Druj, the dominion of the Druj and the corporeal world of the Druj.)

(13) Between" the earth[100] and the sky[1] (the Dominion) of the Druj[1] and (the evil) spirits[3] [acm]would continue", between[6] the earth[7] and the sky[8] (the power) of the Druj[9] and (the evil) spirits[10] would succeed[11]; and never[12] afterwards[13] would Angra Mainyu[17] subdue[16] the victorious[14] and loving[15] Spenta Mainyu[18].

(14) Āonghām[19] raya[20] khvarenanghacha[21], āpō[22] tachinti[23] frātatcharetō[24], khāo[25] paiti[26] afrazyamnāo[27]; āonghām[28] raya[29] khvarenang-

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ach The exact meaning of *vyāhva* has not been ascertained. It seems to be the locative plural of the word *vyā* (see yasna Hā 48.7). Here this word can perhaps be *vī* + *āhva*; *vī* (prefix); *āhva* = demonstrative pronoun locative plural feminine; meaning "in them".

aci Or to flourish; to nourish; to rear.

acj Based upon Bundahishn; "skin" (Darmesteter).

ack *Stō* (= Sanskrit *stah*) - present tense third person dual parasmaipada; root *ah*.

acl *Āonghātem* - Perfect Tense subjunctive third person dual parasmaipada (Justi); *āonghāt* - Perfect tense subjunctive third person singular parasmaipada; root *ah* = Sanskrit *as*.

acm Darmesteter. *Drujāo manivāo* - dvandva compound genitive dual; *hazdyāt* - its meaning is also "would snatch away, would seize away"; from the same root, words *hazō*, *hazasnām* are derived. The first *ni* - prefix occurring in this para should be taken with *hazdyāt* and the second *ni* with the word *vaonyāt*.

hacha[30], zemādha[31] uzukhshyeinti[32] urvarāo[33], khāo[34] paiti[35] afrazyamnāo[36]; āonghām[37] raya[38] khvarenanghacha[39]; vātō[40] vāonti[41] dunmōfrutō[42], khāo[43] paiti[44] afrazyamnāo[45].

(15) Āonghām[46] raya[47] khvarenanghacha[48], hāirishīsh[49] puthre[50] verenvainti[51]; āonghām[52] raya[53] khvarenanghacha[54], huzāmitō[55] zīzanenti[56]; āonghām[57] raya[58] khvarenanghacha[59], yat[60] bavainti[61] hachatputhrāo[62].

(16) Āonghām[63] raya[64] khvarenanghacha[65], us[66] nā[67] zayeiti[68] vyākhanō[69] vyākhmōhu[70] gūshayat-ukhdho[71], yō[72] bavaiti[73] khratukātō[74]; yō[75] nāidyāonghō[76], gaotemahe[77] parō-yāo[78] parshtōit[79] avāiti[80]. Āonghām[81] raya[82] khvarenanghacha[83], hvare[84] ava[85] patha[86] aēiti[87]; āongham[88] raya[89] khvarenanghacha[90], māo[91] ava[92] patha[93] aēiti[94]; āongham[95] raya[96] khvarenanghacha[97] stārā[98] ava[99] patha[100] yeinti[1].

(14) On account of the lustre[20] and glory[21] of those (Fravashis)[19] the running and flowing[24] waters[22] flow[23] towards[26] inexhaustible[27] springs[25]; on account of their[28] lustre[29] and glory[30] the plants[23] [acn]grow from the earth[31] through[35] inexhaustible[36] springs[34]; on account of their[37] lustre[38] and glory[39] the wind[40] driving down the clouds[42] blow[41] towards[44] the inexhaustible[45] springs[43].

(15) On account of the lustre[47] and glory[45] of those (Fravashis)[46] the bearing mothers [aco]become pregnant; on account of their[52] lustre[53] and glory[54] (the bearing mothers) [acp]give birth to children[56] with ease[55]; on account of their[57] lustre[58] and glory[59] (the bearing mothers) become[61] rich in children[62].

(16) On account of the lustre[47] and glory[48] of those (Fravashis)[46] [acq]the head of an assembly and [acr]the interpreter of religious verses[71] in assemblies[70] is born[68] with greatness[66]; who[72] is [acs]the lover of wisdom[74]; (and) who[75] [act]has come out[80] victorious[78] from the controversy[79] (about the religion with Nodhas, (the son) of [acu]Gaotema. On account of their[51] lustre[82] and glory[83] the

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acn i.e. from under the ground, freshness and wetness ever continue to get; the plants grow thereby.

aco Original meaning is: females bringing forth offspring[49] keep[51] pregnancy[50].

acp Original meaning is: they give birth[56] with easy delivery[55]

acq i.e. the chairman, the conductor of the assembly.

acr Original meaning: the interpreter of sacred verses of the religion; preacher.

acs Compare *Khratu-chinanghō*; see Vendidad fargard IV, 44th paragraph.

act Original meaning: “Comes proceeding from the arguments or becoming victorious” (*parō-yāo*).

acu Dastur Darab. Avesta *gaotema* can be the exact Sanskrit equivalent *Gotama*. According to the English booklet published in the year 1898 A.D. entitled, *The Reference to Gaotema in the Avesta*, by Shams-uI-Ulema Dastur Darab: There were many Gotama’s; of them two persons attract our attention a good deal: 1. Rushi Gaotama; 2. Gotama Buddha, (the Founder of

Sun[84], the Moon[91], and the stars[98] go[1] towards[99] (their own) path[100].

(17) Tāo[2] ughrāhu[3] peshanāhu[4] upastām[5] henti[6] dāhishtāo[7], yāo[8] fravashayō[9] ashaonām[10]; tāo[11] fravashayō[12] ashaonām[13] aojishtāo[14] henti[15] Spitama[16], yāo[17] paoiryanām[18] tkaēshanām[19], yāo[20] vā[21] narām[22] azātanām[23] frashō-charethrām[24] saoshyantām[25]. Āat[26] anyaēshām[27] fravashayō[28] jvanām[29] narām[30] ashaonām[31] aojyehīsh[32] Zarathushtra[33], yatha[34] iristanām[35] Spitama[36].

(18) Āat[37] yō[38] nā[39] hīsh[40] huberetāo[41] barāt[42] jva[43], ashaonām[44] fravashayō[45] sāsta[46] daingheush[47] hamō-khshathrō[48], hō[49] anghāiti[50] zazushtemō[51] khshayō[52] kaschit[53] mashyānāma[54]; yō[55] vohu-beretām[56] baraite[57] Mithrem[58] yim[59] vouru-gaoyaoitīm[60], Arshtātemcha[61] frādat-gaēthām[62] varedat-gaēthām[63].

(19) Itha[64] te[65] zāvare[66] aojascha[67] khvarenō[68] avascha[69] rafnascha[70] framraomi[71], erezvō[72] Spitama[73], yat[74] ashaonām[75] fravashinām[76] ughranām[77] aiwithūranām[78]; yatha[79] me[80] jasen[81] avanghe[82], yatha[83] me[84] baren[85] upastām[86] ughrāo[87] ashaonām[88] fravashayō[89].

(17) In fearful[3] battles[4] the fravashis[9] of the righteous (people)[10] [acv]are[6] the wisest[7] for help[5]. O Spitaman[16] (Zarathushtra)! Those[11] which[20] (are) the fravashis[12] of the righteous[13] Poryotkaeshas[18-19] or[21] of men[22] yet unborn[23] or of the Saoshyants[25] who prepare the world for renovation[24] are[15] most powerful[14] (or most efficacious[14]). Moreover[26], amongst other fravashis[27], the fravashis[28] of the living[29] righteous[31] men[30], O Spitaman[36] Zarathushtra[33]! (are) more powerful[32] than[34] (those) of the dead.

(18) If [acw]the ruler of any country with full power might carry[42] good presents[41] for [acx]these[40] fravashis of the righteous (people) whilst living[43], he[49] becomes[50] a most [acy]powerful[51] ruler[12] amongst men[54]. (In the same way) (the king) who[55] carries[57] good gift[56] to Meher yazad, the Lord of wide pastures and to Āshtād yazad[61] the increaser of the world and the furtherer of the world[63] (becomes the powerful ruler as well).

(19) O righteous[72] Spitaman[73] (Zarathushtra)! about the vigour[66],

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Buddhism). The first Gotama was the fifth Rushi. References about this Rushi Gotama as well as his son Nodhasare from Rigveda. Moreover, in 1887 A.D., Rev. Windischmann stated that the word *nāidyāongho* which is associated with *Gaotemahe* is proper name. From this Dastur Darab concludes that "Nāidyāongha Gaotema" of Avesta is the same as "Gaotama Nodhas" of the Rig Veda. Besides Professor Max Muller fixes the age of Rushis to 1500 B.C.; from this the age of the Farvardin yasht can also be estimated. Also the meaning of *nāidyāongh* becomes "weaker, more needy" and "treated with contempt" (see yasna Hā 34.8, Hā 57.10.)

acv i.e. "Grant help wherever deserving; in other words, exercise perfect wisdom in granting help; are most helpful" (Darmesteter).

acw Originally, "a person[39] who[38] (is) the ruler with full power[16] of the country[47]".

acx Pronoun *hish* can be applied to *Fravashayō* - fravashis as well as to *huveretāo* (gifts).

acy Root *zu* = Sanskrit *ju* = to be strong; original form *zazvangh* + *tema*.

strength[67], glory[68], [acz]help[69] and joy[70] of the powerful[77] (and) triumphant[78] fravashis[76] of the righteous (people)[75], I [ada]proclaim[71] to thee[65] thus[64] (i.e. as stated above) (and) just as[79] (those) powerful[87] fravashis[89] of the righteous (people)[88] came up[81] to my[80] help[82] (and) just as[83] they [adb]granted[85] me[84] authority[86].

(Kardāh II) (20) Mraot[1] Ahurō Mazdaō[2] Spitamāi[3] Zarathushtrāi[4], āat[5] yase[6]-thwā[7] aētahmi[8] anghvō[9] yat[10] astvainti[11], Spitama[12] Zarathushtra[13], pathām[14] jasāiti[15] vithwaēso[16] bōiwranām[17] duzitanāmcha[18] thwaynguhatām[19] Zarathushtra[20], yezicha[21] thwaēshāo[22] tanvō[23], atha[24] imā[25] vachō[26] dreiyayōish[27], atha[28] imā[29] vachō[30] framruyāo[31] vārethraghnīsh[32] Zarathushtra[33].

(21) Ashāunām[34] vanguhīsh[35] sūrāo[36] spentāo[37] fravashayō[38] staomi[39] zbayemi[40] ufyemi[41]. Yazamaide[42] nmānyāo[43] vīsyāo[44] zantumāo[45] dakhyumāo[46] Zarathushtrōtemāo[47]. Hāitish[48] hātām[49], hāitish[50] āonghushām[51], hāitish[52] būshyantam[53] ashaonām[54], vīspāo[55] vīspanām[56] dakhyunām[57], zēvishtayāo[58] zēvishtyanām[59] dakhyunām[60].

(20) Ahura Mazda[2] spoke[1] unto Spitaman[3] Zarathushtra[4]: O Spitaman[12] Zarathushtra[13]! if[5] in this[8] corporeal[11] world[9] the terror[16] of the dangerous[17], zigzag[18] and terrible[19] paths[14] comes[15] upon thee[7], and if[21], O Zarathushtra[20]! (there be) fear[22] of (thy) body[23] (i.e. if thou hast fear of coming upon any injury), then[24] recite thou[27] [adc]these[25] sacred verses[26] (of Avesta mentioned below), Zarathushtra[33]! Do thou recite aloud[31] these[29] victorious[32] (i.e. obstacles removing) sacred verses[30] (of Avesta).

(21) I praise[39], I remember[40] (or I invoke[40]) the excellent[35], heroic[36] and beneficent[37] Fravashis[38] of the righteous[34] (people)[34] and sing (their) glory. We worship[42] (those Fravashis) belonging to the house[43], to the clan[44], to the town[45] to the country[46] (and) belonging to the highest priest[47]. We worship[42] the existing (Fravashis)[50] of the righteous (men)[54] that have been[51], and that will be hereafter[53]. We worship[52] (the Fravashis[55]) of (the people of) all countries[57] (and) the (Fravashis[58]) of (the people of) friendly[59] countries[60].

(22) Yāo[61] asmanem[62] vīdhārayen[63], yāo[64] āpem[65] vidhārayen[66], yāo[67] zām[68] vīdhārayen[69], yāo[70] gām[71] vīdhārayen[72], yāo[73] barethrishva[74] puthre[75] vīdhārayen[76] paiti-verete[77] apara-irithentō[78] ādātāt[79] vīdhātaot[80]. Vyāhva[81] urvat-chayen[82] asticha[83] gaonacha[84] drevdacha[85] uruthwāscha[86] paidhyāoscha[87] fravākhshascha[88].

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acz i.e. As regards help and joy derived from them.

ada Present tense used in the sense of the Past tense; see my *Avesta Grammar*, paragraph 637.

adb Originally, "brought[85] authority[56] for me[84]".

adc i.e. Avestan sacred verses from para 21 up to the end of para 25. By reciting the sacred verses occurring in these paragraphs courage comes to the reciter, having got rid of fear and dread of the road. For comparison, see Srosh yasht Hādokht, Kardāh 1, paras 4-7.

(23) Yāo[89] ash-beretō[90], yāo[91] ughrāretō[92], yāo[93] hvāretō[94], yāo[95] vazāretō[96], yāo[97] takhmāretō[98], yāo[99] zaoyāretō[100]; yāo[1] zaoyāo[2] vanghuthwaēshu[3], yāo[4] zaoyāo[5] verethraghnyaēshu[6]; yāo[7] zaoyāo[8] peshanāhu[9].

(22) Who[61] (i.e. Fravashis) maintain[63] the sky[62], water[65], the earth[68], the cattle[71], (and) children[75] in the wombs of the mothers[74], saved[77] and [add]undying[78] from the assaults[79] of (the demon) Vidhotu[80]. (Besides, those Fravashis) [ade]form[82] the bones[83], the model[84], sinew[85], intestines[86], feet[87] and the genital organs[88] (of the children).

(23) Who[89] (i.e. Fravashis) are well-supporting[90], rushing-forth-steadily[92], [adf]rushing on one's self[94], rushing forth vigorously[96] with courage[98], who[99] (are) rushing forth when invoked[100], and (are) worthy of invocation[2] in goodness[3] (i.e. in matters of goodness); who[4] (are) worthy of invocation[5] in victories[6], (are) worthy of invocation[8] in battles[9].

(24) Yāo[10] dāthrīsh[11] verethrem[12] zbayante[13], dāthrīsh[14] āyaptem[15] chakushe[16], dāthrīsh[17] bantāi[18] drvatātem[19], dāthrīsh[20] ahmāi[21] vohū[22] khvarenō[23], yō[24] hīsh[25] yazānō kukhshnvānō[27] zbayeiti[28] barō-zaothrō[29] ashava[30].

(25) Yāo[31] avadha[32] para[33] fraoirisishtāo[34], yathra[35] narō[36] ashavanō[37] ashem[38] henti[39] zarazdātema[40], yathracha[41] mazishtāo[42] frēretāo[43] [adg][yathracha[44] khshnūtō[45] ashava[46]] yathracha[47] atbishtō[48] ashava[49].

(24) Who[10] (i.e. Fravashis) (are) the givers[11] of victory[12] to the [adh]invoker[13], bestowers[14] of boon[15] to (their) lover[16], (and) giver[17] of health[19] to the [adi]sick man. (Besides they are) the bestowers[20] of good[22] glory[23] unto him[21] who[24] (is) their[25] worshipper[26], propitiator[27], invoker[28], offerer of libations[29] (and) holy[30].

(25) [adj]The Fravashis (of the righteous people) (are) visiting most[34] (or incline most) to that side[35] where the righteous[37] men[36] are[39] [adk]most devoted[40]

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add For comparison see yasna Hā 23, para 1.

ade For comparison see para 11 of the same yasht.

adf Or "on-rushing"; present participle feminine first person plural; original form *ughra* + *aret*; *aret* = going (present participle); root *ere* = Sanskrit *ar* = to go. Similarly, it should be considered in the case of words following it (*hvāretō, vazāretō, takhmāretō, zaoyāretō*).

adg In the original text this sentence is left out (see Prof. Geldner *Avesta, II*, Stuttgart, 1889, page 173, note 4).

adh Present participle dative singular masculine; root *zba* = Sanskrit *hva, hve* = to invoke, to call on for assistance, to praise, to remember.

adi Professors Harlez and Darmesteter.

adj The word *yaō* (who) at the beginning of paragraphs 22-25 applies to "ashāunām fravashayō" occurring in para 21.

adk Original meaning dedicators, i.e. devoted to righteousness.

to righteousness[38], where[41] there are[39] [adl]most[42] revered[43] (men), [adm][where[44] the righteous[46] (man) (becomes) satisfied[45]] (i.e. pleased) and where[47] the righteous[49] (man) (is) [adn]pleased[48].

(Kardāh III) (26) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] aojishtāo[8] vazentām[9], renjishtāo[10] fravazemnanām[11], afrakavastemāo[12] apa-srayamnanām[13] anvarshtavastemāo[14] fraschin-bananām[15], apairi-vastemāo[16] snaithishāmcha[17] varethanāmcha[18]; yāo[19] afraourvisvat[20] kerenvainti[21] irem[22] yahmya[23] jasenti[24].

(27) Tāo[25] vanguhīsh[26], tāo[27] vahishtāo[28] yazamaide[29], yāo[30] ashāunām[31] vanguhīsh[32] sūrāo[33] spentāo[34] fravashayō[35]. Tāo[36] zī[37] staretaēshu[38] baresmōhu[39] zaoyāo[40], tāo[41] verethraghnyaeshu[42], tāo[43] peshanāhu[44], tāo[45] idha[46] yat[47] narō[48] takhma[49] peretente[50] verethraghnyaēshu[51].

(26) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]; who[7] (are) the strongest[8] of those that drive in a carriage, [ado]most agile[10] of those marching forwards[11], [adp]least noisy of the retreating ones[13], [adq]most powerful of the supporters[15], most invincible[16] of the possessor of offensive weapons[17] and of the defensive weapons[18]. (Moreover) in whatever place[23] they[19] go[24] they never let go[21] happiness (or [adr]good fortune[22]) (from that place).

(27) We worship[29] the excellent[32], heroic[33] (and) beneficent[34] Fravashis[35] of the righteous (people)[31] who[30] (are) good[26] and the best[28]. They (are) indeed[37] worthy to be invoked[40] on the spread out[38] baresman[39] (i.e. in the functions of Yazishna, Vendidad, etc., pertaining to purifying priests), in the matters of victoriousness[42], in battles[44] and there[46] (where) the gallant[49] heroes[48] fight[50] [ads]for (gaining) victory[51].

(28) Tāo[52] Mazdāo[53] zbayat[54] avanghe[55], avanghecha[56] ashnō[57] vīdidhāra[58] apascha[59] zemascha[60] urvarayāoscha[61]. Yat[62] Spentō Mainyush[63] vīdhārayat[64] asmanem[65] yat āpem[66] yat zām[67] yat gām[68] yat urvarām[69] yat berethrishva[70] puthre[71] vīdhāray at[72] paiti-verete[73] apara-irithentō[74], ādātat[75] vīdhātaot[76]. Vyāhva[77] urvat-chayat[78] asticha[79]

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adl Or pious - religious men (see yasna Hā 8 para 2); very charitable (Darmesteter).

adm In the original text this sentence is left out (see note above.)

adn Original meaning “untormented”, i.e. not ill-treated. (See yasna Hā 62-9).

ado “Most powerful in drawing (the carriage); the lightest amongst the occupants in the carriage” (Darmesteter).

adp Professor Harlez. The meaning of this word has not been fixed with certainty.

adq Original meanings “effective, efficacious, bearable”.

adr Professor Darmesteter.

ads Locative singular used in the sense of dative singular (vide yasht X.82).

gaonacha[80] drevdacha[81] uruthwāscha[82] paidhyāoscha[83] fravākhshascha[84].

(29) Vīdhārayat[85] Spentō Mainyush[86], yāo[87] amavaitīsh[88] tushnishādho[89] hudōithrīsh[90] verezi-chashmanō[91] sraoithrīsh[92] dareghō-rārōmanō[93]; yāo[94] berezaitīsh[95] berezyāstāo[96], yāo[97] huyaonāo[98] perethuyaonāo[99], ravō-fraothmanō[100] dasathavaitīsh[1] frasrutāo[2] upa-dārayen[3] asmanem[4].

(28) (The Creator) Ahura Mazda[53] [adt]called[54] them[52] (i. e. the Fravashis) for the assistance[55] of the yonder[56] [adu]sky[57], waters[59], the earth[60] and the plants[61]. [adv]Whereby[62] (i.e. by the assistance of the Fravashis)[62] the Spenta Mainyu[63] maintains[72] the sky[65], water[66], the earth[67], the cattle[68], the plants[69] and children[71] in the wombs of the mothers[70], saved[73] and undying[74], from the assaults[75] of (the demon) Vidhotu[76]. (Besides, those Fravashis) [adw]form[78] the bones[79], the model[80], sinew[81], intestines[82], feet[83] and the genital organs[84].

(29) Spenta Mainyu[86] maintains[85] the sky[4] (and) [adx]the Fravashis[87] [ady]assist in maintaining it[3].

Explanation:- (The detailed characteristics of Fravashis are now stated below).

Who[87] (i.e. the Fravashis) are courageous[88], sitting at ease[89], possessing good eyes[90], of effective glance[91], [adz]having a keen sense of hearing[92], giving excessive joy[93], exalted[95], high-girded[96] having a good, spacious residence[99], wide-stepping[100], health-giving[1] (and) renowned[2]. (They assist in maintaining the sky).

(Kardāh IV) (30) Ashāunām[1] vanguhīsh[2] surāo[3] spentāo[4] fravashaō[5] yazamaide[6]. Hush-hakhmanō[7] hvarezānāo[8], dareghaēibyō[9] hakhedraēibyō[10]; upa-shitēe[11] vahishtāo[12] anāzaretāo[13] aēibyō[14] nerebyō[15]; vanguhīsh[16] yōi[17] vō[18] vanghush[19]; gufrāo[20] dūraēsūkāo[21] baēshazyāo[22] frasrūtāo[23] vanat-peshanāo[24]; nōit[25] paurvāo[26] āzārayeinte[27].

(30) We worship the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the

adt In English used in the sense of "The Heaven above".

adu In this sentence the meaning of the predicate *vīdidhāra* (=supported, maintained) does not suit the context. According to the opinion of Dr. Geldner, there does not seem any necessity of this word.

adv This word (*yat*) is not in the instrumental singular, but it is in the accusative singular.

adw See paragraphs 11 and 22 of this yasht.

adx I have translated the word *yāo* by "Fravashis" which stood for the noun *fravashayō*.

ady Original meaning "those who hear". The feminine gender of *Sraotar* (= Sanskrit *Srotru* = hearer, listener) became *sraothri*.

adz If we take the meaning of *yaona* as "help", the word would mean "giving good help", "giving sufficient help".

righteous (people)[1]. Who (i.e. the Fravashis) (are) possessed of good friendship[7]; (and who are) [aea]benefiting[3] on account of their friendship[10] for a long time[9]; (they are) best[12] [aeb]to live with[11] (if) not offended[13] by these[14] men[15]. (They are) [aec]good[16] (for those) who[17] (are) good[19] amongst you[18]. (Besides those Fravashis are) [aed]not obvious[20], far-glancing[21], healing[22], renowned[23] (and) winning in battle[24]; (they do [aee]not harm[27] (anyone else) first[26].

(Kardāh V) (31) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Ughra-zaoshāo[7] tbishyanbyō[8], upairi-kairyāo[9] sēvishtāo[10], yāo[11] upairi[12] hamarenādha[13] aurvathanām[14] tbishyantām[15] ughrāo[16] bāzūsh[17] schindayeinti[18].

(31) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. (Who, i.e. the Fravashis) (are) strong-willed against the tormentors[8], doing excessive work (and) most beneficent[10]. (Moreover) who[11] break to pieces[18] strong[16] arms[17] of the tormenting[15] opponents[14].

(Kardāh VI) (32) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]; aredrāo[7] takhmāo[8] aojanghuhaitīsh[9] anāmāthwāo[10] khvāthravaitīsh[11] khvāparāo[12] baēshazayāo[13], ashōish[14] baēshaza[15] hachimnāo[16], zem-frathangha[17] dānu-drājangha[18] hvare-barezangha[19].

(32) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1] (Who, the Fravashis are) the bestowers[7], strong[8], powerful[9], inconceivable[10], giving comfort and ease[11], self-supporting[12] (and) healing[13]. (Moreover, who are) [aef]bringing with them[16] the means[15] of righteousness[14] as wide as the earth[17], as long as the river[18], and as exalted as the sun[19].

(Kardāh VII) (33) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] takhmāo[8] hām-vareitivaitīsh[9] arezyeintīsh[19] khrvīshyantish[11] urvinaitīsh[12]; fraschindayeintīsh[13] vīspanām[14] tbaēshavatām[19] tbaēshāo[16] daēvanām[17] mashyānāmcha[18]; amaē-nijanō[19] hamerethe[20] havāi[21] kāmāicha[22] zaoshāicha[23].

(34) Yūzem[24] vanguhi[25] nisrinaota" verethraghnemcha[27] Ahura-dhātem[28] vanaintīmcha[29] uparatātem[30], ābyō[31] danghubyō[32] sēvishtāo[33], yatha[34] vanguhīsh[35] anāzaretāo[36] khshnūtāo[37] ainitāo[38] atbishtāo[39],

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aea i.e. Fravashis are worthy of friendship and by keeping friendship with them continuously numerous advantages are obtained.

aeb i.e. by remaining in their relation as a friend much benefit is arisen.

aec With the good the Fravashis do goodness.

aed Original meaning "mysterious". The meaning of *gufra* is "deep" see yasht XIX.51).

aee i.e. They do not harm anyone without any reason.

aef For comparison, see Yasna Hā 60, paragraph 4.

yūzem[40] yesnyāo[41] vahmyāo[42] vasō-yaonāo[43] frachrathwe[44].

(33) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people[1]). Who[7] (are) strong[8], protective, fighting (for the good cause)[10], cruel (towards the wicked)[11], [aeg]observing to a great distance[12]. (Besides they are) the destroyers[13] of the malice[16] of all[14] the envious persons[15], of the daevas[17] (and) of men[18] and courageous[19] smiters of the enemies[20] according to their own[21] wish[22] and will[23].

(34) O ye good[25] (and) most beneficent[33] (Fravashis) when[34] you are unoffended[36], pleased[37], unoppressed[38] (and) untormented[39] (by the Iranian countries), you[24] good[25] (Fravashis) grant[26] victory[27] created by Ahura Mazda[28] and conquering[29] superiority[30] unto those[31] countries[32]. You (who are) worthy of worship[41] (and) worthy of adoration[42] [aeh]move about[44] [aei]exercising authority over the aerial space according to your will[43].

(Kardāh VIII) (35) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]; frasrūtāo[7] vanat-peshanāo[8] avi-amāo[9] spāro-dāshtāo[10] amuyumnāo[11] razishtanām[12]; yāo[13] ava-zbayatō[14] avanghe[15] vyāscha[16] vyānascha[17] apatēe[18] zbayeiti[19] vyās[20], apa-gatēe[21] vyānō[22].

(36) Yāo avadha para fraoirisishtāo, yathra narō ashavanō ashem henti zrazdātema, yathracha mazishtāo freretāo, [aej][yathracha khshnutō ashava], yathracha atbishtō [aek]ashava.

(35) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[3] of the righteous (people)[1]. (Who are) renowned[7], winning in battle[8], courageous[9], shield-bearing[10] and [ael]firm[11] amongst the most just[12]. (Moreover) whom[13] both the pursuer[16] and [aem]the pursued[17] [aen]invoke[14] for help[15]. The pursuer[20] [aeo][for catching[18] (the pursued) and the [aep]pursued[22]] for escaping[21] (from the pursuer) (invoke the Fravashis for help).

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aeg Original form *uru* + *vaēnant*; *uru* = wide; root *vin* = to see.

aeh *fracharathwe* - present tense second person plural atmanepada; root *char* = Sanskrit *char*.

aei In English, “space”. The meaning of *vasō-yaonāo* can also be, “assisting at will”.

aej This sentence is left out in the original text (see Prof. Geldner, *Avesta II* Stuttgart, 1889, page 175, 36, line 5.

aek For its translation, see para 25 of this yasht.

ael Original meaning “not moving” (root *mu* = to move), i.e. immovable in any way in the matter of justice.

aem *Vyāscha* - present participle parasmaipada first person singular masculine; *vyānascha* - present participle atmanepada; root *vī* = Sanskrit *vī*; *vī* + *ant* + *s; vī* + *ān* + *s*.

aen *Ava-zbayatō* - present tense third person dual parasmaipada; root *zbāi*. *apatēe* - noun dative singular; root *up* = to reach; *ap* + *ati*.

aeo This sentence is left out in the original text. See above.

aep *apa-gatēe* - noun dative singular; *apa-gati* = running away; *apa* = away; root *gam*; *gam*+*ti* = *gaiti* = Sans *gati* = going; movement; motion.

(Kardāh IX) (37) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Pouru-spādhāo[7] yasto-zayāo[8] uzgereptō-drafshāo[9] bāmyāo[10]. Yāo[11] ughrāhu[12] peshanāhu[13] tadha[14] nijasen[15] khshtevivyō[16], tadha[17] yōi[18] takhma[19] khshtāvayō[20] dānubyō[21] azen[22] peshanāo[23].

(38) Yūzem[24] tadha[25] taurvayata[26] verethrem[27] dānunām[28] Tūranām[29], yuzem[30] tadha[31] taurvayata[32] tbaēshāo[33] dānunām[34] Tūranām[35], Yūshmaoyō[36] parō[37] kershnazō[38] hvīra[39] baon[40] sēvishta[41], yōi[42] takhma[43] khshtāvayō[44], yōi[45] takhma[46] saoshyantō[47], yōi[48] takhma[49] verethrājanō[50]. Khrūmāo[51] asebish[52] frazinta[53] dānunām[54] baēvare-paitinām[55].

(37) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. (Who are) possessing many armies[7], [aeq]girded with weapons[8], having uplifted radiant banners[9]. (The Fravashis) rush[15] there[14] in fearful[12] battles[13] for (the help of) those heroes[16], where those gallant[19] heroes[20] offer[22] battles[23] against the Danus[21] (i.e. enemies of the Religion).

(38) There[25] (i.e. in the battles) you[24], (O Fravashis!) overcome[26] the victorious strength[27] of the Turanian[29] Danus[28]; there[31] you[30] [aer]overcome[32] the malice[33] of the Turanian[35] Danus[34]. Owing to[37] you[36] [aes]the chiefs of assembly[28], the mighty[43] heroes[44], the powerful[46] [aet]Saoshyants[47] (and) the strong[49] conquerors[50] [aeu]become[40] possessed of heroic strength[39] and most beneficent[41].

(Kardāh X) (39) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] rasmanō[8] hām-stātēe[9] frakarana[10] schindayeinti[11], vī[12] maidhyānem[13] nāmayeinti[14]; thwāshem[15] paskāt[16] fravazente[17], avanghe[18] narām[19] ashaonām[20], āzanghe[21] duzhvarshtāvarezām[22].

(39) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] break asunder[11] the two wings[10] of an army[8] standing together in battle array[9], and [aev]cause the centre[13] (of that army) to scatter[12-14]; they go[17] then[16] swiftly[15] for the help[18] of the righteous[20] men[19] (and) for the distress[21] of the evil-doers[22] (i.e. for bringing them into affliction).

(Kardāh XI) (40) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5]

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aeq Original form is *yāstō-zayāo*; root *yāongh* = Sans, *yās* = to put on, to gird.

aer i.e. The Fravashis do not allow the Turanian heretics to succeed in the battle; they prevent the evils caused by them by destroying their strength.

aes *karshan* + *az* = "the conductor of the council - assembly; chief" (Darmesteter).

aet i.e. those who throw light of the religion; the pointers of the true path of the religion.

aeu I do not understand the meaning of the last sentence (from the word *Khrumāo* up to *baēvare-paitinām*). The places desolated by the chiefs of innumerable *Dānus* are miserable or inauspicious (Darmesteter).

aev Original meaning "twists", "bends"; root *nam* = Sanskrit *nam*.

yazamaide[6]. Yāo[7] ughrāo[8] aiwithūrāo[9] vārethraghnīsh[10], vanat-peshanāo[11] rāremāo[12] vivāitīsh[13] vīchirāo[14], sravashemnāo[15] sraotanvō[16] āsnō-urvānō[17] ashaonīsh[18]. Yāo[19] dāthrīsh[20] verethrem[21] zbayente[22], dāthrīsh[23] āyaptem[24] chakushe[25], dāthrīsh[26] bantāi[27] drvatātem[28].

(41) Dāthrīsh[29] ahmāi[30] vohū[31] khvarenō[32], yō[33] hīsh[34] atha[35] frāyazāite[36], yatha[37] hīsh[38] hō-nā[39] yazata[40], yō[41] ashava[42] Zarathushtrō[43], ratush[44] astvaithyō[45] gaēthayāo[46], bareshnush[47] bipaitishtanayāo[48], kahmāichit[49] yāonghām[50] jasō[51], kahmāichit[52] āzanghām[53] biwivāo[54].

(40) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] (are) strong[8], triumphant[9], victorious[10], winning in battle[11], giving excessive joy[12], [aew]blowing away (the enemies)[13], [aex]discriminating (good and evil)[14], [aey]obedient[15], of renowned body[16], having souls of higher intelligence[17] (and) righteous[18]. Who[19] (are) givers[20] of victory[21] to the invoker[22], givers[26] of boon[24] to (their) lover[25] (and) givers[26] of health[28] to the sick person[27].

(41) Whilst [aez]undertaking[51] any work whatever[49] of enterprises[50] (or whilst) frightened[54] in any (difficulty) whatever[52] of the calamities[52] just as[37] that (great) man[39], i.e.[41] (the Prophet) Holy[42] Zarathushtra[43] who is the Lord[44] of (this) corporeal[45] world[46] and the chief[47] of (all) [afa]mortals[48] worshipped[40] those (Fravashis)[38], in the same manner[35] (they are) the givers[29] of good[31] glory[32] to him[30] who[33] worship[36] them[34].

(42) [afb][Yāo[55] huzbātāo[56]] mainyu-vahishtāo yāo huzbātāo mainyu-shūtāo[57] frashūsente[58] bareshnavō[59] avanghe[60] ashnō[61], amem[62] paidhimnāo[63] hutāshtem[64], verethraghnemcha[65] Ahuradhātem[66], vanintīmcha[67] uparatātem[68], saokāmcha[69] barat-avaretām[70] barat-āyaptām[71], ashaonīm[72] thrāfedhām[73] yesnyām[74] vahmyām[75], ashāt[76] hacha[77] yat[78] vahishtāt[79].

(42) Who[55] (i.e. the Fravashis) (when they are) well-invoked[56] go[58] on the top[59] of the yonder[60] sky, having come from the [afc]heavenly (space).

Explanation:- (As regards the Fravashis who bring with them the yazatas, it is stated below).

The well-shapen[64] (i.e. of beautiful shape) Ama (courage-giving) yazata[62],

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aew Root *vī-vā* = Sanskrit *vī-vā*, = blowing away.

aex See yasna Hā 29.4; Hā 46.5; root *vi-chi* = Persian *guzidan*.

aey Of wide renown; very famous (Darmesteter).

aez Original meaning: Whilst going for any work whatever.

afa Original meaning: "biped".

afb This sentence is left out in the original text (see Prof. Geldner, *Avesta II* Stuttgart, 1889, page 177, note 1).

afc In the sense of the expression "Ethereal Space, Heavenly Space".

Behram yazata[65] created by Ahura Mazda[66], Vanainti[67] Uparatāt[68] (i.e. yazata bestowing victorious superiority), (and) Saoka yazata[69] (i.e. bestower of happiness) wealth-bringing[70], fulfilling desires[71], righteous[72], satisfied[73], worthy of worship[74] and praise[75] on account of [77] the best[79] righteousness [76]-(these are the Fravashis) bringing with them (all these blessings).

(43) Tāo[80] herezenti[81] Satavaēsem[82] antare[83] zām[84] asmanemcha[85], tachat-āpem[86], zavanō-srūtem[87], tachat-āpem[88] ukhshyat-urvarem[89], thrāthrāi[90] pasvāo[91] vīrayāo[92], thrāthrāi[93] Airyanām[94] dakhyunām[95], thrāthrāi[96] gēush[97] panchō-hyayāo[98], avanghe[99] narām[100] ashaonām[1].

(44) Vī antare[2] zām[3] asmanemcha[4] Satavaēsō[5] vījasāiti[6], tachat-āpō[7] zavanō-srūtō[8] kachat āpō[9] ukhshyat-urvarō[10] srīrō[11] bānvāo[12] raokhshnemāo[13], thrāthrāi[14] pasvāo[15] vīrayāo[16], thrāthrāi[17] Airyanām[18] dakhyunām[19] thrāthrāi[20] gēush[21] panchō-hyayāo[22], avanghe[23] narām[24] ashaonām[25].

(43) They[80] (Fravashis) send out[6] (the Star) [afd]Satavaesa[82] between[83] the earth[84] and the sky[85], [afe]causing the water to flow[86], listening to appeals or supplicatory prayers[87], causing the water to reach all around[88] and the plants to grow[89], for nourishment[90] of cattle[91] and men[92], for the maintenance[93] of Iranian[94] Provinces[95], for the thriving[96] of five kinds[98] of animals[97] (and) [aff]for the help[99] of righteous[1] men[100].

(44) (The Star named) Satavaesa[5], causing the water to flow[7], listening to appeals or supplicatory prayers[8], causing the water to reach all around[9], (and) the plants to grow[10], beautiful[11], shining[12] (and) brilliant[13] comes up[6] between[2] the earth[3] and the sky[4], for the nourishment of cattle[15] and men[16], for the maintenance[17] of Iranian[18] Provinces[19], for the thriving[20] of the five kinds[22] of animals[21] (and) for the help[23] of righteous[25] men[24].

(Kardāh XII) (45) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Ayō-khaodhāo[7] ayō-zayāo[8] ayō-verethrāo[9], yāo[10] peretente[11] verethraghnyaēshu[12] raokhshni-aiwidhātaēshu[13] thakhtāo[14] arezazhish[15] barentīsh[16], hazangraghnyāi[17]daēvanām[18].

(46) Yat[19] hīsh[20] antare[21] vātō[22] fravāiti[23] barō-baodhō[24] mashyānām[25], te[26] narō[27] paiti-zānenti[28] yāhva[29] verethra-baodhō[30] te[31] ābyō[32] freretāo[33] frerenvainti[34] ashaonām[35] vanguhibyō[36] sūrāibyō[37] spentābyō[38] fravash-ibyō[39], thakhtayāt[40] parō[41] anghuyāt[42] uzgerewyāt[43] parō[44] bāzuve[45]

(45) We worship[6] the good[2], heroic[3] (and) beneficent[4], Fravashis[5] of the righteous (people)[1]. Who (are) possessing iron helmets[7], iron weapons[8] (and)

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afd Like the star Tishtrya, the star Satavaesa is useful in the act of prosperity of the world. The Stars Vanant and Haptoiranga are regarded as his companions.

afe See yasht 5.15 (tātāo āpō); yasht 8,47 (āpō tātāo).

aff For comparison, see para 10 of the same yasht.

iron armour[9]; and who[10] [afg]in the garments of light[13] fight[11], bringing with them[16] stretched[14] battle-array[15], (for gaining) victory[12], smiting thousands[17] of daevas[18].

(46) When[19] the wind[22] blows among[21] those (Fravashis)[20] carrying the scent[24] of men[25], these[26] men[27] recognise[28] the scent of victory[30] amongst them[29].

Explanation:- (Its significance seems to be that in the war or in times of difficulties, when men call Fravashis for help, by burning fragrant wood or frankincense and by invoking in a suitable manner, they fulfil their wishes by granting victory).

(Also) those[31] (men) [afh]offer[34] Offerings[33] unto these[32] good[36], heroic[37] (and) beneficent[38] Fravashis[39] with (their) [afi]sincere[40] heart[41-42] (and) [afj]with arms[45-46] uplifted[43] (by way of supplication).

(47) Yatāra[46] vā[47] dīsh[48] paurva[49] frā-yazente[50], fraoret[51] frakhshni[52] avi[53] manō[54] zarazdātōit[55] anghuyat[56] hacha[57], ātarathra[58] fraorisinti[59] ughrāo[60] ashāunām[61] fravashayō[62], hathra[63] Mithrācha[64] Rashnucha[65] ughracha[66] Dāmōish[67] Upamana[68] hathra[69] vāta[70] verethrājana[71].

(48) Tāo[72] danghāvō[73] hathra[74] jatāo[75] nijaghnentc[76], panchsaghnāi[77] satathanāishcha[78], sataghnāi[79] hazangrghnāishcha[80], hazangraghnāi[81] baēvareghnāishcha[82], baēvareghnāi[83] ahākhshtaghnāishcha[84], yathra[85] fraoirisinti[86] ughrāo[87] ashāunām[88] fravashayō[89] hathra[90] Mithrācha[91] Rashnucha[92] ughracha[93] Dāmoish[94] Upamanō[95] hathra[96] vāta[97] verethrajanō[98].

(47) From amongst (the armies of) both the sides whichever[46] (army) will first[49] worship[48] those (Fravashis)[48] with [afk]perfect faith[51], devoted heart[54], to that [afl]direction[58] the triumphant[60] Fravashis[62] of the righteous (people)[61], along with[63] Meher[64] (yazata), Rashna[65] yazata (the just), powerful[66] Dāmi [afm]Upamana[68] (yazata) and the victorious Govad (Yazata) go[59] (for the help of that army).

(48) Moreover, those[72] countries[73] are at once[74] defeated[76] having smitten[75] from fifty[77] to hundred times[78], from hundred[79] to thousand times[80], from thousand[81] to ten thousand times[82], innumerable times[84], against which

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afg i.e. whose garment is light only; or in brilliant dress.

afh *Freretāo, frerenvainti* - the root of these two words is one and the same root:- *fra-ar* = to offer, to grant.

afi Original meanings, "strong, Firmly stretched, drawn".

afj For comparison, see yasna 28.1 (*ustānō-zastō*).

afk Or with sympathetic thought and devoted conscience.

afl Original meaning, "to that side of the two".

afm Its original meaning, "the symbol of wisdom - the simile of wisdom".

(countries)[85] the triumphant[87] Fravashis[89] of the righteous (people)[88] along with[90] Meher[91] (yazata), Rashna[92] yazata (the just yazata) powerful[93] Dāmi[94] Upamana[95] (yazata) and the victorious[98] Govād[97] (yazata) go[86].

(Kardāh XIII) (49) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] vīsādha[8] āvayeinti[9] Hamaspathmaēdaēm[10] paiti[11] ratūm[12], āat[13] athra[14] vīcharenti[15] dasa[16] pairi khshafnō[17], avat[18] avō[19] zikhshnāonghemnāo[20].

(50) Kō[21] nō[22] stavāt[23], kō[24] yazāite[25], kō[26] ufyāt[27], kō[28] frīnāt[29], kō[30] paiti-zanāt[31]; gaomata[32] zasta[33] vastravata[34] asha-nāsa[35] nemangha[36]. Kahe[37] nō[38] idha[39] nāma[40] āghairyāt[41], kahe[42] vō[43] urvō[44] frayezyāt[45], kahmāi[46] nō[47] tat[48] dāthrem[49] dayāt[50], yat[51] he[52] anghat[53] khvairyān[54] khvarethem ajyamnem[55] yavaēcha[56] yavaētātaēcha[57].

(49) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] on[11] the occasion[12] of Hamaspathmaedem (Season-Festival) come[9] to the [afn]streets[8], and move about[15] for [afo]ten[16] nights[17] towards those desiring[20] help[19] (as below).

(50) Who[21] will praise[23] us[22]? Who[24] will worship[25] (us)? Who[26] will sing our glory[27]? And who[28] will keep love[29] (for us)? (Besides) who[30] will [afp]welcome[31] (us) with the hand[33] containing [afq]food[32], clothings[34] (and) with a prayer[36] causing to reach righteousness[35]? Whose[37] name[40] of us[38] will be remembered[41] here[39]? Whose[42] soul[44] of you[43] will worship[45] (us)? To whom[46] of us[47] will that[48] gift[49] be given[50]? Which[51] will (become) (as) fresh[55] forever, for eternity.

(51) Āat[58] yo[59] na[60] hish[61] fra-yazaite[62], gaomata[63] zasta[64] vastravata[65] asha-nasa[66] nemangha[67], ahmāi[68] afrinenti[69] khshnutao[70] ainitao[71] atbishtao[72] ughrao[73] ashāunām[74] fravashayō[75].

(52) Buyat[76] ahmi[77] nmane[78] geuschcha[79] vathwa[80] upa[81] viranāmcha[87], buyat[83] asushcha[84] aspo[85] derezrascha[86] vakhsho[87], buyat[88] na[89] stahyo[90] vyakhano[91], yo[92] no[93] badha[94] fra-yazaite[95], gaoamata[96] zasta[97] vastravata[98] asha-nasa[99] nemangha[100].

(51) Moreover[51], the person[60] who[59] worships[62] those (Fravashis)[61] with the hand[64] containing food[63] (and) clothing[65] and with the prayer[67] causing to reach righteousness[66], the Fravashis[75] of the righteous (people)[74], pleased[70], undistressed[71] and unoffended[72] bless[69] that (person)[68] (as stated below):-

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afn The meaning of *visa* is also, “family, clan” (see yasna Hā 9.7).

afo i.e. Ten nights inclusive of days, i.e. ten full days.

afp In English, “to welcome”. Its meaning is also “will know”. Sanskrit root *gnya* = to know. Its significance is that who will welcome us by invoking us with good food and with the gift of clothing? Moreover, the Fravashis are pleased by presenting those consecrated things to the just and worthy men.

afq Original meaning, “having meat”.

(52) (The Fravashis bless the worshippers):- May there be[76] in this[77] [afr]house[78] the increase[80] of cattle[79] and men[82]! May there be a swift[84] horse[85] and [afs]a solid[86] chariot[87]! The man[89], the chieftain of the assembly[91] who[92] will verily[94] worship[95] us[93] with the hand[97] containing food[96] and clothing[98] (and) with the prayer[100] causing to reach righteousness[99], may become[88] [aft]powerful[90].

(Kardāh XIV) (53) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] apām[8] Mazda-dhātanām[9] srīrāo[10] pathō[11] daēsayeinti[12], yāo[13] para[14] ahmāt[15] hishtenta[16] fradhātāo[17] afratat-kushīsh[18], hamaya[19] gātvō[20] dareghemchit[21] pairi[22] zrvānem[23].

(54) Āat[24] tāo[25] nūrām[26] fratachinti[27], Mazdadhātem[28] paiti[29] pantām[30], baghō-bakhtem[31] paiti[32] yaonem[33], frāthwarshtem[34] paiti[35] āfentem[36], zaoshāi[37] Ahurahe Mazdāo[38], zaoshāi[39] Ameshanām Spentanām[40].

(53) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] point out[12] the good[10] paths[11] to the [afu]waters[8] created by Ahura Mazda; which[13] [afv]stood[16] [afw]still[17], [afx]without flowing out from the springs[18], for a long[21] time[23], prior to[14] this[15] (pointing out the paths by the Fravashis).

(54) But[24] now[26], [afy]for the wish[37] of Ahura Mazda[38] (and) for the wish[39] of the Bountiful Immortals[40], those[25] (waters) [afz]flow[27] along[29] the path[30] created by Ahura Mazda[28], bestowed by God[31] (and) along[35] the water way[36] fixed[34] (for them).

(Kardāh XV) (55) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] urvaranām[8] khvawrīranām[9] srīrāo[10] uruthmīsh[11] daēsayeinti[12], yāo[13] para[14] ahmāt[15] hishtenta[16] fradhātāo[17] afraokhshyeintīsh[18], hamaya[19] gātvō[20] dareghemchit[21] pairi[22] zrvānem[23].

(56) Āat[24] tāo[25] nūrām[26] fravakhshyeinti[27], Mazdadhātem[28] paiti[29] pantām[30], baghō-bakhtem[31] paiti[32] yaonem[33], frāthwarshtem[34] paiti[35] zrvānem[36], zaoshāi[37] Ahurahe Mazdāo[38], zaoshāi[39] Ameshanām

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afr i.e. In that family where the worship of the Fravashis with libations is performed.

afs If it is understood in the sense of *frāderesra*, it would be, "beautiful, fair".

aft "The praiser (of God)", derived from the root *stu*. (Darmesteter).

afu The word is genitive plural in the original sense:- "Of the waters".

afv Original meaning "fixed, settled"; root *fra-dā* = Sanskrit *dhā*.

afw *Afratat-kushi* - *a* = not; *fra* = forward, *kushi* = Sanskrit *kukhshi* = pit, cave, stream.

afx In winter on the earth and in the dripping of water in the air (Darmesteter).

afy i.e. at the will of the Creator Ahura Mazda and of the Bountiful Immortals, by subjugating to their command.

afz For comparison of this para, see Tir yasht, para 35.

Spentanām[40].

(55) We worship[6] the good[2], heroic[3] and beneficent[4] Fravashis[5] of the righteous (people)[1]. Who [aga]maintain[12] beautiful[10] growths[11] of the trees[8] [agb]self-bearing as fruits[9]; which[13] stood[16] still[17] without growing[18] on one and the same[19] place[20] for[22] a long[21] time[23] prior to[24] (help)[15].

(56) But[24] now[26] those[25] (trees) grow up[27] in the path[30] created by Ahura Mazda[28], in[32] the path[33] bestowed by God[31] (and) at the appointed[34] time[36], for the wish[37] of Ahura Mazda (and) for the wish[39] of the Bountiful Immortals[40].

(Kardāh XVI) (57) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] strām[8] māonghō[9] hūrō[10] anaghranām[11] raochanghām[12] pathō[13] daēsayen[14] ashaonīsh[15], yōi[16] para[17] ahmāt[18] hame[19] gātvō[20] dareghem[21] hishtenta[22] afrashīmantō[23], daēvanām[24] parō[25] tbaēshanghat[26], daēvanām[27] parō[28] draomōhu[29].

(58) Āat[30] te[31] nūrām[31] fravazenti[33] dūraēurvaēsem[34] adhvanō[35], urvaēsem[36] nāshemna[37] yim[38] frashōkeretōit[39] vanghuyāo[40].

(57) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] [agc]opened[14] the right[15] paths[13] of the stars[8], the Moon[9], the Sun[10] (and) of the Endless[11] Lights[12] (of the sky). Which[16] (i.e. the Stars, the Moon, the Sun, etc.) stood[22] [agd]without revolving[23] for a long time[21] ere[17] this[18] (i.e. up to the time Fravashis did not help) on account of[25] the evil[26] assaults[24] of the demons[24].

(58) But[30] now[32] they[31] proceed further[13] towards distant[34] [age]paths[35], desiring [agf]the advent[37] of the good[40] Renovation[39].

(Kardāh XVII) (59) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] avat[8] zrayō[9] aiwyākhshayeinti[10] yat[11] Vouru-kashem[12] bāmīm[13], navacha[14] navaitīshcha[15] navacha sata[16] navacha hazangra[17] navasescha baēvān[18].

(59) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who are ninety-nine thousand [17-18] nine hundred[16] and [agg]ninety-nine[14-15] in number keep watch over this[8] shining[13] sea[9] Vouru-

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aga Original meaning "shows"; i.e. help for the good growth of the trees.

agb *khvawrira* = *khva* + *ira* (suffix); root *bar* = to bear = to produce, *hu* + *awra* + *ira* = made fresh well with watery clouds.

agc Original meaning "showed".

agd Original meaning "without moving forward"; *frashi* = *fra*+*anch*+*shi*. root *fra-anch* = to move forward.

age Its significance is to be understood as in English "Infinite or Measureless Space".

agf Here the word *urvaēsa* is used in the sense of the English word "point" (i.e. fixed period). Its meaning is "end, final change" also.

agg In the original text the figure is thus: "ninety-thousand[18] and nine thousand[17] and nine

kasha[12].[agh]

(Kardāh XVIII) (60) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] ave[8] strēush[9] aiwyākhshayeinti[10] yā[11] Haptōiringe[12], navacha[13] navaitīshcha[14] navacha sata[15] navacha hazangra[16] navasescha baēvān[17].

(60) We worship[6] the good[7], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] are ninety-nine thousand[16-17], nine hundred[15] and ninety-nine[13-14] in number keep watch over[10] these[8] stars[9] (called) [agi]Haptoiringa[12].

(Kardāh XIX) (61) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] avām[8] kehrpem[9] aiwyākhshayeinti[10], yām[11] Sāmahe[12] Keresāspahe[13] yat[14] Gaēsāus[15] gadhavarahe[16], navacha[17] navaitīshcha[18] navacha sata[19] navacha hazangra[20] navasescha baēvān[21].

(61) We worship[6] the good[2], heroic[3] and beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] are ninety-nine thousand[20-21], nine hundred[19] and ninety-nine[17-18], in number [agj]keep watch over[10] this[8] body[9] of Kersaspa[13] of the Sāma family[12], the curly-haired[15] and the mace-wielder[16].

(Kardāh XX) (62) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] avām[8] khshudrem[9] aiwyākhshayeinti[10], yām[11] Spitāmahe[12] ashaonō[13] Zarathushtrahe[14], navacha[15] navaitīshcha[16] navacha sata[17] navacha hazangra[18] navasescha baēvān[19].

(62) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] are ninety-nine thousand[18-19], nine hundred[17] and ninety-nine[15-16], in number [agk]keep watch over[10] this[8] seed[9] of the Holy[13]

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hundred[16] and ninety[15] and nine[14]". For its comparison, see Vendidad fargard XXII, para 2. In the matter of numbers in Avesta there comes first the lower followed by higher denomination; e.g. *panchāchā haptāiti* = five and seventy, i.e. seventy five.

agh The reason of keeping watch over the Sea called, Vouru-kasha is that Gaokerena or White Haoma grows in it, which is used for drinking on the Day of Resurrection, in order to be immortal. For further details, see my translation of the Vendidad, fargard XX, para 4, note.

agi Haptoiringa is the chief of the stars of the north. It is compared with Ursa Major. This star along with its companions, guards the gate and passage of hell, in order to prevent 99,999 demons, drujas, fairies, etc., coming out from hell, and for its authority 99,999 Fravashis come for help (See English translation of Minok i Kherad by Dr. West, Chapter 49, para 15).

agj The hero Keresaspa is one amongst the famous personages mentioned in later books of the Zoroastrian Religion. According to Bundehesh he lies in the plain of Peshyansai. The glory of heaven guards him, because when Zohak will be unfettered, he will rise and slay him. Moreover, innumerable Fravashis of the righteous people also guard him. According to *Minok i Kherad*, near the Mount Damavand where Zohak is bound with a chain, the hero Keresāspa lies asleep in the place called *Poshta Gushtāspān* (see English Translation of Dr. West).

agk Because from that seed Saoshyant - the future Benefactor will be born. According to later books, from the seed of the Prophet Zarathushtra, Hoshedar, Hoshedar-Māh and Soshyosh will be born from the wombs of Srutat-Fedhri, Vanghu-Fedhri and Eredat-Fedhri, respectively.

Spitama[12] Zarathushtra[14].

(Kardāh XXI) (63) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] Ahurahe[8] khshayatō[9] dashinām[10] upa[11] yūidhyeinti[12], yezi[13] aēm[14] bavati[15] ashava[16]-khshnūsh[17], yezi[18]-she[19] bavainti[20] anazaretāo[21] khshnutāo[22] ainitāo[23], atbishtāo[24] ughrāo[25] ashāunām[26] fravashayō[27].

(63) We worship[6] the good[2], heroic[3] and beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] [agl]fight[12] at[11] the right side[10] of the ruling[9] lord[8] (i.e. the ruling Sovereign of the period).

Explanation:- (As regards the qualities of that sovereign, it is stated).

If[13] that[14] (Sovereign) is[15] [agm]rejoicing[17] the righteous (person)[16], (and) if[8] the triumphant[25] Fravashis[27] of the righteous (people)[26] are[20] not-harmed[21], not oppressed[23] and not offended[24] by him[19] (but) are[20] pleased[22] (then they fight for the help of that Sovereign).

(Kardāh XXII) (64) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] masyehīsh[8] ahmāt[9], yāo[10] aojyehīsh ahmāt, yāo tāshyehīsh[14] ahmāt, yāo amavastarāo ahmāt, yāo verethravastarāo[20] ahmāt[21], yāo[22] baēshazyōtarāo[23] ahmāt[24], yāo[25] yāskerestarāo[26] ahmāt[27], yatha[28] vacha[29] framravāire[30]; yāo[31] madhememchit[32] myazdanām[33] baēvāne[34] upavazente[35].

(65) Āat yat[36] āpō[37] uzbarente[38], Spitama[39] Zarathushtra[40], zrayanghat[41] hacha[42] Vouru-Kashāt[43] khvarenascha[44] yat Mazdadhātem[45]. Āat[46] frashūsenti[47] ughrāo[48] ashāunām[49] fravashayō[50], paoirīsh[51] pouru-satāo[52], paoirīsh[53] pouru-hazangrāo[54], paoirīsh[55] pouru-baēvānō[56].

(64) We worship[6] the good[2], heroic[3], (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] are greater[8], stronger[11], firmer[14], more powerful[17], victorious[20], healing[23] and more effective[26] [agn]than[28] [ago]can be expressed[30] in words[29], (and) who[31] come[35] [agp]by thousands into the midst[32] of the libations[33] (i.e. of the gifts dedicated in ceremonies).

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agl i.e. by thrusting aside the enemy at the time of defeating, the Fravashis fight for the help of that sovereign so that he may become victorious.

agm i e. the rejoicer of the righteous man by offering the required help and the supporter of his creed.

agn Original meaning, "by it" (demonstrative pronoun ablative singular); According to the idiom I have translated "once", *yāo ...... ahmāt* which comes with every adjective and have left off after that.

ago i.e. become so indescribably powerful and victorious. *Framravāire* - Perfect tense third person plural atmanepada; Duplicated form is dropped. In the same way it occurs in "nighrāire" (root *jan* = to smite); see yasht 10.40.

agp Original meaning is. "ten thousand", i.e. they come in large numbers for participating in ceremonial offerings dedicated to them.

(65) When[36] (the Fravashis) [agq]bring[38] waters[37] (and) [agr](the Iranian) Glory[44] created by Ahura Mazda[45] from the sea Vouru-kasha[41-42-43] (then) O Spitama[39] Zarathushtra[40]! the strong[48] Fravashis of the righteous (people) (who are) countless, proceed further[47] (to them).

(66) Āpem[57] aēshemnāo[58] havāi[59] kāchit[60] nāfyāi[61], havayāi[62] vīse[63], havāi[64] zantave[65], havayāi[66] dainghave[67] uityaojanāo[68], khvaēpaithe[69] nō[70] dainghush[71] nidhātaēcha[62] haoshātaēcha[73].

(67) Tāo[1] yūidhyeinti[2] peshanāhu[3] have[4] asahi[5] shōithraēcha[6], yatha[7] asō[8] maēthanemcha[9] aiwishitēe[10] dadhāra[11]. Mānayen ahe yathanā[12] takhmō[13] rathaēshtāo[14] hush-hāmberetat[15] hacha[16] shaētāt[17] yastō-zaēnish[18] paiti-ghnīta[19].

(68) Āat[20] yāoscha[21] āonghām[22] nivānente[23], tāo[24] āpem[25] parāzenti[26], havāi[27] kāchit[28] nāfyāi[29], havayāi[30] vīse[31], havāi[32] zantave[33], havayāi[34] dainghave[35] uityaojanāo[36], khvaēpaithe[37] nō[38] dainghush[39] fradhātaēcha[40] varedhātaēcha[42].

(66) And every[60] (Fravashi) wishing[58] water[57] for his own[59] kindred[61], clan[63], town[65] (and) country[67], [ags]speak as under[68]:-

Our[70] own[69] country[71] is in calamity[72] and [agt]drought.

(67) Just as a warrior[14], gallant[13] and [agu]girded with weapons[18], fight[19] against (the enemy) for the sake of his well-horded[15] [agv]fortune[17], (the same way) they[1] (i.e. the Fravashis) fight[2] in battles[3] at their own[4] place[5] and in their own country[6]; which[7] each (Fravashi) has fixed[11] for watch[10].

(68) Moreover[20] those[24] (Fravashis) who[21] gain victory[23] (in securing water) carry it away[26] for his own[27] kindred[29], clan[31], town[33] (and) country[35] (and) speak as under[36]:-

"Our[38] own[37] country[39] (will now emerge) into abundance and [agw]prosperity."

(69) Āat yat[42] bavaiti[43] avi-spashtō[44] sāsta danghēush[46] hamō-

agq The water having gone up in the form of vapour rained, raising the prosperity of the country, (see Tir yasht, paras 32-34).

agr See beginning portion of Ātash Nyāyesh.

ags Original meaning, "speaking thus" (present participle feminine nominative plural).

agt Darmesteter. *Haoshāt* - root *hush* = to dry up; locative singular of *haosha*—; Also *nidhāt*, taking in the sense of *zakhireh* (stored up provision) corresponding to Persian *nehādeh*, means, "prosperity, abundant food"; and *haoshāt* - *hao-hu* = sufficient, full; *shāta* = joy. Thus it can be translated: "may our own country have prosperity and joy!"

agu *Yasta* = *yāsta*; root *yāh* = Sanskrit *yās* = to put on; *zaēni* = weapon.

agv Or treasures, wealth; if the word, *khshaētāt* is taken, it would mean sovereignty, i.e. kingdom of his own country.

agw For its comparison, see para 66 of the same yasht.

khshathrō[47], aurvathaēibyō[48] parō[49] tbishyanbyō[50], tāo[51] haschit[52] upazbayeite[53] ughrāo[54] ashāunām[55] fravashayō[56].

(70) Tāo[57] he[58] jasāonti[59] avanghe[60], yezi[61]-she[62] bavainti[63] anāzaretāo[64] khshnūtāo[65] ainitāo[66], at-bishtāo[67] ughrāo[68] ashāunām[69] fravashayō[70]. Tāo[71] dim[72] ava[73] nifrāvayente[74], mānayen ahe yatha[75] nā[76] mereghō[77] huparenō[78].

(69) When[42] [agx]an absolute[47] king[45] of any country[46] is [agy]taken unawares[43-44] by the inimical opponents[48-49], he invokes for help[53] those[51] triumphant[54] Fravashis[56] of the righteous (people)[55].

(70) If[61] the triumphant[68] Fravashis[70] of the righteous (people)[69] are[63] not harmed[64] oppressed[66] or offended[67] by him[62] (but) are[63] pleased, they go[59] for the help[60] of that (Sovereign)[58],[agz] (in the shape of) well-winged[78] bird[77]. They[71] fly[74] towards him[73] (for help).

(71) Tāo[79] he[80] snaithishcha[81] varethascha[82] parshtascha[83] pairivārascha[84] vīsente[85], pairi[86] mainyaoyāt[87] drujat[88], varenyayātcha[89] drvāithyāt[90], ziziyūshatcha[91] kayadhāt[92], vīspō-mahrkāatcha[93] pairi[94] drvatat[95] yat[96] angrāt mainyaot[97], mānayen ahe hatha[98] nā[99] satemcha[100] hazangremcha[1] baēvarecha[2] pairishtanām[3] nijathem[4] hyāt[5].

(72) Yatha[6] nōit[7] tat[8] paiti[9] karetō[10] hufrangharshtō[11], nōit[12] vazrō[13] hunivikhtō[14], nōit[15] ishush[16] khvāthakhtō[17], nōit[18] arshtish[19] hvaivyāsta[20], nōit[21] asānō[22] aremōshutō[23] avasyāt[24].

(71) Those[79] (Fravashis) serve[85] as[84] weapon[81], a shield[82], support[83] and defence[84] [aha]for him[80] against the invisible[87] druj,[88] and the Varenian[89] wicked[90] and the tormenting[91] sinful man[92] and against (him) who[96] is the wicked[95] Angra Mainyu[97], full of (infested with) death[93].

Explanation:- (How do they serve as defence, etc., is stated below).

Just as[98] one man[99] [ahb]would be[5] [ahc]equal to a hundred[100], thousand[1] or ten thousand[2] (men) from amongst the tested (men)[3].

(72) So that[6] neither[7] the sword[10] well-thrust[11], nor[12] the club[13] sufficiently made ponderous[14], neither[15] the arrow[16] well-aimed[17], nor[18] the spear[19] well-

agx Original meaning, "possessing full power"; from it, "most powerful".

agy In the sense of "has been surprised".

agz Dr. Geldner regards the word *nā* as doubtful and says: "it would be better if it were not there".

aha i.e. as stated in para 69, "for the sovereign terrified by the enemy".

ahb If the meaning of the *nijathem* deriving from the Sanskrit *ni-han* = "to disregard, to take no heed of" is taken, its translation would be "Just as one man does not care for a thousand men", i.e. owing to the power of those Fravashis that man gets extraordinary strength (Darmesteter).

ahc In a manner that a hundred, a thousand, ten thousand warriors are fighting (to help him) Darmesteter.

darted[20], nor[21] the stones[22] hurled by force of arms[23] (i.e. sling-stones) [ahd]shall hit (him guarded by the Fravashis).

(73) Vīsente[25] avat[26] vī sentaēcha[27] mazdayaschit[28] airime-anghadhō[29] ashāunām[30] vanguhīsh[31] sūrāo[32] spentāo[33] fravashayō[34], avat[35] avō[36] zikhshnāonghemnāo[37]. Kō[38] nō[39] stavāt[40], kō[41] yazāite[42], kō[43] ufyāt[44], kō[45] frīnāt[46], kō[47] pait-zanāt[48], gaomata[49] zasta[50] vastravata[51] asha-nāsa[52] nemangha[53]. Kahe nō idha nāma āghairyāt, kahe vō urva frāyezyāt, kahmāi nō tat dāthrem dayāt, yat he anghat khvairyān khvarethem ajyamnem yavaēcha yavaētātaēcha.

(73) The excellent[31], heroic[32] (and) beneficent Fravashis[34] of the righteous (people)[30], sitting not at ease[29] go[25] from one place[26] to [ahe]another[28] (i.e. are always moving), (to help the sovereign) desiring[37] this[35] (i.e. stated as under) help[36].

Who[38] will praise[40] us[39]? Who[41] will worship [42](us)? Who[43] will sing our[44] glory? (And) who[45] will love[46] (us). (Besides) who[47] will welcome[48] (us) with the hand[50] containing food[49] (and) clothings[51] (and) a prayer[53] causing [ahf]to reach righteousness[52]?

(74) Āsnāo[1] yazamaide[2], manāo[3] yazamaide[4], daēnāo[5] yazamaide[6], Saoshyantām[7] yazamaide. Urunō[8] yazamaide[9]. Pasukanām[10] yazamaide[11], daitikanām[12] yazamaide[13], upāpanām[14] yazamaide[15], upasmanām[16] yazamaide[17], frapterejātām[18] yazamaide[19], ravascharātām[20] yazamaide[21], chang-ranghāchām[22] yazamaide[23], fravashayō[24] yazamaide[25].

(75) Fravashīs[26] yazamaide[27], aredrāo[28] yazamaide[29], takhmāo[30] yazamaide[31], tanchishtāo[32] yazamaide[33], spentāo[33] yazamaide[35], spēnishtāo[36] yazamaide[37], sūrāo[38] yazamaide[39], sēvishtāo[40] yazamaide[41] derezrāo[42] yazamaide[43], aiwithūrāo[44] yazamaide[45], ughrāo[46] yazamaide[47], aojishtāo[48] yazamaide[49], rēvish[50] yazamaide[51], renjishtāo[52] yazamaide[53], yāskeretō[54] yazamaide[55], yāskerestemāo[56] yazamaide[57].

(74) We [ahg]worship[9] [ahh]the innate wisdom[1] of the [ahi]Saoshyants[7], (their) mental power[3], commandments of the religion[5] (and their) souls[8]. Amongst

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ahd For its comparison, see Hormazd yasht, para 18.

ahe The word *mazdayaschit* is not understood, Darmesteter taking the letter "d" as superfluous and regarding it as comparative degree of *maz*, translates "and even more". Westergaard has changed the word into *anyaschit* (other side).

ahf For the translation of the remaining portion, see para 50 of this yasht.

ahg In this para there comes "yazamaide" after every word. I have translated it only twice.

ahh There is also the word *āsna khratu* - (see yasna Hā 22, para 25, Sirozā, Khshnuman of Bahman).

ahi The meaning of Saoshyants (in plural) is, persons who guided the religion prior to the advent of the Prophet Zarathushtra, the indicators of the divine-moral path, the benefactors of the world.

the animals[10] we worship[25] the Fravashis[24] of wild animals[12], of the animals living in water[14], animals living on the ground[16], [ahj]the winged creatures[18], the animals that wander wild at large[20] and of [+]the grazing animals[22].

(75) We worship [ahk]the Fravashis[26] that bestow[28], the valiant[30] Fravashis[26], most valiant[32] Fravashis[26], beneficent[34] Fravashis[26], heroic[38] Fravashis[26] profitable[40] Fravashis[26], the steadfast[42] (i.e. firm in their work) Fravashis[26], triumphant[44] (i.e. victorious in the work) Fravashis[26] powerful[46] and most powerful[48], agile[50] Fravashis[26], and the effective (or efficacious[54]) Fravashis[25].

(76) Tāo[58] zī [59] henti[60] yāskerestemāo[61] vayāo[62] manivāo[63] dāmān[64], yāo[65] ashāunām[66] vanguhīsh[67] sūrāo[68] spentāo[69] fravashayō[70], yāo[71] tadha[72] eredhwāo[73] hishtenta[74], yat[75] mainyū[76] dāmān[77] daidhītem[78], yascha[79] Spentō Mainyush[80], yascha[81] angrō[82].

(77) Yat[83] titarat[84] angrō mainyush[85] dāhīm[86] ashahe[87] vanghēush[88], antare[89] pairi-avāitem[90] Vohūcha Manō[91] Ātarshcha[92].

(78) Tāo[93] he[94] taurvayatem[95] tbaēshāo[96] angrahe mainyēush[97] drvatō[98], yat[99] nōit[100] āpō[1] takāish[2] stayat[3], nōit[4] urvarāo[5] uruthmaibyō[6] hakat[7] sūrahe[8] dathushō[9] khshayatō[10] Ahurahe Mazdāo[11] fratachin[12] āpō[13] sēvishtāo[14], uzukhshyāncha[15] urvarāo[16].

(76) They[58], i.e.[65] the good[67] heroic[68], (and) beneficent[69] Fravashis[70] of the righteous (people)[66] are[60] indeed[59] [ahl]most effective[61] among the creatures[64] of the two[62] Spirits[63].

Explanation:- (Its reason is stated as under).

When[75] the two Spirits[76] - Spenāk Menok[80] and the Angra Mainyu[82] - created[78] the creation[77], they[71] (i.e. the Fravashis) [ahm]stood[74] firm[73] thither[71] (for granting help).

(77) (Moreover) when[83] Angra Mainyu [ahn]rushed with violence[84] in the creation[86] of good righteousness[87] Vohu Manah (Amshāspand) and ādar (yazata) [aho]went[90] between them[89].

(78) [ahp]They[93] [ahq]destroyed[95] the evils[96] of the wicked[98] Angra Mainyu[97], so

ahj i.e. the creatures that fly in the air.

ahk t For its explanation, see Vispered Karda 1, para 1.

ahl i.e. Possessing excellent qualities.

ahm From this it is seen that the Fravashis existed, prior to the creation of the creatures.

ahn With the intention of defiling creations of Nature.

aho i.e. Between righteous creatures and *angra mainyeush*. *Pairi-avāitem* - potential mood third person dual parasmaipada; root *pairiava* = to meddle; to come in across.

ahp i.e. the Fravashis; *Tāo* being the pronoun in feminine gender applies to *fravashayō* (Fravashis).

ahq *Taurvayatem* - imperfect third person dual parasmaipada from the root *taurv* = Sanskrit *tarv*

that[90] (he) [ahr]could[3] not[100] stop[3] the waters[1] from flowing[2] (and) the trees[5] from growing[6]. (Its result was that) [ahs]the most beneficent[14] waters[13] of the omnipotent[8] Creator[9] (and) the Ruler[10] (over all the creations) began to flow[12] at once[7], and the trees[16] began to sprout[15].

(79) Vīspāo āpō[18] yazamaide[19]; vīspāo[20] urvarāo[21] yazamaide[22]; vīspāo[23] ashāunām[24] vanguhīsh[25] sūrāo[26] spentāo[27] fravashayō[28] yazamaide[29]. Nāmeni[30] āpō[31] yazamaide[32]; nāmeni[33] urvarāo[34] yazamaide[35]; nāmeni[36] ashāunām[37] vanguhīsh[38] sūrāo[39] spentāo[40] fravashayō[41] yazamaide[42].

(79) We praise[19] all[17] the [aht]waters[18]; we praise[22] all[20] the trees[21]. We worship[29] all[23] the good[25], heroic[26] (and) beneficent[27] Fravashis[28] of the righteous (people)[24]. We praise[32] the waters[31], and the trees[34] by (their special) [ahu]names[33]. We worship[42] the good[38], heroic[39] (and) beneficent[40] Fravashis[41] of the righteous (people)[37] with (their special) names[36].

(80) Vīspanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm, avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshtamcha, khraozdishtāmcha khrathwishtāmcha hukereptemāmcha, ashāt apanōtemāmcha.[ahv]

(81) Yenghe[61] urva[62] mānthrō[63] Spentō[64], aurushō[65] raokhshnō[66] frāderesrō[67]. Kehrpascha[68] yāo[69] raēthwayeiti[70] srīrāo[71] Ameshanām Spentanām[72], verezdāo[73] Ameshanām Spentanām[74]; hvare-khshaētem[75] aurvat-aspem[76] yazamaide[77].

(80) And the first among all these Fravashis, do we worship here the Fravashi, of Ahura Mazda, (which is) the greatest, the best, fairest, firmest, wisest, most gracious, which hath reached the highest (stage) through Asha.

(81) Whose[61] [ahw]soul[62] (is) the beneficent[64] (or holy[64]) mānthra, white[65], brilliant[66] (and) beautiful[67]

= to break, to destroy.

ahr *Statyat* – Imperfect causal third person singular; root *sta* = to stand; *staya* = to cause to stand, to stop (causal).

ahs Original meaning, "brave, heroic".

aht i.e. to the waters of various kinds; such as of the springs, of the rivers, of the wells, of rains, etc. whose description occurs at the end of Khorshed Nyāyesh, in yasna Hā 38, paras 3-5. yasna Hā 68, para 6.

ahu i.e. trees of various kinds. We do not find any reference about this in the Avesta; but it is found in the Pahlavi Bundehesh, Chapter 27. See English translation by Dr. West in S.B.E. Vol. V.

ahv For the translation of this para, see yasna Hā 26, para 2.

ahw i.e. The Soul of the Creator Ahura Mazda; pronoun *yenghe* occurring in the preceding para applies to *Ahurahe Mazdāo*.

We praise the beautiful[71] (and) [ahx]efficacious[73] form[68] of Ameshāspand[72] the swift-footed horse[76], Sun[75] which[69] (Ahura Mazda) [ahy]has given allegorically[70] to the Ameshāspand[74].

(Kardāh XXIII) (82) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Yāo Ameshanām Spentanām, khshaētanām verezi-dōithranām berezatām aiwyāmananām, takhmanām āhūiryanām, yōi aithye-janghō ashavanō.[ahz]

(83) Yōi[1] hapta[2] hamō-mananghō[3], yōi[4] hapta[5] hamō-vachanghō[6], yōi[7] hapta[8] hamō-shyaothnāonghō[9]. Yaēshām[10] asti[11] hamem[12] manō[13], hamem[14] vachō[15], hamem[16] shyaothnem[17], hamō[18] patacha[19] frasās-tacha[20], yō[21] dadhvāo[22] Ahurō Mazdaō[23].

(84) Yaēshām[24] anyō[25] anyehe[26] urvānem[27] aiwi-vaēnaiti[28], mereth-wentem[29] humataēshu[30], merethwentem[31] hūkhtaēshu[32], merethwentem[33] hvarshtaēshu[34], merethwentem[35] garōnmānem[36]; yaēshām[37] raokhsh-nāonghō[38] pantānō[39] āvayatām[40] avi[41] zaothrāo[42].

(83) (There) (are) seven[2] (Ameshāspand) of one thought[3], one word[6], and one deed[9]. Whose[10] thought[13], word[15] (and) deed[17] [aia]is the same[16]. Whose[10] father[19] and teacher[20] (is) the same[18], i.e.[21] the Creator[22] Ahura Mazda[23].

(84) (Moreover) of whom[24] one[25] sees[28] the soul[27] of the other[26] (i.e. Ameshāspand can see the souls of one another).

Explanation:- (As regards the state of that soul it is explained below).

Applying his mind[29] in good thoughts[30], (mind[31]) good [aib]words[32], and good deeds[34], applying his mind to (the Heaven) Garothmān[36]. (Also) Whose[37] paths are illuminated[38], while coming[40] to[41] the votive offerings[42].

(Kardāh XXIV) (85) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāmcha[7] āthrō[8] urvāzishtahe[9] spentahe[10] vyākhnahe[11], yāmcha[12] Sraoshahe[13] ashyehe[14] takhmahe[15] tanu-mānthrahe[16] darshi-draosh[17] Āhūiryehe[18], yāmcha[19] Nairyehe Sanghahe[20].

(86) Yāmcha[21] Rashnaosh[22] razishtahe[23], yāmcha[24] Mithrahe[25] vouru-gaoyaōitōish[26], yāmcha[27] mānthrahe[28] spentahe[29], yāmcha[30] ashnō[31],

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ahx See yasna Hā 46.3; or increasing; root *veredh* = Sanskrit *vridh* + *da* (*ta*).

ahy Original meaning, "gives the form". *Raēthwayeiti* - denominative verb causal. For its explanation, see my *Avesta Grammar*, page 248.

ahz For the translation of this para, see yasna Hā 26, para 3, *Yasna Bā Maeni*.

aia i.e. thoughts, words and deeds of the Seven Ameshāspand are one and the same, without the slightest difference.

aib Or in such state of concentrating his mind in good thoughts, good words and good deeds; *merethwant* = *mere* + *ta* + *vant*), Past Participle Active. Root *mere* = Sanskrit *smri* = to remember, See my *Avesta Grammar*, page 266.

yāmcha[32] āpō[33], yāmcha[34] zemō[35], yāmcha[36] urvarayāo[37], yāmcha[38] gēush[39], yāmcha[40] gayehe[41], yāmcha[42] staoyō[43] ashāvaoyō[44].

(86) We worship[6] the good[2] heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1].

We worship[6] the [aic]Fravashi[7] of the Fire[8] (called) [aid]Urvāzishta[9], the beneficent[10] and the [aie]sitter (leader) in the assembly[11], the Fravashi[12] of the holy[14] Srosh[15] (yazata) who is strong[15], word-incarnate[16], possessed of terrible weapon (for smiting the demons)[17] (and) acting according to the Law of Ahura Mazda[18] as well as the Fravashi[19] of [aif]Neryosang (yazata)[20].

(86) ([aig]We worship) the Fravashi[21] of the Just Rashna (yazata), the Fravashi[24] of Mithra (yazata)[25] of wide pastures[26], the Fravashi[27] of the beneficent[29] (or holy[29]) [aih]Holy Spell[28] the Fravashi[30] of the sky[31], and water[13], the Fravashi[34] of the earth[35], and the trees[37], the Fravashi[38] of the cattle[39], the Fravashis[40] of [aii]the life[41] and [aij]Creation[43].

(87) Gayehe[45] Marethnō[46] ashaonō[47] fravashīm[48] yazamaide[49]; yō[50] paoiryō[51] Ahurāi[52] Mazdāi[53] manascha[54] gūshta[55] sāsnāoscha[56], yahmat[57] hacha[58] frāthweresat[59] nāfō[60] Airyanām[61] dakhyunām[62], chithrem[63] Airyanām[64] dakhyunām[65].

Zarathushtrahe[66] Spitāmahe[67] idha[68] ashaonō[69] ashīmcha[70] fravashīmcha[71] yazamaide[72].

(88) Paoiryāi[73] vohū[74] mamanāi[75], paoiryāi[76] vohū[77] vaokushe[78], paoiryāi[79] vohū[80] vāverezushe[81], paoiryāi[82] athaurune[83], paoiryāi[84] rathaēshtai[85], paoiryāi[86] vāstryāi[87] fshuyante[88], paoiryāi[89] fravaēdhāi[90], paoiryāi[91] fravaēdhayamnāi[92], paoiryāi[93] hanghananāi[94], paoiryāi[95] hanghanushe[96], gāmcha[97] ashemcha[98] ukhdemcha[99] ukhdhakhyācha[100] sraoshem[1] khshathremcha[2], vīspacha[3] vohū[4] Mazdadhāta[5] ashachithra[6].

(87) We worship[49] the Fravashi[48] of the righteous[47] Gayomard[45-46]. Who[50] first[51] listened to[56] the thought[54] of (the Creator) Ahura[52] Mazda[53] and (His) teachings[56]; from which[57-58] (the Creator Ahura Mazda) [aik]created[59] the

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aic The pronoun, *yāmcha* occurring in this and the following para stands for *Fravashīm*. The original meaning of *yamcha* is, "and whom".

aid The fire within the plants which renders help for their growth (see yasna H3 17.11). Also its meaning is, "most joy-giving, most joyous".

aie Or the convener of the assembly, the head of an assembly or the President of the assembly.

aif The Messenger of Ahura Mazda (see Vendidad fargard 19, 34; fargard 22,7).

aig The word, *yazamaide* occurring in the beginning of para 85 is to be taken here.

aih Its meaning is, "Mārespand yazata" also.

aii Its meaning would seem to be for (the benefit of) man.

aij *Staoyō ashāvaoyō.*

aik i.e. the entire Iranian race originated from the descent of Gayomard.

lineage[60] of (the people of) Iranian[61] countries[62], the origin[63] of (the people of) Iranian[64] countries[65]. We worship[72] here[68] the holiness[70] of the holy[69] Spitaman[67] Zarathushtra[68] and (his) Fravashi[71].

(88) (Who, i.e. the Prophet Zarathushtra) first[73] thought[76] good[74] [ail]thought (according to the law of the Religion of Ahura Mazda), spoke[78] good word[77] (and) first[79] did[81] the good action[80]. Also, who was the first[82] Athravan[83] (= priest), Rathaeshtār[85] (= warrior) and the (prosperity-bringing[88]) agriculturist[87] (of the country). (Who) first[89] gained the knowledge of the religion[90], and taught[92] (it) first[91] (to others). Moreover, who was the first[93] [aim]chooser[94] (thought of the welfare) of the [ain]cattle[97], righteousness[98], the Word of the religion[99], obedience[1] to the Word of the religion[100], the sovereignty[2] (of King Gushtāsp) (and) of all[3] the good things[4] having the seed of righteousness[6], created by Ahura Mazda[5]).

(89) Yō[7] paoiryō[8] āthrava[9], yō[10] paoiryō[11] rathaēshtāo[12], yō[13] paoiryō[14] vāstryō[15] fshuyās[16]. Yō[17] paoiryō[18] chakhrem[19] urvaēsayat[20] daēvāatcha[21] haotāt[22] mashyāatcha[23], yō[24] paoiryō[25] stōish[26] astvaithyāo[27], staot[28] ashem[29] nāist[30] daēvō[31], fraorenata[32] Mazdayasnō[33] Zarathushtrish[34] vīdaēvō[35] Ahura-tkaēshō[36].

(90) Yō[37] paoiryō[38] stōish[39] astvaithyāo[40] vāchīm[41] aokhta[42] vīdōyūm[43] Ahurō-tkaēshem[44]. Yō[45] paoiryō[46] stōish[47] astvaithyāo[48] vāchīm[49] framraot[50] vīdōyūm[51] Ahurō-tkaēshem[52]. Yō[53] paoiryō[54] stōish[55] astvaithyāo[56] vīspām[57] daēvō-dātem[58] vavacha[59] ayesnyām[60] avahmyām[61]. Yō[62] sūrō[63] vīspō-hujyāitish[64] paoiryō-tkaēshō[65] dakhyunām[66].

(89) Who[7] (i.e. the Prophet Zarathushtra) (was) the first[8] priest[9], warrior[12] and (the prosperity-bringing[16]) agriculturist[15]. Who[17] first[18] [aio]turned[20] the wheel[19] of the daevas[21] and (the wicked) men[23] [aip]like[22] (the daevas). Who[24] first[25] in the corporeal[27] world[26] praised[28] righteousness[29] and [aiq]caused the daevas[31] to perish[30]; (also who) confessed himself[2] a Mazda-worshipper[13], and a follower of the Religion proclaimed by Zarathushtra (i.e. his own)[34], an estranger from the doctrines of the daevas[35] and the follower of the law of Ahura Mazda[36].

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ail *Mamanāi, vaokushe, vāvarezushe* - Perfect participle dative singular, First atmanepanda, and the last two parasmaipada; root *man*, *vach*, *verez*. For its explanation, see my *Avesta Grammar*, page 261-262.

aim *Hanghananāi hanghanushe* - Perfect participle dative singular; former atmanepada and the latter parasmaipada; root *han*; “to desire, to possess, to gain” (Darmesteter).

ain Or to Gāvyodād, i.e. first-created bull.

aio i.e. by eradicating wickedness and irreligiousness, led men to the path of morality and according to the dictates of the religion.

aip *Haotāt* (resembling to it, like it) ablative singular of *havant* (Darmesteter); or if, *aotāt* is taken, it would mean, “cold-hearted, merciless, or without feelings, cruel”.

aiq Who recited, “Ashem Vohū” and “Naismi daēvō” (Darmesteter).

(90) Who[37] (i.e. the Prophet Zarathushtra) first[38] in the corporeal[40] world[39] pronounced[42] the Word[41], opposed to the daevas[43] (and) acting according to the Law of Ahura Mazda. Who[45] first[46] in the corporeal[48] world[47] proclaimed[50] the Word[49] opposed to the daevas[51] (and) acting according to the Law of Ahura Mazda[52]. (Besides) who[53] first[54] in the corporeal[56] world[55] [air]declared every[57] (creation) of the daevas[58] as unworthy of worship[60] (and) adoration[61]. Who[62] in (all) the countries[66] (is) the mighty[63] [ais]paoiryo-tkaesha[65], the giver of all comforts of life[64].

(91) Yahmi[67] paiti[68] vīspem[69] mānthrem[70] ashem[71] sravō[72] vīsruyata[73]. Ahu[74] ratushcha[75] gaēthanām[76]; staota[77] ashahe[78] yat[79] mazishtahecha[80] vahishtahecha[81] sraēshtahecha[82]; paiti-frakhshtacha[83] daenayāo[84] yat[85] haitinām[86] vahishtayāo[87].

(92) Yim[88] isen[89] Ameshāo[90] Spenta[90] vīspe[91] hvare-hazaosha[92], fraoret[93] frakhshni[94] avi[95] manō[96] zarzdātōit[97] anghuyat[98] hacha[99], ahūm[100] ratūmcha[1] gaēthanām[2], staotārem[3] ashahe[4] yat[5] mazishtahecha[6] vahishtahecha[7] sraēshtahecha[8] paiti-frakhshtāremcha[9] daēnayāo[10] yat[11] haitinām[12] vahishtayāo[13].

(91) [ait]To whom[67] (i.e. to Prophet Zarathushtra[67]) [aiu]was caused to be heard[73] the entire[69] Holy Spell[70] (and) the sacred[71] verse[72] (of the Religion). Who was the [aiv]Ahu[74] and the Ratu[75] of (all the) countries[76]. (Also who was) the praiser[77] of the greatest[80], best[81], and excellent[82] righteousness[78]; (and) was the expounder[83] of the best[87] religion[84] of (all) the existing[86] (religions).

(92) Whom[88] (i.e. the Prophet Zarathushtra) all[91] the Ameshāspand[90], chose[89] of one accord with Khorshed yazata[92], (i.e. co-workers with one heart), with full faith and devoted heart[93-99], as the Ahu[100] and Ratu[1] of (all) countries[2], as the praiser[3] of the greatest[6], best[7], and excellent[8] righteousness[4], and as the expounder[9] of the religion[10] (which is) the best[13] of (all) the existing (religions)[12].

(93) Yehe[14] zāthaēcha[15] vakhshaēcha[16], urvāsen[17] āpō[18] urvarāoscha[19]; yehe[20] zāthaēcha[21] vakhshaēcha[22], ukhshin[23] āpō[24] urvarāoscha[25]; yehe[26] zāthaēcha[27] vakhshaēcha[28] ushtatātem[29] nimravanta[30] vīspāo[31] spentō-dātāo[32] dāmān[33].

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air Original meaning, "spoke"; *vavacha* - Perfect Tense third person singular parasmaipada; root *vach* - Sanskrit *vach*.

ais The original meaning: Of the primeval law - faith. This word is used for the Mazda-worshippers prior to the Prophet Zarathushtra. Prophet Zarathushtra himself was the first paoiryo-tkaesha. Its analogy is, *nabānazdishta*.

ait Original meaning: "in whom" (locative singular) = *yahmi paiti*.

aiu i.e. the Prophet was full versed in all the holy and mysterious verses of the Religion and was perfect in matters of religion.

aiv *Ahu*, i.e. the temporal lord; *ratu*, i.e. the high priest; the spiritual leader.

(94) Ushta[34] nō[35] zātō[36] āthrava[37] yō[38] Spitāmō[39] Zarathushtrō[40] frānō[41] yazāite[42] zaothrābyō[43] steretō-baresma[44] zarathushtrō[45]. Idha[46] apām[47] vījasāiti[48] vanguhi[49] daēna[50] Māzdayasnish[51] vīspāish[52] avi[53] karshvān[54] yāish[55] hafta[56].

(93) In whose[14] birth[15] (i.e. in the birth of the Prophet Zarathushtra) and growth[16] waters[18] and plants[19] rejoiced[17]; in whose[20] birth[21] and growth[22] waters[24] and plants[25] increased[23] in whose[26] birth[27] and growth[28] all[31] the creations[33] created by Spenta Mainyu[32] cried out[30], "Hail"[29].

Explanation:- On account of being noticed the laws of increasing and prospering the natural creations of waters, plants, etc., by Lord Zarathushtra, the entire nature rejoiced.

(94) (The entire nature uttered with joy):-

Hail[34]! born[36] for us[35] (is) one priest[37] Spitaman Zarathushtra. Zarathushtra[45], the spreader of Baresman[44] (in the ceremonies) will now worship[42] us[41] with libations[43]. Hereafter[47], the good[49] Mazda-worshipping[51] Religion[50] will spread[48] over[53] all[52] the seven[56] regions of the earth[54] (i.e. in the entire world).

(95) Idha[57] apām[58] Mithrō[59] yō[60] vouru-gaoyaoitish[61] fradhāt[62] vīspāo[63] fratematātō[64] dakhvyunām[65] yaozaintīshcha[66] rāmayeiti[67]. Idha[68] Apām Napāo[69] sūrō[70] fradhāt[71] vīspāo[72] fratematātō[73] dakhvyunām[74] yaozaintīshcha[75] nyāsāite[76].

Maidyōi-māonghahe[77] Ārāstayehe[78] idha[79] ashaonō[80] ashīmcha[81] fravashīmcha[82] yazamaide[83]; yō[84] paoiryō[85] Zarathushtrāi[86] mānthremcha[87] gūshta[88] sāsnāoscha[89].

(95) Hereafter[58] Mithra yazata[59], the lord of wide pastures[61], will increase[62] the entire[63] excellence[64] of (our) countries[65], and will tranquillize[67] the [aiw]revolts[66]. (Hereafter) the powerful[70] Apām Napāt[60] will increase[71] the entire[72] excellence[73] of (our) countries[74] and will quell[76] the revolts[75].

We worship[83] the holiness[81] of the holy[80] [aix]Maidhyo-māongha[77], the son of Ārāsti[78] and (his) Fravashi[82]; who[84] first[85] listened with attention to[88] the Holy Spell[87] of (the Prophet) Zarathushtra[86] and to the commandments of the religion[89].

(Kardāh XXV) (96) Asmō-khvanvatō[1] ashaonō[2] fravashīm[3] yazamaide[4]; Ashnō-khvanvatō[5] ashaonō[6] fravashīm[7] yazamaide[8];

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aiw Or in the sense "excitement, agitation". Originally this word is present participle feminine:- provoking (things).

aix The cousin of Holy Zarathushtra, who had become the great helper of the Prophet in the work of propagating the Zoroastrian Religion. From here up to 110 paras, the names of the helpful disciples of the Prophet Zarathushtra occur. Most of these names belong to the age of King Gushtāspa.

Gavayānō[9] ashaonō[10] fravashīm[11] yazamaide[12]; Parshatgēush[13] Parātahe[14] ashaonō[15] fravashīm[16] yazamaide[17]; Vohvastōish[18] Snaoyehe[19] ashaonō[20] fravashīm[21] yazamaide[22]; Isvatō[23] Varāzahe[24] ashaonō[25] fravashīm[26] yazamaide[27].

(97) Saēnahe[28] Ahūm-stūtō[29] ashaonō[30] fravashīm[31] yazamaide[32]; yō[33] paoiryō[34] satō-aēthryō[35] frakhshtata[36] paiti[37] āya[38] zemā[39]. Pereididhayehe[40] ashaonō[41] fravashīm[42] yazamaide[43]; Usmānarahe[44] Paēshatahe [45] ashaonō[46] fravashīm[47] yazamaide[48]; Vohu-raochanghō[49] Frānyehe[50] ashaonō[51] fravashīm[52] yazamaide[53]; Ashō-raochanghō[54] Frānyehe[55] ashaonō[56] fravashīm[57] yazamaide[58]; Varesmō-raochanghō[59] Frānyehe[60] ashaonō[61] fravashīm[62] yazamaide[63].

(98) Isat-vāstrahe[64] Zarathushtrōish[65] ashaonō[66] fravashīm[67] yazamaide[68]; Urvatat-narahe[69] Zarathushtrōish[70] ashaonō[71] fravashīm[72] yazamaide[73]; Hvare-chithrahe[74] Zarathushtrōish[75] ashaonō[76] fravashīm[77] yazamaide[78]; Daēva-tbōish[79] takhmahe[80] ashaonō[81] fravashīm[82] yazamaide[83]; Thrimithwatō[84] Spitamahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Dāonghahe[89] Zairitahe[90] ashaonō[91] fravashīm[92] yazamaide[93].

(96) We worship[4] the Fravashi[3] of the righteous[2] Asma khvanvant[1]; and the Fravashi[7] of the righteous[6] Ashan-khvanvant[5]; we worship[12] the Fravashis[11] of the righteous[10] Gavayan[9] and Parshat-gao[13], (the son) of Parāta[14]; we worship[22] the Fravashis[21] of the righteous[20] Vohvasti[18], (the son) of Snaoya[19], and Isvant[23], (the son) of Varaza[24].

(97) We worship[32] the Fravashi[31] of the righteous[30] Saena[28], (the son) of Ahum-stuta[29]; who[33] first[34] came into prominence[36] as the possessor of one hundred disciples[35] on[37] this[38] earth[39]. We worship[43] the Fravashis[42] of the righteous[41] Pereididhaya[40], and Usmanara[44], (the son) of Paeshata[45]; we also worship[53] the Fravashis[52] of the righteous[51] Vohu-raochangh[49], Asho-raochangh[54], and Varesmo-raochangh[59], (the sons) of Frānya[60].

(98) We worship[68] the Fravashi of the righteous[66] Isat-vāstra[64], and the Fravashi[72] of the righteous[71] Urvatat-nara[69], with the Fravashi[77] of the righteous[76] Hvare-chithra[74] (or Khorshed-cheher[74]), (the sons) of (the Prophet) Zarathushtra[75]; we worship[83] the Fravashi[82] of the righteous[81] Daeva-tbish[79], (the son) of Takhma[80] with the Fravashi[87] of the righteous[86] Thrimithwant[84], of the family of Spitamān[85]; and we worship[93] the Fravashi[92] of the righteous[91] Dāongha[89], (the son) of Zairita[90].

(99) Kavōish[94] Vīshtāspahe[95] ashaonō[96] fravashīm[97] yazamaide[98], takhmahe[99] tanu-mānthrahe[100] darshi-draosh[1] Āhūiryehe[2] yō[3] drucha[4] paurvāncha[5] ashāi[6] ravō[7] yaēsha[8]; yō[9] drucha[10] paurvāncha[11] ashāi[12] ravō[13] vivaēdha[14]. Yō[15] bāzushcha[16] upastacha[17] vīsata[18] ainghāo[19] daēnayāo[20] yat[21] Āhurōish[22] Zarathushtrōish[23].

(100) Yō[24] hīm[25] stātām[26] hitām[27] haitīm[28] uzvazat[29] hacha[30] hūnuivyō[31], nī[32] hīm[33] dasta[34] maidyōishādhem[35] berezi-rāzem[36] afrakadhavaitīm[37] ashaonīm[38] thrāfdhām[39] gēushcha[40] vāstrahecha[41], frithām[42] gēushcha[43] vāstrahecha[44].

(99) We worship[98] the Fravashi of the righteous (King) Vishtāspa[95] of the Kayanian family[94], the mighty[99], [aiy]Word-incarnate[100], and acting according to the Laws of Ahura Mazda. Who[9] showed[14] openly the (path) of righteousness[12] with (his) [aiz]stunning[11] spear[10].

Explanation:- Its significance is, that King Vishtāspa on account of the authority of his sovereignty, made the path wide open for the increase of righteousness, by destroying wickedness, and showed the people what could be achieved thereby.

(Moreover) who[15] (i.e. King Vishtāspa) became[18] the arm[16] and the support[17] of this[19] religion[20] (which is) of Ahura Mazda[22] as revealed by Zarathushtra[23].

(100) Who[24]-(i.e. King Vishtāspa) [aja]separated[29] that steadfast[26], extant[28], [ajb]holy[27] [ajc]religion [ajd]from wicked men[30-31] and fixed[32-34] her[33] ruling[36] high, [aje]promulgated (it) all around[39], possessed of moral commandments[38], sitting in the middle[35] (i.e. honoured in the assembly of the people), fostered[39] and beloved by cattle[40] and pastures[41].[ajf]

(101) Zairivarōish[45] ashaonō[46] fravashīm[47] yazamaide[48]; Yukhtavarōish[49] ashaonō[50] fravashīm[51] yazamaide[52]; Srīraokhshnō[53] ashaonō[54] fravashīm[55] yazamaide[56]; Keresaokhshnō[57] ashaonō[58] fravashīm[59] yazamaide[60]; Vanārahe[61] ashaonō[62] fravashīm[63] yazamaide[64]; Vīrāzahe[65] ashaonō[66] fravashīm[67] yazamaide[68]; Nījarahe[59] Savanghō[70] ashaonō[71] fravashīm[72] yazamaide[73]; Bujasravanghō[74] ashaonō[75] fravashīm[76] yazamaide[77]; Berezyarshtōish[78] ashaonō[79] fravashīm[80] yazamaide[81]; Tizyarshtōish[82] ashaonō[83] fravashīm[84] yazamaide[85]; Perethwarshtōish[86] ashaonō[87] fravashīm[88] yazamaide[89]; Vaēzyarshtōish[90] ashaonō[91] fravashīm[92] yazamaide[93].

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aiy i.e. Whose body is Holy Spell; or whose body is subject to Mānthra - Holy Spell.

aiz Original meaning, "rushing forth, advancing forth".

aja Original meaning, "took away after driven out" (root *uz-vaz*).

ajb Original meaning, "white" (Sanskrit *sita*): or "strengthened", "bound", root *hi* = Sanskrit *si* = to bind.

ajc In the original text, "her" (him), i.e. religion.

ajd *Hunu* = the brood of evil creation; son of wicked descent, *hinuiwyō* (Geldner).

aje Darmesteter, Original meaning, "doing no harm".

ajf i.e. the religion which gives the best commandment for the increase (prosperity) of cattle and agriculture.

(101) We worship[48] the Fravashi[47] of the righteous[46] Zairi-vairi[45] (the brother of King Vishtāspa); We worship[52] the Fravashi[51] of the righteous[50] Yukhta-vairi[49]; we worship[56] the Fravashis[55] of the righteous[54] Sriraokhshna[53], and Keresaokhshna[57]; we worship[64] the Fravashis[63] of the righteous[62] Vanāra[61], Virāza[65], and Nijara[69], (the son) of Savangh[70]; we also worship[77] the Fravashis[76] of the righteous[75] Bujasravangh[74], Berezyarshti[78] and Tizyarshti[32]; we worship[89] the Fravashi[88] of the righteous[87] Perethvarshti[86] with the Fravashi[92] of the righteous [91] Vaezyarshti[90].

(102) Naptyehe[94] ashaonō[95] fravashīm[96] yazamaide[97]; Vazāspahe[98] ashaonō[99] fravashīm[100] yazamaide[1]; Habāspahe[2] ashaonō[3] fravashīm[4] yazamaide[5]; Vistaraosh[6] Naotairyānahe[7] ashaonō[8] fravashīm[9] yazamaide[10]; Frash-hām-varetahe[11] ashaonō[12] fravashīm[1-3] yazamaide[14]; Frashō-karahe[15] ashaonō[16] fravashīm[17] yazamaide[18]; Āterevanaosh[19] ashaonō[20] fravashīm[21] yazamaide[22]; Āterepātahe[23] ashaonō[24] fravashīm[25] yazamaide[26]; Āteredātahe[27] ashaonō[28] fravashīm[29] yazamaide[30]; Ātere-khvarenanghō[31] ashaonō[32] fravashīm[33] yazamaide[34]; Āteresavanghō[35] ashaonō[36] fravashīm[37] yazamaide[38]; Āterezantēush[39] ashaonō[40] fravashīm[41] yazamaide[42]; Āteredainghēush[47] ashaonō[48] fravashīm[49] yazamaide[50].

(102) We worship[97] the Fravashi[96] of the righteous[95] Naptya[94] with the Fravashi[100] of the righteous[99] Vazāspa[98]; we worship[5] the Fravashi[4] of the righteous[3] Habāspa[2], and Gustehem[6], (son) of Nodar[7], we worship[14] the Fravashis[13] of the righteous[12] Frashhām-vareta[11], Frasho-kara[15], Āterevanu[19], and Āterepāta[23]; we worship[30] the Fravashi[29] of the righteous[28] Āteredāta[27], with the Fravashi[33] of the righteous[32] Āterechithra[31], and Ātere-khvarenangh[35]; we worship[42] the Fravashi[41] of the righteous[40] Ātere-Savangh[39], Ātere-zantu[43], and [ajg]Ātere-danghu[47].

(103) Hushyaothnahe[51] ashaonō[52] fravashīm[53] yazamaide[54]; Pishishyaothnahe[55] ashaonō[56] fravashīm[57] yazamaide[58]; Takhmahe[59] Spentō-dātahe[60] ashaonō[61] fravashīm[62] yazamaide[63]; Bastavarōish[64] ashaonō[65] fravashīm[66] yazamaide[67]; Kavārasmō[68] ashaonō[69] fravashīm[70] yazamaide[71]; Frashaoshtrahe[72] Hvōvahe[73] ashaonō[74] fravashīm[75] yazamaide[76]; Jāmāspahe[77] Hvōvahe[78] ashaonō[79] fravashīm[80] yazamaide[81]; Avāraoshtrōish[82] ashaonō[83] fravashīm[84] yazamaide[85].

(103) We worship[54] the Fravashi[53] of the righteous[52] Hushyaothna[51]; we worship[58] the Fravashi[57] of the righteous[56] Pishishyaothna[55], we worship[63] the Fravashi[62] of the brave[59] (and) righteous[61] Spento-dāta[60] (Aspandyar[60]) (the son of King Vistāspa); we worship[67] the Fravashis[66] of the righteous[65]

ajg Shams-ul-Ulema Dr. Jivanji Jamshedji Modi regards the names derived from Atere occurring in this para 102 as the sons or grandsons of King Vishtāsp or of his nearest descendants.

[ajh]Bastavairi,[64] [aji]Gorazam[68], [ajj]Frashoshtra[72], and Jāmāspa[78] [7] of the family of Hvova[78]; we worship[85] the Fravashi[84] of the righteous[83] [ajk]Avāraoshtri[82].

(104) Hushyaothnahe[86] Frāshaoshtrayanahe[87] ashaonō[88] fravashīm[89] yazamaide[90]; Khvādaēnahe[91] Frāshaoshtrayanahe[92]. ashaonō[93] fravashīm[94] yazamaide[95]; Hanghaurushō[96] Jāmāspanahe[97] ashaonō[98] fravashīm[99] yazamaide[100]; Varshnahe[1] Hanghaurushōish[2] ashaonō[3] fravashīm[4] yazamaide[5]; Vohu-nemanghō[6] Avāraoshtrōish[7] ashaonō[8] fravashīm[9] yazamaide[10]; paitishtātēe[11] aghanāmcha[12] khvafnanām[13], aghanāmcha[14] daēsanām[15], aghanāmcha[16] aoifranām[17], aghanāmcha[18] pairikanām[19].

(104) We worship[90] the Fravashi[89] of the righteous[88] Hushyaothna[86] and the Fravashi[94], of the righteous[93] Khvādaena[91], of the family of Frashaostara[92]; we worship[100] the Fravashi[99] of the righteous[98] Hangha-urvangha[96] (son) of Jāmāspa[97]; we worship[5] the Fravashi[4] of the righteous[3] Varshna[1] (the son) of Hanghaurushi[2]; in order to withstand[11] evil-producing[12] sleep[13] (i.e.) evil[14] dreams[15] [ajl]apparitions and pairikas[17]; we worship[10] the Fravashi[9] of the righteous[8] Vohu-nemangh[6] (the son) of Avāraoshtri[7].

(105) Mānthravākahe[20] Sāimuzoish[21] aēthrapatōish[22] hamidhpatōish[23] ashaonō[24] fravashīm[25] yazamaide[26]. Yō[27] fraēshtem[28] usaghanām[29] gāthrō-rayantām[30] ashemaoghanām[31] anashaonām[32] anahunām[33] aratunām[34] simanām[35] avaschastō-fravashinām[36] ava-jaghnat[37], paitishtātēe[38] ashava-karshtahe[39] tbaēshanghō[40].

(105) We worship[26] the Fravashi[25] of the righteous[24] [ajm]Mānthravāka[20] (the son) of Sāimuzi[21], the religious teacher[22] and the placer of the log of wood or the sacred fire[23] (i.e. the priest whose function is to tend the fire in the Sanctum Sanctorum of the Fire-temple). Who[27] (Mānthravāka) in order to withstand[38] the evil[41] created[40] against righteous man[39] intensely smote the exceedingly wicked heretics[29] (possessed of these evil traits), desecrating the Gathas[30], impious[32], having no master[33], having no religious leader[34],

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ajh Son of Zarir, the brother of King Vishtāspa; according to *Shāh-Nāmeh* Nastur; the name should be Bastur; it became Nastur instead of Bastur probably because of one (dot) over, the Persian letter "be".

aji Brother of Aspandyār, whom on account of jealousy and enmity, slandered, and caused Aspandyār to be thrown into prison (Burhāne qāte); Firdausi regards him as the relative of Vishtāspa.

ajj Frashaoshtra was the father-in-law of the Prophet Zarathushtra, and was his disciple and a staunch helper. Jāmaspa was the brother of Frashaoshtra and the prime-minister of King Vishtāspa. For his wisdom, foresight and prescience he was called, "Jāmāspa Hakim".

ajk Name of an illustrious personage married to the daughter of Hvova family.

ajl Harlez. In the sense of the English word, "apparitions". Professor Westergaard has given in his Avesta book the word *aoiwranām* whose meaning is not settled. Darmesteter has derived this word from root *par* (Sanskrit *par* = to fill) and translated, "gluttony" or "indigestion".

ajm Original meaning of *mānthravāka* is the reciter of *mānthra* + *vāka*; root *vach* = Sanskrit *vach* = to speak.

dreadful[35] and whose fravashis are to be destroyed[36].

(106) Ashastvō[41] Maidhyōi-māonghōish[42-3] ashaonō[44] fravashīm yazamaide[46]; Avarethrabanghō[47] Rāshtare-vaghentōish[48] ashaonō[49] fravashīm[50] yazamaide[51]; Budhrahe[52] Dāzgrāspōish[53] ashaonō[54] fravashīm[55] yazamaide[56]; zbaurvatō[57] ashaonō[58] fravashīm[59] yazamaide[60]; Karshnahe[61] zbaurvaithinahe[62] ashaonō[63] fravashīm[64] yazamaide[65]; takhmahe[66] tanu-mānthrahe[67] darshi-draosh[68] Āhūiryehe[69].

(106) We worship[46] the Fravashi[45] of the righteous[44] Ashastu[41], (the son) of [ajn]Maidhyo-māongha[43]; and Avarethrabangh[47], (the son) of Rāshtare-vaghenta[48]; we worship[56] the Fravashi[55] of the righteous[54] Budhra,[52] (the son) of Dāzgraspa[53], and the righteous[58] Zbaurvant[57]; we worship[65] the Fravashi[64] of the righteous[63] Karasna[61], (the son) of Zbaurvant[62], (who was) strong[66], Word-incarnate[67], mighty-speared[68] (and) acting according to the doctrine of Ahura Mazda[69].

(107) Yenghe[70] nmāne[71] Ashis Vanguhi[72] srīra[73] khshōithni[74] fracharaēta[75], kainīnō[76] kehrpa[77] srīrayāo[78] ash-amayāo[79] huraodhayāo[80], uskāt[81] yāstayāo[82] erezvaithyō[83] raēvat[84] chithrem[85] āzātayāo[86]. Yō[87] azgatō[88] arezayāo[89] havaēibya[90] bāzubya[91], tanuye[92] ravō[93] aēshishtō[94]; yō[95] azgatō[96] arezayāo[97] havaēibya[98] bāzubya[99], hamerethem[100] paiti[1] yūidhishtō[2].

(107) In whose[70] (i.e. Karasana's) house[71] entered[75] (or moved about) the beautiful[73] (and) shining[74] Ashishvangh[72] in the shape[77] of a maiden[76] (having) beautiful[78], exceedingly courageous[79] good appearance[80], high[81] girt[82], straight[83], brilliant[84] face[85], and [ajo]noble[86]. Who[87] (i.e. Karasana Hero) having rushed forward[88] (in the field) of battle[89] (was) wishing happiness[93] for his (own) body[92], and who[95] having rushed forward[96] (in the field) of battle[97] (was) fighting heroically[2] with (the vigour of) both his arms[99] against the opponent[100].

(108) Vīrāspahe[3] Karsnayanahe[4] ashaonō[5] fravashīm[6] yazamaide[7]; Āzātahe[8] Karsnayanahe[9] ashaonō[10] fravashīm[11] yazamaide[12]; Frāyaodhahe[13] Karsnayanahe[14] ashaonō[15] fravashīm[16] yazamaide[17]; Vanghēush[18] Arshyehe[19] ashaonō[20] fravashīm[21] yazamaide[22]; Arshyehe[23] vyākhnahe[24] yāskerestemahe[25] Mazdayasnanām[26]. Dārayat-rathahe[28] ashaonō[28] fravashīm[29] yazamaide[30]; Frāyat-rathahe[31] ashaonō[32] fravashīm[33] yazamaide[34]; Skārayat-rathahe[35] ashaonō[36] fravashīm[37] yazamaide[38].

(108) We worship[7] the Fravashis of the righteous[5] Virāspa[3] Āzāta[8] and Frāyaodha[13], (the sons) of Karsnaya[14]; we also worship[22] the Fravashi[21] of the good[18] (and) righteous[20] Arshya[19];

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ajn For the explanation of the word *Maidhyō-māongha*, see paragraph 95 of the same yasht.

ajo For its comparison, see Āvān yasht, para 64.

Explanation: (In the excellence of him who is Arshya it is stated that):

We worship[22] the Fravashi[21] of the righteous[20] Arshya[19], most dexterous[25] amongst (all) Mazda-worshippers[26] (and) the leader of the assembly[24]. We worship[30] the Fravashis[29] of the righteous[28] Dārayatratha[27], Frāyat-ratha[31], Skārayat-ratha[35].

(109) Arshavatō[39] ashaonō[40] fravashīm[41] yazamaide[42]; Vyarshavatō[43] ashaonō[44] fravashīm[45] yazamaide[46]; Paityarshavatō[47] ashaonō[48] fravashīm[49] yazamaide[50]; Amraosh[51] ashaonō[52] fravashīm[53] yazamaide[54]; Chamraosh[55] ashaonō[56] fravashīm[57] yazamaide[58]; Drāthahe[59] ashaonō[60] fravashīm[61] yazamaide[62]; Paiti-drāthahe[63] ashaonō[64] fravashīm[65] yazamaide[66]; Paiti-vanghahe[67] ashaonō[68] fravashīm[69] yazamaide[70]; Frashāvakhshahe[71] ashaonō[72] fravashīm[73] yazamaide[74]; Nemō-vanghēush[75] Vaēdhayanghahe[76] ashaonō[77] fravashīm[78] yazamaide[79].

(109) We worship[42] the Fravashi[41] of the righteous[40] Arshavant[39], with the Fravashi[45] of the righteous[44] Vyarshavant[43], and Paityarshavant[47]; we worship[54] the Fravashis[53] of the righteous[52] Amru[51], Chamru[55], and Drātha[59]; we worship[66] the Fravashis[65] of the righteous[64] Paiti-drātha[63] and Paitivangha[67]; we worship[74] the Fravashi[73] of the righteous[72] Frashāvakhsha[71], and also the the Fravashi[78] of the righteous[77] Nemo-vanghu[75], (the son) of Vaedhayangha[76].

(110) Vaēsadhahe[80] ashaonō[81] fravashīm[82] yazamaide[83]; Ashāvanghēush[84] Bivandanghahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Jarō-danghēush[89] Pairishtūrahe[90] ashaonō[91] fravashīm[92] yazamaide[93]; Neremyazdanahe[94] Āithwyaosh[95] ashaonō[96] fravashīm[97] yazamaide[98]; Berezishnaosh[99]Arahe[100] ashaonō[1] fravashīm[2] yazamaide[3]; Kasupitēush[4] Arahe[5] ashaonō[6] fravashīm[7] yazamaide[8]; Frayehe[9] ashaonō[10] fravashīm[11] yazamaide[12]; Astvat-eretahe[13] ashaonō[14] fravashīm[15] yazamaide[16].

(110) We worship[83] the Fravashi[82] of the righteous[81] Vaesadha[80]; we worship[88] the Fravashi[87] of the righteous[86] [ajp]Ashāvanghu[84], (the son) of Bivandangha[85]; we worship[93] the Fravashis[92] of the righteous[91] [ajq]Jarodanghu[89], (the son) of Pairishtura[90], Neremyazda[94], (the son) of Āithyu[96], and Berezishnu[99], (the son) of Ara[100]; we worship[8] the Fravashi[7] of the righteous[6] Kasupitu[4], (the son) of Ara[5]; the Fravashi[11] of the righteous[10] Fraya[9]; and the Fravashi[15] of the righteous[14] [ajr]Astvat-ereta[13] (i.e. Soshyosh)[13].

(Kardāh XXVI) (111) Gaopivanghēush[1] ashaonō[2] fravashīm[3] yazamaide[4]; Hām-barethrovanghvām[5] takhmahe[6] ashaonō[7] fravashīm[8] yazamaide[9]; Staothrō-Vahishtahe-Ashahe[10] ashaonō[11] fravashīm[12] yazamaide[13]; Pouru-dhākhshtōish[14] Khshtāvaēnyehe[15] ashaonō[16]

ajp High priest of the region called Arezahi (Dr. West).

ajq High priest of the region, called Savahi (Dr. West).

ajr Soshyosh is worshipped in three places (paras 110, 117, 128).

fravashīm[17] yazamaide[18]; khshviwrāspanahe[19] Khshtāvaēnyehe[20] ashonō[21] fravashīm[22] yazamaide[23].

(111) We worship[4] the Fravashis[3] of the righteous[2] Gaopivanghu[1], and Hām-baretar-vanghvām[5], the valiant[6]; we worship[13] the Fravashis[12] of the righteous[11] [ajs]Staotar-Vahishtahe-Ashahe[10], Pourudhākhshti[14], (the son) of Khshtāvaena[15]; with the Fravashi[22] of the righteous[21] Khshviwrāspa[19], (the son) of Khshtāvaena[20].

(112) Ayō-astōish[24] Pourudhākhshtayanahe[25] ashaonō[26] fravashīm[27] yazamaide[28]; Vohvastōish[29] Pourudhākhshtayanahe[30] ashaonō[31] fravashīm[32] yazamaide[33]; Gayadhāstōish[34] Pourudhākhshtayanahe[35] ashaonō[36] fravashīm[37] yazamaide[38]; Ashsavazadanghō[39] Pourudhākhshtayanahe[40] ashaonō[41] fravashīm[42] yazamaide[43]; Urudhaosh[44] Pourudhākhshtayanahe[45] ashaonō[46] fravashīm[47] yazamaide[48]; khshathrō-chinanghō[49] khshōiwrāspanahe[50] ashaonō[51] fravashīm[52] yazamaide[53].

(112) We worship[28] the Fravashi[27] of the righteous[26] Ayo-asti[24] we worship[33] the Fravashi[32] of the righteous[31] Vohvasti[29], (the son) of Pourudhākhshti[30]; we worship[38] the Fravashis[37] of the righteous[36] Gayadhāsti[34], [ajt]Ashavazdangh[39], along with the Fravashi[47] of the righteous[46] Urudhu[44], (the sons) of Pourudhākhshti[45]; we worship[53] the Fravashi[52] of the righteous[51] Khshathro-chinangh[49], (the son) of Khshoiwrāspa[50].

(113) Ashāhurahe[54] Jīshtayanahe[55] ashaonō[56] fravashīm[57] yazamaide[58]; Frāyazentahe[59] ashaonō[60] fravashīm[61] yazamaide[62]; Frenanghō[63] Frāyazentanahe[64] ashaonō[65] fravashīm[66] yazamaide[67]; Jarō-vanghēush[68] Frāyazentahe[69] ashaonō[70] fravashīm[71] yazamaide[72]; Ashavazdanghō[73] Thritahe[74] Sāizdrōish[75] ashaonō[76] fravashīm[77] yazamaide[78]; Vohu-raochanghō[79] Varakasānahe[80] ashaonō[81] fravashīm[82] yazamaide[83]; Arezanguhatō[84] Tūrahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Usinemanghō[89] ashaonō[90] fravashīm[91] yazamaide[72].

(113) We worship[58] the Fravashi[57] of the righteous[56] Ashāhura[54], (the son) of Jishta[55], with the Fravashi[61] of the righteous[60] Frāyazenta[59]; we worship[67] the Fravashis[66] of the righteous[65] Frenangh[63], and, Jiro-vanghu[68], (the sons) of Frayazenta[69]; we also worship[78] the Fravashis[77] of the righteous[76] [aju]Ashavazdangh[73] (and) [ajv]Thrita[74] (the two sons) of Sāizdri[75]; we worship[83] the Fravashi[82] of the righteous[81] Vohu-raochangh[79] (the son) of Varakasāna[80];

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ajs This distinguished personage became the husband of the well-known woman, *Ukhshenti* (See para 140); the verbatim meaning of this name is, “the Praiser of the Best Righteousness”, the Reciter of “Ashem Vohū”.

ajt See Āvān yasht, paras 72-73.

aju See Āvān yasht, paras 72-73.

ajv he victorious of the pretentious Turanian tribe called Dānu fighting against the ancient Iranians, see Āvān yasht, paras 72-73. It would be better if these two proper names and the word, “Fravashi” were in dual gender according to the rules of grammar.

we worship[88] the Fravashi[87] of the righteous[86] Arezanghvant[84], (the son) of Tura[85]; and the Fravashi[91] of the righteous[90] Usiraemangh[89].

(114) Yukhtāspahe[93] ashaonō[94] fravashīm[95] yazamaide[96]; Asha-shyaothnahe[97] Gayadhāstayanahe[98] ashaonō[99] fravashīm[100] yazamaide[1]; Vohu-nemanghō[2] Katēush[3] ashaonō[4] fravashīm[5] yazamaide[6]; Vohvazdanghō[7] Katēush[8] ashaonō[9] fravashīm[10] yazamaide[11]; Ashasaredhahe[12] Ashasairyās[13] ashaonō[14] fravashīm[15] yazamaide[16]; Ashasaredhahe[17] Jairyās[18] ashaonō[19] fravashīm[20] yazamaide[21]; Chākhshnōish[22] ashaonō[23] fravashīm[24] yazamaide[25]; Syāvaspōish[26] ashaonō[27] fravashīm[28] yazamaide[29]; Pourushtōish[30] Kavōish[31] ashaonō[32] fravashīm[33] yazamaide[34].

(114) We worship[96] the Fravashis[95] of the righteous[94] Yukhtāspa[93], the righteous[99] Asha-shyaothna[97], (the son) of Gayadhāsta[98], and Vohu-nemangh[2], (the son) of Katu[3]; we worship[11] the Fravashi[10] of the righteous[9] Vohvazdangh[7], (the son) of Katu[8]; we worship[16] the Fravashi[15] of the righteous[14] Ashasaredha[12], (the son) of Ashasairyash[13]; we also worship[21] the Fravashis[20] of the righteous[19] Ashasaredha[17] (the son) of Jairyāsh[18]; Chākhshni[22]; Syavaspi[26], and Pourushti[30], (the son) of Kavi[31].

(114) Varesmapahe[35] Janarahe[36] ashaonō[37] fravashīm[38] yazamaide[39]; Nanarāstōish[40] Paēshatanghō[41] ashaonō[42] fravashīm[43] yazamaide[44]; Zarazdātōish[45] Paēshatanghō[46] ashaonō[47] fravashīm[48] yazamaide[49]; Gaēvanōish[50] Vohu-nemanghō[51] ashaonō[52] fravashīm[53] yazamaide[54]; Erezvāo[55] Srūto-spādāo[56] ashaonāō[57] fravashīm[58] yazamaide[59]; Zrayanghāo[60] Spentō-Khratvāo[61] ashaonāo[62] fravashīm[63] yazamaide[64]; Varshnōish[65] Vāgerezahe[66] ashaonō[67] fravashīm[68] yazamaide[69]; Frāchyehe[70] Taurvaētōish[71] ashaonō[72] fravashīm[73] yazamaide[74]; Vahmaēdhātahe[75] Mānthravākahe[76] ashaonō[77] fravashīm[78] yazamaide[79]; Ushtrahe[80] Sadhananghō[81] ashaonō[82] fravashīm[83] yazamaide[84].

(115) We worship[39] the Fravashi[38] of the righteous[37] Varesmapa,[35] (the son) of Janara[36]; we worship[44] the Fravashi[43] of the righteous Nanarāsti[40], (the son) of Paeshatangh[41], and we worship[49] the Fravashi[48] of the righteous[47] Zarazdāiti[45], (the son) of Paeshatangh[46]. We worship[54] the Fravashis[53] of the righteous[52] Gaevani[50], (the son) of Vohu-nemangh[51], Erezva[55] (and) Sruto-spāda[56]; we worship[64] the Fravashis[63] of the righteous[62] Zrayangh[60] (and) Spento-Khratu[61]; we worship[69] the Fravashi[68] of the righteous[67] Vershni[65], (the son) of Vāgereza[66]; with the Fravashi[73] of the righteous[72] Frāchya[70], (the son) of Taurvaeti[71]; we worship[79] the Fravashis[78] of the righteous[077] Vahmaedhāta[75], (the son) of Mānthravāka[76], and Ushtra[80], (the son) of Sadhanangh[81].

(116) Danghu-srūtahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Danghu-frādanghō[89] ashaonō[90] fravashīm[91] yazamaide[92]; Spōpadhō[93] Makhshtōish[93] ashaonō[94] fravashīm[95] yazamaide[96]; Payangharō

Makhshtōish[97] ashaonō[98] fravashīm[99] yazamaide[100]; Ushtāzantahe[1] ashaonō[2] fravashīm[3] yazamaide[4]; Ashasavanghō[5] ashaonō[6] fravashīm[7] yazamaide[8]; Ashāurvathahe[9] ashaonō[10] fravashīm[11] yazamaide[12]; Haomō-khvarenanghō[13] ashaonō[14] fravashīm[15] yazamaide[16]; Varshnahe[17] ashaonō[18] fravashīm[19] yazamaide[20].

(116) We worship[88] the Fravashis[87] of the righteous[86] Dangu-Sruta[85], and Danghu-Frādangh[89]; we worship[96] the Fravashi[95] of the righteous[94] Spopadho-raakhshti[93]; we worship[100] the Fravashi[99] of the righteous[98] Payangharo-makhshti[97]; we worship[4] the Fravashis[3] of the righteous[2] Ushtāzanta[1], Ashasavangh[5], and Ashāurvaetha[9]; we worship[16] the Fravashi[15] of the righteous[14] Haomo-Kharenangh[13], with the Fravashi[19] of the righteous[18] Varshna[17].

(117) Fravahe[21] ashaonō[22] fravashīm[23] yazamaide[24]; Usnākahe[25] ashaonō[26] fravashīm[27] yazamaide[28]; Khvanvatō[29] ashaonō[30] fravashīm[31] yazamaide[32]; Daēnāvazanghō[33] ashaonō[34] fravashīm[35] yazamaide[36]; Arejaonahe[37] ashaonō[38] fravashīm[39] yazamaide[40]; Aiwi-khvarenanghō[41] ashaonō[42] fravashīm[43] yazamaide[44]; Huyazatahe ashaonō fravashīm yazamaide[48]; Haredhāspahe[49] ashaonō[50] fravashīm[51] yazamaide[52]; Pāzinaghō[53] ashaonō[54] fravashīm[55] yazamaide[56]; Khvākhshathrahe[57] ashaonō[58] fravashīm[59] yazamaide[60]; Ashō-paoiryehe[61] ashaonō[62] fravashīm[63] yazamaide[64]; Astvat-eretahe[65] ashaonō[66] fravashīm[67] yazamaide[68].

(117) We worship[24] the Fravashi[23] of the righteous[22] Frava[21]; we worship[28] the Fravashi[27] of the righteous[26] Usnāka[25]; we worship[32] the Fravashi[31] of the righteous[30] Khvanvant[29], Daenavazangh[33], Arejaona[37], and Aiwi-khvarenangh[41]; we worship[48] the Fravashi[47] of the righteous[46] Huyazata[45]; we worship[52] the Fravashi[51] of the righteous[50] Haredhāspa[49]; we worship[56] the Fravashi[55] of the righteous[54] Pāzinangh[53]; we also worship[60] the Fravashis[59] of the righteous[58] Khvākhshathra[57], Asho-paoirya[61] and Astvat-ereta[65] (i.e. Saoshyant).

(Kardāh XXVII) (118) Hugēush[1] ashaonō[2] fravashīm[3] yazamaide[4]; Anghuyaosh[5] ashaonō[6] fravashīm[7] yazamaide[8]; Gāurōish[9] ashaonō[10] fravashīm[11] yazamaide[12]; Yushtahe[13] Gāurvayanahe[14] ashaonō[15] fravashīm[16] yazamaide[17]; Mānzdrāvanghēush[18] ashaonō[19] fravashīm[20] yazamaide[21]; Srīrāvanghēush[22] ashaonō[23] fravashīm[24] yazamaide[25]; Āyutahe[26] ashaonō[27] fravashīm[28] yazamaide[29]; Sūrō-yazatahe[30] ashaonō[31] fravashīm[32] yazamaide[33].

(118) We worship[4] the Fravashi[3] of the righteous[2] Hugao[1], with the Fravashi[7] of the righteous[6] Anghuyu[5]; we worship[12] the Fravashis[11] of the righteous[10] Gāuri[9], Yushta[13], (the son) of Gāurva[14], Mānzdrāvanghu[18] and, Srirāvanghu[22]; we worship[29] the Fravashi[28] of the righteous[27] Ayuta[26], along with the Fravashi[32] of the righteous[31] Suro-yazata[30].

(119) Eredhwahe[34] ashaonō[35] fravashīm[36] yazamaide[37]; Kavōish[38] ashaonō[39] fravashīm[40] yazamaide[41]; Ukhshānō[42] Vīdhisravanghō[43] dūraē-srūtahe[44] berezvatō[45] ashaonō[46] fravashīm[47] yazamaide[48]; Vanghu-dhātahe[49] Khvadhātahe[50] ashaonō[51] fravashīm[52] yazamaide[53]; Uzyehe[54] Vanghudhātayanahe[55] ashaonō[56] fravashīm[57] yazamaide[58]; Frayehe[59] ashaonō[60] fravashīm[61] yazamaide[62].

(119) We worship[37] the Fravashi[36] of the righteous[35] Eredhwa[34] and we worship[41] the Fravashi[40] of the righteous[39] Kavi[38]; we worship[48] the Fravashis[47] of the righteous[46] Ukhshāna[42], the son of Vidhisravargh[43] far-famed[44] (or renowned from a long period[44]) and [ajw]exalted[45], Vanghudhāta[49], (the son) the Khvadhāta[50]; we worship[58] the Fravashi[57] of the righteous[56] Uzya[54], (the son) of Vanghudhāta[55], together with the Fravashi[61] of the righteous[60] Fraya[59].

(120) Ashem-yenghe-raochāo[63] nāma[64] ashaonō[65] fravashīm[66] yaza-maide[67]; Ashem-yenghe-vareza[68] nāma[69] ashaonō[70] fravashīm[71] yaza-maide[72]; Ashem-yahmāi-Ushta[73] nāma[74] ashaonō[7S] fravashīm[76] yaza-maide[77]; Yōishtahe[78] Frayananām[79] ashaonō[80] fravashīm[81] yazamaide[82]; Usmānarahe[83] Paēshatanghō[84] Paiti-srīrahe[85], paitishtātēe[86] nāfyō-karshtahe[87] tbaēshanghō[88].

(120) We worship[67] the Fravashis[66] of the righteous (men)[65] [ajx]Ashem-yenghe-raochangh[63], [ajy]Ashem-yenghe-vareza[68], and [ajz]Ashem-yahmāi-ushta[73]; we worship[82] the Fravashi[81] of the righteous[80] Goshta Fryān[78-79]; (we worship the Fravashi) of (the [aka]righteous) Usmānara[83], (the son) of Paeshatangh[84] [akb]Paiti-srira[85] in order to withstand[86] the evils[88] caused by near relatives[87].

(121) Spitōish[89] Uspāsnaosh[90] ashaonō[91] fravashīm[92] yazamaide[93]; Erezrāspahe[94] Uspāsnaosh [95]ashaonō[96] fravashīm[97] yazamaide[98]; Usadhānō[99] Mazdayasnahe[100] ashaonō[1] fravashīm[2] yazamaide[3]; Frādat-vanghēush[4] Stivatō[5] ashaonō[6] fravashīm[7] yazamaide[8]; Raochas-chaēshmanō[9] ashaonō[10] fravashīm[11] yazamaide[12]; Hvare-chaēshmanō[13] ashaonō[14] fravashīm[15] yazamaide[16]; Frasrūtārahe[17] ashaonō[18] fravashīm[19] yazamaide[20]; Visrūtārahe[21] ashaonō[22] fravashīm[23]

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ajw “We worship the Fravashi of Duraēsruta, the son of Berezvant.” (Darmesteter)

ajx Its verbatim meaning is “righteousness is his light”.

ajy Its verbatim meaning is “righteousness is his work”.

ajz Its verbatim meaning is “righteousness is his prosperity, welfare.”

aka In the original text these usual words, “ashaonō fravashīm yazamaide” are omitted. It would be better to insert them.

akb This personage is different from Paeshatangh, occurring in para 115; the name Paiti-srira (his father’s name or, literally, “more handsome”) is given in order to distinguish him from that. Usmānara, the son of this Paeshatangh, must have been a well-known personage for his acts of compromise in resolving private family discussions or domestic feuds.

yazamaide[24]; Beremnahe[25] ashaonō[26] fravashīm[27] yazamaide[28]; Vīsrūtahe[29] ashaonō[30] fravashīm[31] yazamaide[32].

(121) We worship[93] the Fravashi[92] of the righteous[91] Spiti[89], we worship[98] the Fravashi[97] of the righteous[96] Erezrāspa[94], (the sons) of Uspasnu[95], and we worship)[3] the Fravashi[2] of the righteous[1] Usadhāna[99], (the son) of Mazdayasna[100]; we worship[8] the Fravashis[7] of the righteous[6] Frādatvanghu[4], (the son) of Stivat[5], Raochao-chaeshman[9], Hvarechaeshman[13] and Frasrutara[17]; we worship[24] the Fravashi[23] of the righteous[22] Visrutāra[21], Baremna[25], and Visruta[29].

(122) Hvaspahe[33] ashaonō[34] fravashīm[35] yazamaide[36]; Chathware-spahe[37] ashaonō[38] fravashīm[39] yazamaide[40]; Dawrāmaēshōish[41] ashaonō[42] fravashīm[43] yazamaide[44]; Fraoraosahe[45] Kaoshahe[46] ashaonō[47] fravashīm[48] yazamaide[49]; Frināspahe[50] Kaēvahe[51] ashaonō[52] fravashīm[53] yazamaide[54]; Frādat-narahe[55] Gravārateūsh[56] ashaonō[57] fravashīm[58] yazamaide[59]; Vohushtrahe[60] Ākhnanghahe[61] ashaonō[62] fravashīm[63] yazamaide[64]; Vīvāreshvahe[65] Ainyāvahe[66] ashaonō[67] fravashīm[68] yazamaide[69].

(122) We worship[36] the Fravashi[35] of the righteous[34] Hvaspa[33]; we worship[40] the Fravashi[39] of the righteous[38] Chathwarespa[37]; we worship[44] the Fravashis[43] of the righteous[42] Dawrāmaeshi[41], Fraoraosa[45], the (son of) Kaosha[46], Frināspa[50], (the son) of Kaeva[51], and the Fravashi[58] of the righteous[57] Frādat-nara[55], (the son) of Gravāratu[56]; we also worship[64] the Fravashi[63] of the righteous[62] Vohushtra[60], (the son) of Ākhnangh[61]; with the Fravashi[68] of the righteous[67] Vivāreshva[65], (the son) of Ainyāva[66].

(122) Frārāzōish[70] Tūrahe[71] ashaonō[72] fravashīm[73] yazamaide[74]; Stipōish[75] Ravatō[76] ashaonō[77] fravashīm[78] yazamaide[79]; Parshintahe[80] Gandrewahe[81] ashaonō[82] fravashīm[83] yazamaide[84]; Avayehe[85] Spenghahe[86] ashaonō[87] fravashīm[88] yazamaide[89]; Aētavahe[90] Māyavahe[91] ashaonō[92] fravashīm[93] yazamaide[94]; Yaētushgēush[95] Vyātanahe[96], ashaonō[97] fravashīm[98] yazamaide[99]; Garshtahe[100] Kavōish[1] ashaonō[2] fravashīm[3] yazamaide[4].

(123) We worship[74] the Fravashis[73] of the righteous[72] Frārāzi[70], (the son) of Tura[71], Stipi[75] (the son) of Raevant[76], Parshinta[80], (the son) of Gandrewa[81], and the Fravashi[88] of the righteous[87] Avaya[85] (the son of) Spengha[86]; together, we worship[94] the Fravashis[93] of the righteous[92] Aetava[90] (the son) of Māyava[91], Yaetush-gao[95], (the son) of Vyāta[96], and (the son) of Kavi[1].

(124) Pouru-banghahe[5] Zaoshahe[6] ashaonō[7] fravashīm[8] yazamaide[9]; Vohu-dātahe[10] Kātahe[11] ashaonō[12] fravashīm[13] yazamaide[14]; Bāonghahe[15] Sāonghanghahe[16]. ashaonō[17] fravashīm[18] yazamaide[19]; Hvarezāo[20] Ankasayāo[21] ashaonāo[22] fravashīm[23] yazamaide[24]; Aravaoshtrahe[25] Erezavatō daingheush[26] ashaonō[27] fravashīm[28] yazamaide[29];

Frāchithrahe[30] Berezavatō[31] ashaonō[32] fravashīm[33] yazamaide[34]; Vohu-peresahe[35] Ainyāvahe[36] ashaonō[37] fravashīm[38] yazamaide[39].

(124) We worship[9] the Fravashi[8] of the righteous[7] Pouru-bangha[5], the son of Zaosha[6]; we worship[14] the Fravashi[13] of the righteous[12] Vohu-dāte[10], (the son) of Katā[11]; we worship the Fravashi[18] of the righteous[17] Bāongha[15] (the son) of Sāongha[16]; we worship[24] the Fravashis[23] of the righteous[22] [akc]Hvarez[20] and Ankasa[21], Aravaoshtra[25], (the son) of Erezvat-dainghu[26], Frāchithra[30], (the son) of Berezavant[31]; also we worship[39] the Fravashi[38] of the righteous[37] Vohu-perese[35], (the son) of Ainyu[36].

(125) Parō-dasmahe[40] Dāshtāghnoish[41] Muza[42] Muzayāo[43] dainghēush[44] ashaonō[45] fravashīm[46] yazamaide[47]; Fraturāo[48] Asrutāo[49] Baēshatasturāo[50] ashaonāo[51] fravashīm[52] yazamaide[53]; Avaregēush[54] erezavato[55] Aoighmatasturahe[56] ashaonō[57] fravashīm[58] yazamaide[59]; Gaomatō[60] Zavanō[61] Raozdyahe[62] Raozdyayāo[63] dainghēush[64] ashaonō[65] fravashīm[66] yazamaide[67]; Thritō[68] Aēvo-saredhō-fyushtahe[69] Tanyehe[70] Tanyayāo[71] dainghēush[72] ashaonō[73] fravashīm[74] yazamaide[75].

(125) We worship[47] the Fravashis[46] of the righteous[45] Parodasma[40], (the son) of Dāshtāghna[41], (who is) the inhabitant of Muza[43] country[44], Fratura[48] (and) Asruta[49], (the sons) of Baeshatastura[50], with the Fravashi[58] of the pure[55] and righteous[57] Avaregao[54], (the son) of Aoighmatastura[56]; we worship[67] the Fravashi[66] of the righteous[65] Gaomant[60], (the son) of Zavana[61], the [akd]inhabitant of the Raozdya[63] country[64], and the Fravashi[74] of Thrita[68], (the son) of Aevo-saredho-fyushta[69], the inhabitant of the Tanya[71] country[72].

(126) Tīrō-nakathwahe[76] Uspaēshatanām[77] Saēnanām[78] ashaonō[79] fravashīm[80] yazamaide[81]; Utayutōish[82] Vitkavōish[83] Zighrōish[84] Saēnahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Frohakafrahe[89] Marezishmyehe[90] Saēnanām[91] ashaonō[92] fravashīm[93] yazamaide[94]; Varemō-raochāo[95] Perethwafsmō[96] ashaonō[97] fravashīm[98] yazamaide[99].

(126) We worship[81] the Fravashis[80] of the righteous[79] Tiro-nakathwa[76] of the family of Uspaeshata-Saena[77-78], Utayuti[82], the son of Vitkavi[83] (and) Zighni[84], (the son) of Saena[85]; we also worship[94] the Fravashi[93] of the righteous[92] Fro-hakafra[89], (the son) of Marezishmya[90] of the family of Saena[91], with the Fravashi[98] of the righteous Varesmo-raochangh[95], the son of Perethwafsma[96].

(127) Asha-nemanghāo[100] Vīdat-gavāo[1] Anghuyāo[2] dainghēush[3] ashaonāo[4] fravashīm[5] yazamaide[6]; Parshat-gavāo[7] Dāzgrō-gavāo[8]

akc These two words are dvandva compound genitive dual; the original forms are Hvareza and Ankasa.

akd In the original text:- Muzi of the Muza country; Raozdi of the Raozdya country and Tani of the Tanya country (just as the inhabitant of Surat is called Surti). Muza, Raozdya and Tanya are likely to be different from some countries under the Iranian subjugation. Nothing is definitely ascertained about them.

Apakhshīrayao[9] daingheush[10] ashaonāo[11] fravashīm[12] yazamaide[13]; Hufravākhsh[14] Kahrkananām[15] ashaonō[16] fravashīm[17] yazamaide[18]; Akayadhahe[19] Pudhanām[20] ashaonō[21] fravashīm[22] yazamaide[23]; Jāmāspahe[24] Aparazātahe[25] ashaonō[26] fravashīm[27] yazamaide[28]; Maidhyō-māonghahe[29] aparazātahe[30] ashaonō[31] fravashīm[32] yazamaide[33]; Urvatat-narahe[34] aparazātahe[35] ashaonō[36] fravashīm[37] yazamaide[38].

(127) We worship[6] the Fravashis[5] of the righteous[4] Asha-nemangh[100] (and) Vidat-gao[1] of the country[3] (called) [ake]Anghu[2]; we worship[13] the Fravashis[12] of the righteous[11] Parshat-gao[7] (and) Dāzgro-gao[8] of Apakhshira[9]; we worship[18] the Fravashi[17] of the righteous[16] [akf]Hufravākhsh[14] of the family of Kahrka[15], and we worship[23] the Fravashi[22] of the righteous[21] Akayadha[19] of the Pudha family[20]; we worship[28] the Fravashis[27] of the righteous[26] [akg]Jāmāspa[24], Maidhyo-māh[29], and Urvatat-nara[34] (bora later on[35]) of later period.

(128) Raochas-chaēshmano[39] ashaonō[40] fravashīm[41] yazamaide[42]; Hvare-chaēshmano[43] ashaonō[44] fravashīm[45] yazamaide[46]; Frādat-khvare-nanghō[47] ashaonō[48] fravashīm[49] yazamaide[50]; Vidat-khvarenanghō[51] ashaonō[52] fravashīm[53] yazamaide[54]; Vouru-nemanghō[55] ashaonō[56] fravashīm[57] yazamaide[58]; Vouru-Savanghō[59] ashaonō[60] fravashīm[61] yazamaide[62]; Ukhshyat-eretahe[63] ashaonō[64] fravashīm[65] yazamaide[66]; Ukhshyat-nemanghō[67] ashaonō[68] fravashīm[69] yazamaide[70]; Astvat-eretahe[71] ashaonō[72] fravashīm[73] yazamaide[74].

(128) We worship[42] the Fravashis[41] of the righteous[40] [akh]Raochas-chaeshman[39], and Hvare-chaeshman[43]; we worship[50] the Fravashi[49] of the righteous[48] Frādat-khvarenangh[47], together with the Fravashis[53] of Vidat-khvarenangh[51], Vouru-nemangh[55] and Vouru-savangh[59] we also worship[66] the Fravashis[65] of the righteous[64] [aki]Hoshedarbāmi[63], [akj]Hoshedarmāh[67], and [akk]Soshyosh[71].

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ake Darmesteter; if we take the text, "anghāo danghēush" according to Westergaard, it would mean, "of this country".

akf Or of Hufravāch; only *sh* of the genitive singular termination is added like *narsh*.

akg i.e. The grandson of Jāmāspa or one descended from his family; his lineage. When the word, *aparazata* comes with other names, it is to be understood this way. About the first Jāmāsp, Mediomāh and Urvatat-nara, see paras 95, 98, and 103 of this yasht.

akh During the period of last 57 years of Resurrection, the names of those six great men who are taking part with Soshyosh are stated in this paragraph from "Raochas-chaēshman" up to "Vouru-savangh". For further details, see my Avesta dictionary.

aki The future prophet, son of Zarathushtra to be born of Srutat-fedhri at the time of Resurrection.

akj The future prophet, son of Zarathushtra to be born of Vanghu-fedhri at the time of Resurrection.

(Kardāh XXVIII) (129) Yō[1] anghat[2] Saoshyās[3] verethraja[4] nāma[9] Astvat-eretascha[6] nāma[7]. Avatha[8] Saoshyās[9], yatha[10] vīspem[11] ahūm[12] astvantem[13] sāvayāt[14]; avatha, Astvat-eretō, yatha astvāo hān[19] ushtanavāo[20] astvat-aithyejanghem[22] paitishtāt[23], paitishtātēe[24] bizangrō-chithrayāo[25] drujō[26], paitishtātēe[27] ashava-karshtahe[28] tbaēshanghō[29].

(129) Who[1] (i.e. the prophet born of the mother called Eredat-Fedhri mentioned above) will be revealed (manifest[2]) as the victorious[9] Saoshyant by name[5], as well as Astvat-ereta[6] by name[7]. (His name) Saoshyant[9] is for this reason[8] that he [akl]will benefit[14] the whole[11] corporeal[13] world[12]. (His name) Astvat-ereta[16] (is) for this reason[8] that [akm]he[19] will [akn]resuscitate (revive) the corporeal[21] (world) which is perishable[22].

Explanation:- (The reason of resuscitation is mentioned below).

In order to withstand[24] [ako]wicked men[25] of druj-like nature[26], and in order to withstand the evil[29] created (in the opposition of) against righteous man[28] (i. e. in order to suppress the evils of the demons, drujas and wicked men) (that future Prophet Saoshyant will revive the dead in this world).

(Kardāh XXIX) (130) Yimahe[1] Vīvanghanahe[2] ashaonō[3] fravashīm[4] yazamaide[5] sūrahe[6] pouro-vāthwahe[7], paitishtātēe[8] ainishtōish[9] daevō-frakarshtayāo[10], haēchanghascha[11] avāstrahe[12], ithyejanghascha[13] marshaonahe[14].

(131) Thraētaonahe[15] Āthuyānōish[16] ashaonō[17] fravashīm[18] yazamaide[19], paitishtātēe[20] garenāushcha[21] tafnaoshcha[22] naēzahecha[23] sārastōishcha[24] vāvarshyāoscha[25], paitishtātēe[26] Azi-karshtahe[27] tbaēshanghō[28]. Aoshnarahe[29] pouru-jirahe[30] ashaonō[31] fravashīm[32] yazamaide[33]; Uzvahe[34] Tumāspanahe[35] ashaonō[36] fravashīm[37] yazamaide[38]; Aghraērathahe[39] naravahe[40] ashaonō[41] fravashīm[42] yazamaide[43]; Manushchithrahe[44] Airyāvahe[45] ashaonō[46] fravashīm[47] yazamaide[48].

(130) We worship[5] the Fravashi[4] of the righteous[3] (King) Yima[1], the valiant[6], having a large retinue[7], the son of Vivanghana[2], for withstanding draught or currents of air of deadly destruction[13], created by the Daevas[10]. Which destroy pastures[12] (and) means of subsistence[9].

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akk The son of Holy Zarathushtra and the future prophet, to be born of the mother Eredat-fedhri at the time of Resurrection. The original meaning of, "astvat-ereta" is, "one who makes the bodily creatures rise up", i.e. the maker of Resurrection.

akl The original meaning of "Saoshyant" is, "he who will benefit in future", "the future benefactor", derived from the root *su* = to benefit. *Sāvayāt* = Casual.

akm *Hā*-present participle masculine nominative singular; original form *hant* + *s*; root *ah* = Sanskrit *as*-, to be-.

akn Original meaning, "will raise up[23] the bodily[18] and living creatures". Geldner gives the text *paitishāt*.

ako Original meaning, "the druj of the brood of the biped".

(131) We worship[19] the Fravashi[18] of the righteous[17] [akp]Faredun[15], the son of Athawyan[16], in order to withstand[20] itch[21], fever[22], [akq]debility[23], ague-fever[24], free indulgence of lust[25], and the evil[28] [akr]caused by snake[27]. We worship[33] the Fravashi[32] of the righteous[31] [aks]Aoshnara[29], full of intelligence[30]; we worship[38] the Fravashi[37] of the righteous[36] Uzava[34], the son of [akt]Tehemaspa[35], and the Fravashi[42] of the righteous[46] Aghraeratha[39], the [aku]brave[40], with the Fravashi[47] of the righteous[46] Minocheher[44], the son of [akv]Erach[45].

(132) Kavōish[49] Kavātahe[50] ashaonō[51] fravashīm[52] yazamaide[53]; Kavōish[54] Aipivanghēush[55] ashaonō[56] fravashīm[57] yazamaide[58]; Kavōish[59] Usadhanō[60] ashaonō[61] fravashīm[62] yazamaide[63]; Kavōish[64] Arshnō[65] ashaonō[66] fravashīm[67] yazamaide[68]; Kavōish[69] Pisinanghō[70] ashaonō[71] fravashīm[72] yazamaide[73]; Kavōish[74] Byarshānō[75] ashaonō[76] fravashīm[77] yazamaide[78]; Kavōish[79] Syāvarshānō[80] ashaonō[81] fravashīm[82] yazamaide[83]; Kavōish[84] Haosravanghō[85] ashaonō[86] fravashīm[87] yazamaide[88].

(133) Amahecha[89] paiti[90] hutāshtahe[91], verethraghnahecha[92] paiti[93] Ahuradhātahe[94], vanaintyāoscha[95] paiti[96] uparatātō[97], sanguhascha[98] paiti[99] husastayāo[100], sanguhascha[1] paiti[2] amuyamnayāo[3], sanguhascha[4] paiti[5] avanemnayāo[6], hathra vatahecha[7] paiti[8] hamerethanām[9].

(132) We worship[53] the Fravashi[52] of the righteous[51] Kay[49] Kobad[50]; we worship[58] the Fravashi[57] of the righteous[56] Kay[54] [akw]Aipivanghu[55] (the son of Kay Kobad), and the Fravashi[62] of the righteous[61] Kay[59] Usadhana[60]; we worship[68] the Fravashi[67] of the righteous[66] Kay[64] Arshan[65], together with the Fravashis[72] of the righteous[71] Kay[69] Pisinang[70] and Kay[74] [akx]Byarshan[75]; we

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akp Here Faredun appears to have been remembered as a physician removing diseases; for further details, see notes on the Pazend portion of Vanant yasht, in my *Khordeh Avesta Bā Maeni*.

akq Other meanings of the word *naēza* are: filthiness, impurity, the point of a needle.

akr Its significance is, evil caused by Zohak (Azi-Dahāka). After coming to the sovereignty by defeating Zohak, King Faredun destroyed all his wicked doctrines.

aks The Counsellor of Kavi Usa-King Kaikaus, who was eventually killed by the Daevas (Darmesteter); *Jira* = Persian *zirak* = wise, intelligent.

akt The son of Nodar and grandson of King Minocheher.

aku Or possessed of special qualities of humanity (derived from *nar*). Compare Persian words *insāniyat*, *mardumi*. Know that although Agreras was the brother of Afrasyab was Turanian, he kept good feelings towards the Iranians. He was the holy and religious person.

akv The youngest son of King Faredun; the names of the remaining two sons Salam and Tura.

akw Son of Kay Kobād (Darmesteter).

akx Four sons of Kay Aipivanghu:- (1) Kay Usadhana (or Kay Usa, i.e. Kay Kāus); (2) Kay Arshan (Kay Arasha); (3) Kay Pisinangh (Kay Pasina); (4) Kay Byarshan = Kay Vyārash (Bundehesh) = Kay Armin. Out of them, only Kai Kāus came to the throne of Iran.

also worship[83] the Fravashi[82] of the righteous[81] Kay[79] [aky]Siavakhsh[80], and Kay[84] Khosravah[85], (the son of Kay Siavakhsh).

(133) (We worship the Fravashis of the above-mentioned great men) for[90] (gaining) the well-shapen[91] courage[89], victory[92] created by Ahura Mazda[94], for[96] conquering[95] superiority[97], for[99] (acquiring) well-taught[100], steadfast[3], and invincible[6] admonition[4] (in any matter whatever), (and) for[8] (acquiring) strength for smiting the enemies[9] at one stroke[7].

Explanation:- Its significance is, that in this yasht, the Fravashis of well-known men and women are worshipped for one to take a lesson from the virtues of these men and women, such as their goodness, righteousness, heroism, altruism and patriotism, and one should try to acquire zealously their virtues by acting in accordance with them.

(134) Drvahecha[10] paiti[11] aojanghō[12], khvarenanghascha[13] paiti[14] Mazdadhātahe[15], tanuyāoscha[16] paiti[17] drvatātō[18], āsnayāoscha[19] paiti[20] vanghuyāo[21] frazantōish[22] dangrayāo[23] vyākhanayāo[24] khshōithnyāo[25], spiti-dōithrayāo[26] ānzō-būjo[27] hvīrayāo[28], huzantēush[29] paiti[30] aparayāo[31] vyarethyayāo[32] vahishtahe[33] anghēush[34].

(135) Khshathrahecha[35] paiti[36] bānumatō[37], daregha-yāoscha[38] paiti[39] dareghō-jītōish[40], vīspanāmcha[41] paiti[42] ayaptanām[43], vispanāmcha[44] paiti[45] baēshazanām[46], paitishtātēe[47] yāthwām[48] pairikanāmcha[49], sāthrām[50] kaoyām[51] karafnāmcha[52], paitishtātēe[53] sāstō-karshtahe[54] tbaēshanghō[55].

(134) (We worship the Fravashis of the above-mentioned great men) for[11] (acquiring) sound[10] strength[12], glory[13] created by Ahura Mazda[15]; soundness (of health)[18], for[20] (acquiring) the offspring[22] having innate wisdom[19], good[21], wise[23], a chief in the assembly[24], shining[25], brilliant-eyed[26] (i.e. of sharp intelligence), relieving from distress[27] and powerful as a hero[28], man of good intellect[29] keeping afar[31] from irreligiousness[32] (and) for[30] acquiring the heaven[33-34] fixed for the religious and well-intelligent person).

(135) (We worship the Fravashis of the above mentioned great men) for[36] (acquiring) the brilliant[37] (or majestic[37]) sovereignty, for[39] a long[38] enduring life[40], for[42] (acquiring) all[41] boons[43], all[44] healing-virtues[46], for withstanding[47] wizards[48], witches[49], tyrants[50], the Kiks[51] and the Karapans[52] (and) for withstanding[53] evil[55] caused by the tyrants[54].

(136) Sāmahe[56] Keresāspahe[57] gaesaosh[58] gadhavarahe[59] ashaonō[60] fravashīm[61] yazamaide[62]; paitishtātēe[63] ughrahe[64] bāzāush[65] haena-yāoscha[66] perethu ainikayāo[67] perethu-drafhayāo[68], eredhwō-drafsh-ayāo[69] uzgereptō-drafshayāo[70] khrurem[7i] drafshem[72] barentayāo[73]; paitishtātēe[74] gadhahe[75] frakerestō-frasānahe[76] simahe[77] virenjanō[78]

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aky The son of King Kay Kāus and the father of King Kay Khoushrou; Afrāsyāb being excited on account of the plottings of his brother Karasivaz, killed him.

anāmarezdikahe[79], paitishtātēe[80] gadhō-karshtahe[81] tbaeshanghō[82].

(136) We worship[62] the Fravashi[61] of the righteous[60] Keresaspa[57], the curly-haired[58] mace-bearer[59], of the (well-known) Sama family[56], in order to withstand[63] the army[66], of the powerful[64] arms[65], wide-fronted[67], with wide raised up banners[69], with uplifted cruel banners[70], in order to withstand[74] the brigand[75], who works destruction[76], (and who is) dreadful[77], man-slaying[78] and unmerciful[79]. Also, in order to withstand[80] the evil[82] caused by the brigands[81].

Explanation:- We worship the Fravashi of the hero Keresaspa in order that by commemorating his heroic exploits and welfare works we may get enthusiasm and we may thereby get sufficient courage and strength for withstanding the destruction rushed forward in the country, or for combating against the attacks of thieves and robbers.

(137) Ākhrūrahe[83] Haosravanghanahe[84] ashaonō[83] fravashīm[86] yazamaide[87]; paitishtātēe[88] hashidavahe[89] drvatō[90] arātōishcha[91] gaētho-merenchyānahe[92]; Haoshyanghahe[93] takhmahe[94] ashaonō[95] fravashīm',[96] yazamaide[97]; paitishtātēe[98] Māzainyanām[99] daēvanām[100], varenya-nāmcha[1] drvatām[2], paitishtātēe[3] daēvo-karshtahe[4] tbaēshanghō[5].

(138) Fradhākhshtōish[6] Khunbyehe[7] ashaonō[8] fravashīm[9] yaza-maide[10], paitishtātēe[11] aēshmahe[12] khrvī-draosh[13] aēshmō-varedha-nāmcha[14] drvatām[15], paitishtātee[16] aēshmō-karshtahe[17] tbaēshanghō[18].

(137) We worship[87] the Fravashi[86] of the righteous[85] [akz]Akhrura[83], the son of Haosravangh[84], in order to withstand[88] [ala]stinginess[91] that deceives the friend[89], wicked[90] and world-destroying[92]. We worship[97] the Fravashi[96] of the valiant[94], righteous[95] Haoshyangha[93] in order to withstand[98] the daevas[100] of Māzandrān[99], and the wicked people[2] of Gilān[1], also in order to withstand[3] the evil[5] produced by the daevas[4].

(138) We worship[10] the Fravashi[9] of the righteous[8] Fradhākhshti[6], the son of Khunbya[7], in order to withstand[11] the daeva Aeshma[12] of cruel weapon[13] and wrath-inciting[14] wicked persons[15], and in order to withstand[16] the evil[18] caused by anger (or by the Aeshma daeva)[17].

(Kardāh XXX) (139) Hvōvyāo[1] ashaonyāo[2] fravashīm[3] yazamaide[4], Frenyāo[5] ashaonyāo[6] fravashīm[7] yazamaide[8]; Thrityāo[9] ashaonyāo[10] fravashīm[11] yazamaide[12]; Pouruchistayāo[13] ashaonyāo[14] fravashīm[15] yazamaide[16]; Hutaosayāo[17] ashaonyāo[18] fravashīm[19] yazamaide[20]; Humāyāo[21] ashaonyāo[22] fravashīm[23] yazamaide[24]; Zairichyāo[25] ashaonyāo[26] fravashīm[27] yazamaide[28]; Vīspa-taurushyāo[29] ashaonyāo[30] fravashīm[31] yazamaide[32]; Ushtavaityāo[33] ashaonyāo[34] fravashīm[35]

akz The friend helping in the heroic adventures of the hero Keresāspa; probably the descendant of the Sāma family.

ala Or excessive greed.

yazamaide[36]; Tushnāmaityāo[37] ashaonyāo[38] fravashīm[39] yazamaide[40].

(139) We worship[4] the Fravashi[3] of the righteous[2] [alb]Hvovi[1]; we worship[8] the Fravashi[7] of the righteous[6] [alc]Freni[5], and we worship[12] the Fravashi[11] of the righteous[10] Thrity[9]; we worship[16] the Fravashis[15] of the righteous[14] Pouruchisti[13], [ald]Hutaosa[17] and [ale]Humaya[21]; we also worship[28] the Fravashis[27] of the righteous[26] Zairichi[25], Vispa-taurushi[29], Ushtavaiti[33]; [alf]and Tushnāmaiti[37].

(140) Frenyāo[41] nāiryāo[42] Usinemanghō[43] ashaonyāo[44] ashaonō[45] fravashīm[46] yazamaide[47]; Frenyāo[48] nāiryāo[49] Frāyazantanahe[50] ashaonyāo[51] ashaonō[52] fravashīm[53] yazamaide[54]; Frenyāo[55] nāiryāo[56] Khshōiwrāspanahe[57] ashaonyāo[58] ashaonō[59] fravashīm[60] yazamaide[61]; Frenyāo[62] nairyāo[63] Gayadhāstōish[64] ashaonyāo[65] ashaonō[66] fravashīm[67] yazamaide[68]; Asabanayāo[69] nāiryāo[70] Pourudhākhshtōish[71] ashaonyāo[72] ashaonō[73] fravashīm[74] yazamaide[75]; Ukhshentyāo[76] nāiryāo[77] Staothrō Vahishtahe Ashahe[78] ashaonyāo[79] ashaonō[80] fravashīm[81] yazamaide[82].

(140) We worship[47] the Fravashis[46] of the righteous Freni[41], the wife[42] of the righteous[45] [alg]Usinemangh[43], Freni[48], the wife[49] of the righteous[52] [alh]Frayazentana[50], Freni[55], the wife[56] of the righteous[59] [ali]Khshoiwrāspana[57], and [alj]Freni[62], the wife[63] of the righteous[66] Gayadhāsta[64]. We worship[75] the Fravashi[74] of the righteous[72] Asabana[69], the wife[70] of the righteous[73] [alk]Pourudhākhshta[71], with the Fravashi[81] of the righteous[79] Ukhshenti[76], the wife of the righteous[79] [all]Staotar-vahishtahe-ashahe[78].

(141) Kanyāo[83] Vadhutō[84] ashaonyāo[85] ashaonō[86] fravashīm[87]

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alb Wife of the Prophet Zarathushtra and the daughter of Frashaoshtra.

alc Note that Freni, Thriti and Pouruchisti are the names of the daughters of the Prophet Holy Zarathushtra.

ald Hutaosa is the wife of King Vishtaspa. In the *Shāh Nāmeh* she is known by the name Ketāyun.

ale Humāya is the name of the daughter of King Vishtaspa.

alf The original meaning of Tushnāmaiti is “contented thought”. The same word occurs in yasna Hā 43, stanza 15 as two separate words, *Tushnā maiti*, (= contented thought). In the Kardāh XXX, i.e. in paras 139-142 the Fravashis of the illustrious wives and girls are worshipped.

alg His Fravashi is worshipped in para 113 of this yasht.

alh Or the wife of the son of Frāyazen to;” Wife of Frāyazenta”. (Darmesteter).

ali Or the wife of the son of Khshōiwrāspa; “wife of Khshoiwraspa”. (Darmesteter).

alj In this para the Fravashis of four different illustrious ladies by name Freni, are worshipped. Besides, the Fravashis of the husbands of the wives mentioned in this para, being renowned in acts of the Zoroastrian Religion, are also worshipped, (see paras 111-113 of the yasht).

alk Note that there were five sons of Pourudhākhshti born of the wife Asabana: (1) Ayo-asti; (2) Vohu-vasti; (3) Gayadhākshti; (4) Ashavazdangha; (5) Urudhu, (see para 112 of this yasht).

all Original meaning is, “Praiser of the Best Righteousness”.

yazamaide[88] Kanyāo[89] Jaghrūdho[90] ashaonyāo[91] ashaonō[92] fravashīm[93] yazamaide[94]; Kanyāo[95] Franghādhō[96] ashaonyāo[97] ashaonō[98] fravashīm yazamaide[100]; Kanyāo[1] Urodhayantō[2] ashaonyāo[3] ashaonō[4] fravashīm[5] yazamaide[6]; Kanyāo[7] Paēsanghanva[8] ashaonyāo[9] ashaonō[10] fravashīm[11] yazamaide[12]; Hvaredhyāo[13] ashaonyāo[14] fravashīm[15] yazamaide[16]; Huchithrayāo[17] ashaonyāo[18] fravashīm[19] yazamaide[20]; Kanukayāo[21] ashaonyāo[22] fravashīm[23] yazamaide[24]; Kanyāo[25] Srūtat-Fedhryō[26] ashaonyāo[27] fravashīm[28] yazamaide[29].

(141) We worship[88] the Fravashis[87] of righteous[85] maids[83], [alm]Vadhuta[84], Jaghrudha[90], Franghādha[96], [aln]Urudhayant[2], and Paesanghanva[8]; we worship[16] the Fravashi[15] of the righteous[14] [alo]Hvaredhi[13]; we worship[20] the Fravashi[19] of the righteous[18] Huchithra[17], with the Fravashis[23] of Kanuka[21], and the righteous[27] maid[25] [alp]Srutat-Fedhri[26].

(142) Kanyāo[30] Vanghu-Fedhryāo[31] ashaonyāo[32] fravashīm[33] yazamaide[34]; Kanyāo[35] Eredat-Fedhryāo[36] ashaonyāo[37] fravashīm[38] yazamaide[39]; yā[40] vīspa-taurvairicha[41] nāma[42], avatha[43] Vīspa-taurvairi[44], yatha[45] hā[46] tem[47] zīzanāt[48], yō[49] vīspe[50] taurvayāt[51] daēvāatcha[52] tbaēshāo[53] mashyā-atcha[54], paitishtātēe[55] jahi-karshtahe[56] tbaēshanghō[57].

(142) We worship[34] the Fravashi[33] of the righteous[32] maid[30], [alq]Vanghu-Fedhri[31]; we worship[39] the Fravashi[38] of the righteous[37] maid[35], [alr]Eredat-Fedhri[36], (who name is) [als]Vispo-taurvairi[44] for (this reason[43] that[45]) she[46] will give birth[48] to that (man)[47], who[49] in order to withstand[55] the evil[57] caused[56] by Jahi (i.e. evil of the female counterpart) will destroy[51] all the malice[53] (caused) by the daevas[52], and by (wicked) men[54].

(Kardāh XXXI) (143) Airyanām[1] dakhyunām[2] naram[3] ashaonām[4] fravashayō[5] yazamaide[6]; Airyanām[7] dakhyunām[8] nāirinām[9] ashaoninām[10] fravashayō[11] yazamaide[12]; Tūiryanām[13] dakhyunām[14] narām[15] ashaonām[16] fravashayō[17] yazamaide[18]; Tūiryanām[19] dakhyunām[20] nāirinām[21] ashaoninām[22] fravashayō[23] yazamaide[24];

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alm There was no need of the word *ashaonō* associated with this name. The word, *ashaonyāo* is enough.

aln Grammatically, this word is in masculine gender; it would be better if it would be, *Urudhayantyāo* like the word *Ukhshentyāo* occurring in the preceding paragraph. Also there is no need of the word occurring in the preceding paragraph.

alo It is not definitely ascertained whether this lady and the two following were unmarried or married like the names occurring in the preceding paragraph.

alp The name of the mother of the Prophet Hoshedar Bāmi, to be born at the time of Resurrection.

alq The name of the mother of the Prophet Hoshedar Māh, to be born at the time of Resurrection.

alr The name of the mother of the Prophet Soshyos, to be born at the time of the Resurrection.

als The original meaning of this word is, “the mother destroying all malice”.

Sairimanām[25] dakhyunām[26] narām[27] ashaonām[29] fravashayō[29] yazamaide[30]; Sairimanām[31] dakhyunām[32] nāirinām[33] ashaoninām[34] fravashayō[35] yazamaide[36].

(143) We worship[6] the Fravashis[5] of the righteous[4] men[3] and women of the Iranian[1] Countries[2]; we worship[18] the Fravashis[17] of the righteous[16] men[15] and women of [alt]Turanian[13] Countries[14]; and we worship[20] the Fravashis[29] of the righteous[28] men[27] and women of the [alu]Sairima[25] Countries[26].

(144) Saininam[37] dakhyunam[38] naram[39] ashaonām[40] fravashayō[41] yazamaide[42]; Saininam[43] dakhyunam[44] nairinam[45] ashaoninam[46] fravashayō[47] yazamaide[48]; Dahinam[49] dakhyunam[50] naram[51] ashaonām[52] fravashayō[53] yazamaide[54]; Dahinam[55] dakhyunam[56] nairinam[57] ashaoninam[58] fravashayō[59] yazamaide[60].

Vispanām[61] dakhyunam[62] naram[63] ashaonām[64] fravashayō[65] yazamaide[66]; vispanām[67] dakhyunam[68] nairinam[69] ashaoninām[70] fravashayō[71] yazamaide[72]; vīspāo[73] ashāunām[74] vanguhīsh[75] sūrāo[76] spentāo[77] fravashayō[78] yazamaide[79] yāo[80] hacha[81] Gayāt[82] Marethnat[83] ā-Saoshyantāt[84] verethraghnat[85].

(144) We worship[42] the Fravashis[41] of the righteous[40] men[39] and women of [alv]Sāini[37] Countries[38], we worship[54] the Fravashis[53] of the righteous[52] men[51] and women of [alw]Dāhi[49] Countries[50].

(145) We worship[66] the Fravashis[65] of the righteous[64] men[63] and women of all[61] countries[62]; we worship[79] all[73] the good[75], heroic (and) beneficent[77] Fravashis[78] of the righteous (people)[74] from[81] Gayomard[82-83] to[84] the victorious[85] Saoshyant[84].

(146) Upa[86]-tū[87]-nō[88] idha[89] yāo[90] ashaonām[91] mōshu[92] isentu[93] fravashayō[94], tāo[95] nō[96] jasentu[97] avanghe[98], tāo[99] nō[100] āzahuchit[1] hatō[2] thrāyente[3] aiwi-dereshtāish[4] avebish[5]; aomna[6] Ahura Mazda[7], Sraoshacha[8] ashya[9] sūra[10] mānthracha spenta[11] vīdusha[12]; yō[13] vīdaēvō[14] vīdaēvahe[15] ashtō[16] Mazdāo Ahurahe[17]; yim[18] Zarathushtrō[19] frerenaot[20] hvāvantem[21]anghve[22]astvaite[23].

(146) May (they) who[90] (are) the Fravashis[94] of the righteous (people)[91] keep love[93] over[86] us[88] here[89] (i.e. in this world) quickly[92] and verily[87]! (and) may they[95] come[97] to our[96] help[98]! (Also) may those[99] (Fravashis) save[3] us[100],

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alt The countries allotted to Tura, the son of Faredun.

alu The countries allotted to Selam the son of Faredun. According to Firdausi these countries were situated in the West of Iran.

alv i.e. China and the provinces under the subjugation of China.

alw The countries inhabited by nomadic brave people situated in the Eastern direction of Caspian Sea. For its explanation, see my Avesta dictionary.

the living ones[2] with (their) powerful[4] help[5] [alx]at the time of calamity[1]! (Besides, may those Fravashis be) (our) [aly]helpers[6] through Ahura Mazda[7], through the brave[10] righteous[9] Sraosha yazata[8], and through the learned[12] [alz]Mānthra Spenta[11]! Which[13] (Mānthra Spenta) is opposed to the doctrines of daevas[14] and the messenger[16] of [ama]Ahura Mazda[17], whom[18] (the Prophet) Zarathushtra[19] [amb]saw with the sincerest vision[20-21] in the corporeal[23] world[22].

(147) Aora[24] vanguhīsh[25] upa-shaeta[26] yāo[27] āpō[28], yāoscha[29] urvarāo[30], yāoscha[31] ashaonām[32] fravashayō[33] Idha[34] frithāo[35] paiti-zantāo[36] buyata[37]; ahmya[38] nmāne[39] idha[40] āthravanō[41] dakhyunām[42] manyente[43] vanghēush[44] ashahe[45] uzgēurvayente[46] jaste[47] ahmākem[4S] avanghe[49] sūrāo[50] yūshmākem[51] yasnahe[52] sēvishtāo[53].

(148) Vīspanāmcha[54] āonghām[55] ashaonām[56] ashaonināmcha[57] idha[58] yazamaide[59] fravashīm[60], yaēshām[61] yashethwatcha[62] urvānō[63] zaoyāoscha[64] fravashayō[65]. Vīspanāmcha[67] āonghām[68] ashaonām[69] ashaonināmcha[70] idha[71] yazamaide[72] fravashīm[73], yaēshām[74] nō[75] Ahurō Mazdāo[76] ashava[77] yesne[78] paiti[79] vanghō[80] vaēdha[81]. Vīspanāmcha[82] aēshām[83] Zarathushtrem[84] paoirīm[85] vahishtem[86] Āhūirīm[87] sūsrūma[88] tkaēshem[89].

(147) O ye good[25] [amc]waters[28], trees[30], and the Fravashis[33] of the righteous (people)[32]! May you [amd]abide [ame]down here[24]! May you be loved[35] and welcomed[36] here[34] (i.e.) in this[38] house[39]. (O Fravashis!), Here[40], (i.e. in this house) the priests[41] of (various) countries[42] [amf]think[43] of the good[44]

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alx Original meaning, "in calamities"; *āzahu* is the locative plural of the word āzangh.

aly *Aomna* - present participle nominative plural; root *av* = Sanskrit *av* = to help.

alz As an abstract noun, the meaning of "mānthra spenta" is, "Holy Spell", "sacred verses of the religion"; as a genitive noun its meaning is, "the yazata Mārespand", who is the transmitter of the sacred verses of the religion from the Creator Ahura Mazda to the Prophet Zarathushtra. Holy Zarathushtra had reverence for him for this reason.

ama If we consider the word *vidaēvahe* as an epithet of *Mazdāo Ahurahe*, it would mean "opponent of the daeva".

amb The original meaning is: Whom[18] Zarathushtra[19] considered worthy of respect[20] like Himself[21].

amc Before these words *yāo, yāoscha* occur and the meaning is, "who, and who", respectively. If we take the meaning, word by word, it is translated thus:- (you) who (are) waters, and (you) who (are) trees and (you) who (are) Fravashis.

amd Fravashis in this world are pleased to remain amidst water and fragrant flowers, and for this reason during the holy Fravartikān days, fresh water and flowers are kept in a sanctified place.

ame i.e. in this house. Original meaning is, "lower, nether"; it is the comparative degree of *ava* - *avara* = *aora* (by dropping the middle *a*).

amf i.e. Except goodness and righteousness no other thoughts are brought in the mind. The significance of this sentence seems to be, that religious teachers of various Iranian countries, and virtuous priests who had come out for propagating the religion of Zarathushtra, have stayed in this house after their return.

righteousness[45].

O heroic[50] (and) most beneficent[53] (Fravashis)! for your[51] help[49] (i.e. for seeking your help) (and) for (your) worship[52], our[48] hands[47] [amg]are lifted up[46] (with entreaty).

(148) We worship[59] here[58] every Fravashi[60] amongst the [amh]Fravashis[55] of all[54] righteous (men)[56] and women[57]. Whose[61] souls[63] (and) Fravashis[65] [ami]being worthy of praise[62] (are) worthy of reverence[64] (or worthy of invocation[64]). We worship[72] here[71] every Fravashi[73] amongst the Fravashis[68] of all righteous (men)[69]and righteous (women)[70]. In the invocation[78] of whom (i.e. Fravashi)[74] Holy[77] Ahura Mazda[76] [amj]hath recognised[81] us[75] as better[80]. Amongst all[82] these[83] (righteous men and women) we have heard[88], (the Prophet) Zarathushtra[84] (to be) the foremost[85] and the best[86] follower of the doctrine[89] of Ahura Mazda[87].

(149) Paoiryanām[90] tkaēshanām[91] paoiryanām[92] sāsnō-gūshām[93], idha[94] ashaonām[95] ashaonināmcha[96], ahūmcha[97] daēnāmcha[98] baodhascha[99] urvānemcha[100] fravashīmcha[1] yazamaide[2], yōi[3] ashāi[4] vaonare[5]. Nabānazdishtanām[6] idha[7] ashaonām[8] ashaonināmcha[9], ahūmcha[10] daēnāmcha[11] baodhascha[12] urvānemcha[13] fravashīmcha[14] yazamaide[15], yōi[16] ashāi[17] vaonare[18].

(149) We worship[2] here[94] the life[97], intelligence[99], soul[100] and Fravashi[1] of righteous[95] (men) and righteous[96] (women) of [amk]the paoiryo-tkaeshas[90-91], (and) of the first[92] [aml]acceptors of the religion[93], who[3] fought with triumph[5] for righteousness[4]. We worship[15] here[7] the life[10], conscience[11], intelligence[12], soul[13] and Fravashi[14] of righteousness[8]. Also, we worship (men) and (women) of [amm]Nabānazdishta[6] who[16] fought with triumph[18] for righteousness[17].

(150) Paoiryān[19] tkaēshe[20] yazamaide[21], nmānanāmcha[22], vīsāmcha[23], zantunāmcha[24] dakhunāmcha[25], yōi[26] āonghare[27] Paoiryān[28] tkaēshe[29] yazamaide[30], nmānanāmcha[31] vīsāmcha[32] zantunāmcha[33] dakhyu-

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amg In the sense of *ustānazasta* occurring in the yasna Hā 28.1 and yasna Hā 29.5.

amh The pronoun *āonghām* (of these) refers to Fravashis.

ami *Yashethwat* is ablative singular of *yashtva* - worthy of worship; root *yaz* = Sanskrit *yaj*.

amj i.e. as the invocation of the Fravashis was approved by the Creator Ahura Mazda, their invokers are regarded as better in the eyes of the Creator. If the word *vanghō* is taken as a noun, it is translated thus: in the invocation[78] of whom (Fravashi)[74] Holy[77] Ahura Mazda[76] knows[81] happiness[80] (or goodness[80]) for us; i.e. in the invocation of the Fravashis Ahura Mazda regards our happiness as included.

amk i.e. Mazda-worshippers of the age prior to the Prophet Zarathushtra.

aml Original meaning is those who paid attention to righteous education, those who first listened to the commandments of the religion. *Sasna* = Sans, *shasan* = religious education.

amm i.e. Those who have accepted the Religion of the Prophet Zarathushtra, persons born in the Religion of Zarathushtra; original meaning is, “nearest the navel”; from this it means, “next of kin”, “nearest relatives” (see Vendidad fargard IV, paras 5-10).

nāmcha[34], yōi[35] bābvare[36]; Paoiryān[37] tkaēshe[38] yazamaide[39] nmāna-nāmcha[40] vīsāmcha[41] zantunāmcha[42] dakhyunāmcha[43], yōi[44] henti[45].

(151) Paoiryān[46] tkaēshe[47] yazamaide[48], nmānanāmcha[49] vīsāmcha[50] zantunāmcha[51] dakhyunāmcha[52], nmānanghānō[53], vīshānō[54] zantushānō[55] dainghushānō[56] ashō-anghānō[57] mānthrō-anghāno[58] urvō-anghānō[59] vīspāishcha[60] vanghūsh[61] vanghushānō[62].

(150) We worship[21] the paoiryo-tkaeshas[19-20]of (these) houses[22], streets[23], towns[24] and [amn]countries[25], who[26] had been[27], who[35] will be hereafter[36], and who[44] exist at present[45].

(151) We worship[48] the paoiryo-tkaeshas[46-47] of (these) houses[49], streets[50], towns[51] and countries[52] (with all such characteristics as) [amo]worthy of the town[55], the country[56], righteousness[57] (or possessed of love of righteousness), [amp]possessed of love for the Holy Spell (i.e. sacred verses of the religion)[58], possessed of love for his own soul[59] and regarded as worthy[62] of all[60] goodness[61] in all respects[62].

(152) Zarathushtrem[62] vīspahe[63] anghēush[64] astvatō[65] ahūmcha[66] ratūmcha[67] paoirimcha[68] tkaēshem[69] yazamaide[70]; hātām[71] hudās-temem[72], hātām[73] hukhshathrōtemem[74], hātām[75] raēvastemem[76], hātām[77] khvarenanguhastemem[78], hātām[79] yesnyōtemera[80], hātām[81] vahmyō-temem[82], hātām[83] khshnaōthwotemem[84], hātām[85] frasastōtemem[86]. Yō[87] nā[88] ishtascha[89] yesnyascha[90] vahmyascha[91] vaoche[92], yathana[93] kahmāichit[94] hātām[95], ashāt[96] hacha[97] yat[98] vahishtāt[99].

(153) Imāmcha[100] zām[1] y azamaide[2], aomcha[3] asmanem[4] yazamaide[5]; tācha[6] vohū[7] yazamaide[8], yā[9] antarestā[10] yesnyācha[11] vahmyācha[12] frāyashtva[13] naire[14] ashaone[15].

(152) We worship[70] (the Holy Prophet) Zarathushtra[62] (who is) the lord[66] and the leader[67] of the entire[63] corporeal[65] world[64] and the [amq]paoiryo-tkaesha[68-69].

Explanation:- (Qualities of the Prophet Zarathushtra are stated below):-

Holy Zarathushtra is the wisest[72] of (all) living beings[71], the best ruler[74] of living beings[73], the brightest[76] and most glorious[78] of living beings[77], most worthy of worship[80], of adoration[82], propitiation[84], (and) glorification[86] of the

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amn i.e. The inhabitants in the houses, streets, towns and countries.

amo i.e. Those who add lustre to houses, streets, towns and countries, etc., root *han* = *san*. to be worthy; to have love, to like; *vīshānō* = *vīs* + *hānō*; *zantushanāō* = *zantu* + *hāno*, etc.

amp By means of virtuous and righteous deeds. To have love for his own soul means, to render his own soul worthy of heaven after death.

amq i.e. Of the ancient faith. Lord Zarathushtra was himself a paoiryo-tkaesha; at the age of 40 he attained the status of the Prophet.

living beings[85]. (Holy Lord [amr]Zarathushtra [ams]is known[92] to us[88] as beloved[89], worthy of worship[90] and adoration[91] just as[93] (this can be said) of any man[94] (too) amongst the living beings[95] on account of the best[99] righteousness[96-97].

(153) We worship[2] this[100] earth[1]; we worship[5] the yonder[3] sky[4]; and we worship[8] (all) these[6] [amt]good creations[7], standing between (the earth and the sky), worthy of worship[11] and adoration[12] (which are) worthy of worship[13] for the righteous[15] men[14].

(154) Daitikanāmcha aidyunām yat urunō yazamaide, ashaonām āat urunō yazamaide, kudō-zātanāmchit narāmcha nāirināmcha; yaēshām vahehīsh daēnāo vanaintī vā, venghen vā, vaonare [amu]vā.

(155) Vanentām[37] vanghentām[38] vaonushām[39] daēnosāchām[40], idha[41] ashaonām[42] ashaonināmcha[43] ahūmcha[44] daēnāmcha[45] baodhascha[46] urvānemcha[47] fravashīmcha[48] yazamaide[49], yōi[50] ashāi[51] vaonare[52].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō 8.

(155) Here[41] do we worship[49] the life[44], conscience[45], intelligence[46], soul[47] and Fravashi[48] of those who revere[37], of those who will revere hereafter[38] and of those who [amv]have revered ([amw]the laws of the Religion) as well as righteous[42] (men) and (women) who have studied religious doctrines[40] (and of all those) who[50] fought[52] with triumph[52] for righteousness[51].

(156) Ashāunām[1] fravashinām[2] ughranām[3] aiwithūranām[4], ughranām[5] vārethraghninām[6], Paoiryō-tkaēshanām[7] fravashinām[8], nabānazdishtanām[9] fravashinām[10], fravashayō[11] khshnūtāo[12] ayantu[13] ahmya[14] nmāne[15], khshnūtāo[16] vicharentu[17] ahmya[18] nmāne[19].

(157) Khshnūtāo[20] āfrīnentu[21] ahmya[22] nmāne[23] vanguhīm[24] Ashīm[25] khvāparām[26]; Khshnūtāo[27] pārayantu[28] hacha[29] ahmāt[30] nmānāt[31]; staomācha[32] rāzarecha[33] barentu[34] dathushō[35] Ahurahe Mazdāo[36] Ameshanām Spentanām[37]; māchim[38] gerezānāo[39] pārayantu[40], hacha[41] ahmāt[42] nmānāt[43] ahmākemcha[44] Mazdayasnanām[45].

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amr Taking connection with the preceding words, the word *yō* refers to Zarathushtra.

ams *Vaoche*- Perfect Tense third person singular, root *vach* = Sanskrit *vach* - to speak.

amt Original meaning, "things", "good things". Compare Sanskrit *vasu*.

amu For the translation of this para, see Haftan yasht Large, Kardāh V, para 2.

amv Know that in para 154 above, verbs *vanainti*, *venghen*, and *vaonare* have occurred; the same verbs have occurred in this para in present, future and perfect tense, respectively.

amw The word *daēnāo* occurring in the para 154 above should be taken here.

(156) May the strong[3], triumphant[4], and victorious[6] [amx]Fravashis[11] of the righteous (people)[1] amongst the paoiryo-tkaeshas[7] and Nabānazdishta[9] come[13] (and) being pleased[16] may move about in this[18] house[19]!

(157) May those Fravashis mentioned above [amy]being pleased[20] [amz]ask the blessings[21] for self-supporting[26] Ashishvangh[24-25] in this[22] house[23]. (Moreover) may (those Fravashis) being pleased[27] depart[28] from[29] this[30] house[31]! and may they carry[34] (our) hymns of praise[32] and worship[33] (in presence) of the Creator[35] Ahura Mazda[36] (and) the Amesha Spentas[37]! May they [ana]not[38] depart[40] complaining[39] (i.e. displeased) from[41] this[42] house[43] of us[44], the Mazda-worshippers[45].

(To recite in a low tone) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi ashāunām fravashinām ughranām aiwithūranām Paoiryōtkaēshanām fravashinām nabānazdishtanām fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.**

Gorje Khoreh awazāyād Ardāfravash berasād, amāvand pirozgar amāvandī pirozgarī. Dād dīn beh Māzdayasnān āgāhi ravāi goāfrangāni bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the South:) **Dādāre gehān dine Māzdayasnī dāde Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra Anahite ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Ashem Vohū 1.

Ardāfravash beresād. Ashem Vohū 1.

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amx In the original text there is, "the Fravashis amongst of the righteous (people)".

amy Or above-mentioned those Fravashis being pleased.

amz i.e. Shower such blessings that this house may be full of righteousness, happiness and riches. Note that Ashishvangh is the yazata presiding over wealth and happiness.

ana The original meaning of *māchim* is, "not anyone".

BEHERAM YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād. Beherām yazad pirozgar dushman-zadār, amahe hutāshtahe berasād.[anb]

Az hamā gunāh patet pashemānum az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunshanī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem Ashem Vohū 3.[anc]

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaesho (Gāh according to the period of the day) **frasastayaēcha. Verethraghnahe Ahuradhātahe vanaintyāoscha uparatātō, **[and]**khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(Kardāh I) (1) Verethraghnem[1] Ahuradhātem[2] yazamaide[3], Peresat[4] Zarathushtrō[5] Ahurem Mazdām[6], Ahura Mazda[7], mainyō[8] spēnishta[9], dātare[10] gaēthenām[11] astvaitinām[12] ashāum[13]. Kō[14] asti[15] mainyavanām[16] yazatanām[17] zayōtemō[18]. Āat[19] mraot[20] Ahurō Mazdāo[21] Verethraghnō[22] Ahuradhāto[23] Spitama[24] Zarathushtra[25]. (2) **[ane]Ahmāi[26] paoiryō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31], vātahe[32] kehrpa[33] dareshōish[34], srīrahe[35] Mazdadhātahe[36], vohū[37] khvarenō[38] Mazdadhātem[39], barat[40], khvarenō[41] Mazdadhātem[42], baēshazem[43] uta amemcha[45].**

(1) We praise[3] Beheram yazata[1] created by Ahura Mazda[2]. (The Prophet) Zarathushtra[5] asked[4] Ahura Mazda[6]; O Ahura Mazda[7], Most Beneficent[9] Spirit[8], Creator[10] of Corporeal[12] world[11] and righteous[13]! Who[14] is[15] the [anf]most victorious[18] amongst the Spiritual[16] yazatas[17]?" Ahura Mazda said[20]: O Spitaman[24] Zarathushtra[25]! (it is) Beheram[22] (yazata) created by Ahura Mazda."

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anb i.e. May the victorious and the smiter of enemy Beheram yazad and well-made Ama (i.e. Yazata presiding over courage) come (unto my help)!

anc For its translation see Ahura Mazda Khodāe.

and i.e. For the worship of Beheram yazad created by Ahura Mazda and Vananti Uparatāt, (i.e. yazata presiding over victorious ascendency) pre-eminent Yazata, and for his praise, etc. (see Khorshed Nyāyesh, para. 10.)

ane Dr. Geldner takes this second paragraph in verse form of 7 lines.

anf "Best-armed" (Spiegel, Harlez and Darmesteter).

(2) Unto him[26] (who worships and ask for his help). Beheram[30] (yazata) [ang]goes[28] for the first time[27] in the [anh]shape[33] of a strong[34] and beautiful[35] wind, and bears[40] the good[37] light[38], glory[41], the healing remedy[43], and[44] courage[45].

(3) Āat[46] ahmāi[47] amavastemō[48], ama[49] ahmi[50] amavastemō[51], verethra[52] ahmi[53] verethravastemō[54]; khvarenangha[55] ahmi[56] khvarenanguhastemō[57], yāna[58] ahmi[59] yānavastemō[60], saoka[61] ahmi[62] saokavastemō[63], baēshaza[64] ahmi[65] baēshazyōtemō[66]. (4) Āat[67] tbaēshaō[68] taurvayeni[69] vīspanām[70] tbaēshavatām[71], tbaēshāo[72] daēvanām[73] mashyānāmcha[74], yāthwām[75] pairikanāmcha[76], sāthrām[77] kaoyām[78] karafnāmcha[79].

(3) (the) Most courageous[48] (Beheram yazata) then[46] (speaks) unto him (i.e. seeker for help)[47]: I am[50] the most courageous[51] in courage[49], I am[56] the most victorious[54] in victory[52], I am[56] the most glorious[57] in glory[55]; I am[59] the most favouring[60] in favour[58], I am[62] the most profitable[63] in profit[61], I am[65] the most health-giving[66] in health[64].

(4) Then I will destroy[69] the evils[68] of all[70] the tormentors[71], (and) demons[73], men[74], of the wizards[75], the witches[76], the tyrants[77], the Kiks and the [ani]Karaps.

(5) Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem. zaothrābyō Verethraghnem Ahuradhātem yazamaide, [anj]yāish dātāish paoiryāish Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(5) On account of his[1] splendour[2] and glory[3] I worship[5] that[4] Behram (yazata)[9] created by Ahura Mazda[8] with the audible[6] (or famous) yasna[7]. We worship[13] with libations[10] Behram (yazata)[11] created by Ahura Mazda[12] according to the first[16] laws[15] of Ahura Mazda[17].

(Kardāh II) (6) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda Mainyō Spēnishta, dātare gaēthnam astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto

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ang Imperfect tense in the sense of the present tense, see *Avesta Grammar*, page 305.

anh To the man who worships Beheram yazata with a sincere heart and asks his help in times of difficulties, Behram yazata goes in different shapes on different occasions for giving him victory by casting away his difficulty. These different forms are described in the first ten kardās of this yasht.

ani For the explanation of the words Kik and Karapa, see glossary.

anj Yāish dātāish paoiryāish Ahurahe - these words occur in yasna Hā 46.15 in the Gathic form:- yāish dātāish paoruyāish Ahurahyā.

Spitama [ank]Zarathushtra. (7) Ahmāi[26] bityō[27] ājasat[28] vazemnō[29] Verethraghnō[30] Ahuradhātō[11] gēush[32] kehrpa[33] arshānahe[34] srīrahe[35], zairi-gaoshahe[36], zaranyō-sravahe[37], yim[38] upairi[39] sruye[40] sinat[41] amō[42] hutashtō[43] huraodhō[44]. Verethraghnō[45] Ahuradhāto[46]. Avatha[47] ājasat[48] vohū[49] khvarenō[50] Mazdadhātem[51], barat[52] khvarenō[53] Mazdadhātem[54], baēshazem[55] uta[56] amemcha[57].

(7) Unto him[26] (who worships Beheram yazata and asks for his help) Beheram[30] (yazata) created by Ahura Mazda[31] goes[28] running[29] for the second time[27] in the shape[33] of a beautiful[35] bull[32-34] with yellow ears[38] and golden horns[37]. Upon[39] those horns[40] has sat[41] the well-shapen[43] (and) beautiful[44] Ama[42] (i.e. courage). In this way[47] (i.e. in the shape of a beautiful bull) Beheram[45] (yazata) created by Ahura Mazda[46] (who) bears[50] the good[49] light[50], the glory[53] and the healing remedy[55], also courage,[57] comes up[48] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [anl]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh III) (8) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda Mainyō Spēnishta dātare gaethanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto Spitama Zarathushtra. (9) Ahmāi[26] thrityō[27] ājasat[28] vazemnō[29] Verethraghnō[30] Ahuradhātō[31] aspahe[32] kehrpa[33] aurushahe[34], srīrahe[35], zairi-gaoshahe[36], zaranyō-aiwidānahe[37] yim[38] upairi[39] ainikem[40] sinat[41], amō[42] hutashtō[43] huraodhō[44], Verethraghnō[45] [anm]Ahuradhātō[46]. Avatha[47] ājasat[48] vohū[49] khvarenō[50] Mazdadhātem[51], barat[52] khvarenō[53] Mazdadhātem[54], baēshazem[55] uta[56] amemcha[57].

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ank For its translation, see Karda 1 of this yasht.

anl For its translation, see Karda 1 of this yasht.

anm Dr. Geldner takes paragraph 9 up to here in the verse-form of 8 lines.

(9) Unto him[26] (who worships Beheram yazata and asks for his help) Beheram[30] (yazata) created by Ahura Mazda[31] goes[28] for the third time[27] running[29] in the shape[33] of a white (or crimson)[34] beautiful[35] horse[32], with yellow ears[36] and [ann]a golden caparison[37]. Upon[39] the [ano]edge[40] of which has sat[41] the well-shapen[43] (and) beautiful[44] Ama[42] (i.e. courage). In this way[47] Beheram[45] (yazata) created by Ahura Mazda[46] (who) beans[52] good[49] lustre[50], glory[53], healing remedy[55], and courage[57], comes up[48] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [anp]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh IV) (10) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, Mainyō Spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdao, Verethraghnō Ahuradhāto Spitama [anq]Zarathushtra. (11) [anr]Ahmāi[26] tūiryō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31], ushtrahe[32] kehrpa[33] adhairyaosh[34], dadānsaosh[35] aiwi-tachinahe[36], urvatō[37] frasparanahe[38] gaēthāush[39] mashyō-vanghahe[40].

(11) (Unto him who worships Beheram yazata and asks for his help), Beheram[30] yazata created by Ahura Mazda[31] goes[38] for the fourth time[27] in the shape[33] of a camel[32] burden-bearing[34], tameable[35], swiftly-running[36],

ann With a golden caparison (Darmesteter). For its analogy, see Tir yasht paragraphs 18 and 46.

ano Or upon the forehead or face of which (horse). Sanskrit *anika*.

anp For its translation, see Karda 1 of this yasht.

anq For its translation, see Karda 1 of Beheram yasht.

anr Dr. Geldner takes this para 11 in the verse form of six lines.

[ans]strong[37], stamping forwards[38] (or having strong steps[38]), [ant]carrying the goods of men[40].

(12) Yō[41] arshnām[42] frangharezantām[43] mazishtem[44] aojō[45] ābaraiti[46], mazishtemcha[47] āmananghem[48]. Yō[49] khshathrishva[50] avāiti[51] avāo[52] zī[53] khshathrīsh[54] hupātōtemāo[55], yāo[56] ushtrō[57] pāiti[58] vadhairish[59], ash-bāzāush[60], stvi-kaofō[61], smarshnō[62]-daēma[63] jīrōsārō[64] raēva[65], berezō[66], amavāo[67]. (13) Yām[68] he[69] dūraē-sūkem[70] dūire[71] frazavaiti[72] hitahe[73], tāthryām[74] aipi khshapanem[7S], yō[76] kafem[79] aipi-spayeiti[78] spaētitem[79], upa vaghdhanem[80] hukhshnaothre[81] hupaitishtāne[82]. Yō[83] hishtaiti[84] vididhavāo[85], yatha[86] sāsta[87] hamōkhshathrō[88]. Avatha[89] ājasat[90] vohū[91] khvarenō[92] Mazdadhātem[93] barat[94] khvarenō[95] Mazdadhātem[96], baēshazem[97] uta[98] amemcha[99].

(12) Who[41] (i.e. Beheram yazata coming in the shape of a camel) maintains[46] the greatest[44] strength[45] and excitement[48] amongst the strong[43] male (animals)[42]. When he helps those [anu]females[50], they are best-protected[58].

(13) (It is) the burden-bearing[59], possessed of powerful shoulders[60], large-humped[61], [anv]quick[62]-eyed[63], intelligent-headed[64] (or sharp-witted[64]), handsome[65], tall[66] and courageous[67] camel[57] (i.e. Beheram yazata) whom (i.e. female camel) he protects[58]. His[69] [anw]piercing look[70] [anx]goes[72] afar[71] (like that) of a horse[73] in the dark[74] night[75]. And who[76] standing upon his strong [any]knees[81] and stout legs[82] throws[78] white[79] foam[77] on his head[80]. In this way[89] (i.e. in the shape of a camel) (Beheram yazata created by Ahura Mazda who) bears[94] good[91] lustre[92] glory[95], healing remedy[97], and[98] courage[99], comes up[90] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām

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ans Professor Darmesteter translates it “long-haired”.

ant Or residing with man, social (root vas = to dwell). “Domesticated, of the house” (Professor Harlez). Taking the word as “gaēsāush” instead of “gaēthāush”.

anu An indirect suggestion may be taken as Female Camel.

anv Professor Darmesteter. “Bearded” (Professor Harlez); Sanskrit *shmasru* = beard.

anw i.e. Just as a horse can see afar in the dark night (see Karda 12 of this yasht).

anx Root fra-ju = Skt. pra-ju = to go forward, to hasten. If we take “aētahe” like Dr. Geldner instead of “hitahe”, it can be translated as:- He has the piercing look which can penetrate afar in the dark night.

any The meaning of “hu-khshnaothra” is also “very pleased”. But in the third kardāh of Srosh yasht Vadi the word ākhshnushcha in the sense of “knee” has occurred. I have felt it proper to take that meaning here. In these two places “khshnu” and “khshnao” instead of “znu” have occurred. Amongst the characteristics of a good camel the strong knee and stout legs are very essential.

mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [anz]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (14) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto Spitama [aoa]Zarathushtra. (15) Ahmāi[26] pukhdhō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31], hukehrpa[32] varāzahe[33], paiti-erenō[34] tizi-dānstrahe[35], arshnō[36] tizi-asurahe[37], hakerat-janō[38] varāzahe, anu-pōithwahe[40] grantahe[41], parshvanikahe[42] takhmahe[43], yūkhdahe[44] [aob]pāiri-vāzahe[45]. Avatha[46] ājasat[47] vohū[48] khvarenō[49] Mazdadhātem[50], barat[51] khvarenō[52] Mazdadhātem[53], baēshazem[54] uta[55] amemcha[56].

(15) Unto him[26] (who worships Beheram yazata and asks for his help) for the fifth time[27], Beheram[30] (yazata) created by Ahura Mazda[31] goes[28] moving[29] in the [aoc]good shape[32] of a [aod]boar[33] opposing[34] (or attacking[34]), sharp-toothed[35], valiant[36], with sharp-hoofs[37], smiting at once[38], being moderately fat[40], wrathful[41], smiting the rows of the army[42], strong[43], strong-bodied[44], rushing all around?[5] In this way[46] (i.e. in the shape of a boar) (Beheram yazata created by Ahura Mazda who) bears[51] good[48] lustre[49], glory[52] healing remedy[54], also[55] courage[56], comes up[47] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām

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anz For its translation, see Karda 1 of this yasht.

aoa For its translation, see Karda 1 of this yasht.

aob Dr. Geldner takes para 15 up to here in the verse-form of nine lines.

aoc In the original text this word occurs twice (vide 39th word).

aod Taking "hu kehrpa" according to Geldner if we compare hu (Sanskrit *shu*, *su*) meaning "a swine", the meaning of "hu....varāzahe" then would be "wild bear, boar- pig". For its analogy, see Meher yasht, para 70.

karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aoe]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VI) (16) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto Spitama [aof]Zarathushtra. (17) Ahmāi[26] khshtvō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31] narsh[32] kehrpa[33] panchadasanghō[34] khshaētahe[35] spiti-dōithrahe[36], kasu-pāshnahe[37] [aog]srīrahe[38]. Avatha[39] ājasat[40] vohū[41] khvarenō[42] Mazdadhātem[43], barat[44] khvarenō[45] Mazdadhātem[46], baēshazem[47] uta[48] amemcha[49].

(17) Unto him[26] (who worships Beheram yazata and asks for his help), for the sixth time[27] he goes[28] running[29] in the shape[33] of a beautiful[38] man[32] of [aoh]fifteen (years of age), handsome[35], with shining eyes[36], small heels[37]. In this way[39] (i.e. in the shape of a beautiful man), (Beheram yazata created by Ahura Mazda who) bears[44] good[41] lustre[42], glory[45] healing remedy[47], and[46] courage[49], comes up[40] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aoi]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-

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aoe For its translation, see Karda 1 of this yasht.

aof For its translation, see Karda 1 of this yasht.

aog Dr. Geldner takes para 17 up to here in the verse form of five lines.

aoh In the age of the Avesta, the age of 15 was considered to be the age of the blossoming of youth; see yasna Hā IX para 5; Tir yasht para 13.

aoi For its translation, see Karda 1 of this yasht.

byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VII) (18) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhāto Spitama Zarathushtra. (19) Ahmāi[26] haptathō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31], mereghahe[32] kehrpa[33] vāreghnahe[34] urvatō[35] adhara-naēmāt[36]. Pishatō[37] upara-naēmāt[38]. Yō[39] vayām[40] asti[41] āsishtō[42], renjishtō[43] fravazemnanām[44]. (20) Hō[45] aēvō[46] ushtanavatām[47], ishva[48] vasma[49] apayeiti[50]; haschit[51] vā nōit[52] vā[53] yatchit[54] vazaiti[55] hvastem[56], yō[S7] vazaiti[58] zarshyamnō[59]; aghrām[60] usaitīm[61] ushāonghem[62], akhshafni[63] khshafnīm[64] isemnō[65], asūiri[66] sairīm ishemnō[68]. (21) Vīgāthō[69] marezat[70] kaofanām[71], bareshnavō marezat[73] gairinām[74], jāfnavō[75] marezat[76] raonām[77], saēnish[78] marezat[79] urvaranām[80], vayām[81] vāchīm[82] [aoj]susrushemnō[83]. Avatha[84] ājasat[85] vohū[86] khvarenō[87] Mazdadhātem[88], barat[89] khvarenō[90] Mazdadhātem[91], baēshazem[92] uta[93] amemcha[94].

(19) Unto him[26] (who worships Beheram yazata and asks for his help) for the seventh time[27] goes[28] flying[29] in the shape[23] of a bird,[32] [aok]fluttering the wings[34], stout[35] in the lower part[36] and [aol]wounding[37] in the upper part[38]. Who[39] (i.e. the bird) is swifter[42] than (all other) birds[40] and is lightest[43] amongst the flying ones[44]. (20) He[45] [aom]alone[46] amongst the living creatures[47] goes[50] quickly[49] like an arrow[48]. None other[52], but only that[54] bird goes quickly[55] at the time of first[60] glittering[61] dawn[62], wishing[65] darkness[64] to be no more dark[63] and wishing[68] [aon]weapon[67] for those without weapons[66].

(21) (That bird) desiring to hear[83] the sweet voice[82] of (other) birds[81] [aoo]goes[70] [aop]up to the tops[69] of the hills[71], to the summits[72] of the mountains[74],

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aoj Dr. Geldner takes para 19 in the verse-form of seven lines, para 20 in the verse form of 8 lines and para 21 up to the word Susrushemnō in the verse- form of 5 lines respectively.

aok It's another form is *vārenjanahe* (See para 35 of this yasht). In the shape of a bird (called) Vāraghna (Harlez and Darmeseter); *vāraghana* = *valāk* (Pahlavi) = *Kolāg* (Persian)=crow, raven.

aol Expanded from below and contracted from upward (Darmesteter).

aom i.e. Beherām yazata in the shape of a bird mentioned in this paragraph.

aon *Sura* = Sanskrit *shula* = weapon. If we compare the word *sura* with the Sanskrit *shura* (=Sun), its translation can be "he goes wishing the twilight before dawn full brilliance".

aoo The English meaning of *marezat* should be taken in the sense of touch; Sanskrit root *marz*.

aop Side, flank" (Harlez; lonely place (Darmesteter). Possibly the word *vīgāthō* may be the abbreviated form of *vīgātawō* or *vīgāthwō* (Second person plural of *vīgātu*).

into the depths[75] of the valleys[77], (and) up to the tops[78] of the trees[80]. In this way[84] (Beheram Yazata created by Ahura Mazda who) bears[89] good[86] lustre[87] glory[90], healing remedy[92], and[93] courage, comes up[85] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aoq]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VIII) (22) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhāto, Spitama Zarathushtra. (23) Ahmāi[27] ashtemō[28] ājasat[29] vazemnō[30], Verethraghnō[31] Ahuradhāto[32] maēshahe[33] kehrpa[34] aurunahe[35], srīrahe[36] [aor]nivashtakō-sravahe[37]. Avatha[38] ājasat[39] vohū khvarenō[41] Mazdadhātem[42], barat[43] khvarenō[44] Mazdadhātem[45], baēshazem[46] uta[47] amemcha[48].

(23) Unto him[27] (who worships Beheram yazata and asks for his help) for the eighth time[28] goes[29] moving[30] in the shape of a wild ram, beautiful, [aos]with horns bent downwards[37]. In this way (i.e. Beheram yazata created by Ahura Mazda who) bears[43] good[40] lustre[41] glory[44], healing remedy[46], also[47] courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām

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aoq For its translation, see Karda 1 of this yasht.

aor Dr. Geldner takes para 23 up to this in the verse form of four lines.

aos *Nivashtaka-ni*=down; *vashta-gashteh*, *gardideh* (Persian)=turned, bent, root *varet* = Lat. *Vertere* = to turn; another form of *varet* is *vash*; "t" is changed to "sh"; e.g. *peretu* = *peshu*= bridge; *vash* + *ta* = *vashta*.

mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aot]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IX) (24) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashaum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhāto, Spitama Zarathushtra, (25) [aou]Ahmāi[26] naomō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31], buzahe[32] kehrpa[33] renahe[34], srīrahe[35] tizi-sravahe[36]. Avatha[37] ājasat[38] vohū[39] khvarenō[40] Mazdadhātem[41], barat[42] khvarenō[43] Mazdadhātem[44], baēshazem[45] ut[46] amemcha[47].

(25) Unto him[26] (who worships Beheram yazata and asks for his help) for the ninth time[27] goes[28] moving[29] in the shape[33] of a beautiful[35] buck[32] fighting[34] with sharp horns[36]. In this way (Beheram yazata created Ahura Mazda who) bears[42] good[39] lustre[40] glory[43], healing remedy[45] also[46] courage, comes up[38] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aov]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

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aot For its translation, see Karda 1 of this yasht.

aou Dr. Geldner takes para 25 (up to *tizi-sravahe*) in the verse-form of 4 lines.

aov For its translation, see Karda 1 of this yasht.

yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh X) (26) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashaum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhātō Spitama Zarathushtra. (27) Ahmāi[26] dasemō[27] ājasat[28] vazemnō[29] Verethraghnō[30] Ahuradhāto[31] vīrahe[32] kehrpa[33] raēvatō[34] srīrahe[35] Mazdadhātahe[36], barat[37] karetem[38] zaranyō-saorem[39] frapi-khshtem[40] [aow]vīspō-paēsanghem[41]. Avatha[42] ājasat[43] vohū[44] khvarenō[45] Mazdadhātem[46] barat[47] khvarenō[48] Mazdadhātem[49], baēshazem[50] uta[51] amemcha[52].

(27) Unto him[26] (who worships Beheram yazata and asks for his help) for the tenth time[27] goes[28] moving[29] in the shape[33] of a radiant[34] hero[32] [aox]possessed[37] of a sword[38] with a golden hilt[39], twisted by bending[40] (and) all-adorned[41], created by Ahura Mazda. In this way[42] (Beheram Yazata created by Ahura Mazda) who bears[47] good[44] lustre[45], glory[48] healing remedy[50], also[51] courage[52], comes up[43] (for he help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aoy]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XI) (28) Verethraghnem[1] Ahruradhātem[2] yazamaide[3], arshō-karem[4], marshō-karem[5], frashō-karem[6], hvākhshtem[7], hvāyaonem[8], Tem[9] yazata[10] yō[11] ashava[12] Zarathushtrō[13], Verethraghnahe[14] paiti manahi[15], Verethraghnahe[16] paiti vachahi[17], Verethraghnahe[18] paiti shyaothne[19], Verethraghnahe[20] paiti fravāke[21],

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aow Dr. Geldner takes para 27 up to here in the verse form of 6 lines.

aox I have translated in this way, taking *barat-keretem* as a compound; but if we consider a separate sentence from the word *barat*, it can then be translated as (Beheram Yazata in the shape of a hero) keeps (with himself) a sword with a golden hilt, twisted by bending and all-adorned.”

aoy For its translation, see Karda 1 of this yasht.

Verethraghnahe[22] paiti pāitivāke[23]. (29) Ahmāi[24] dathat[25] Verehraghnō[26] Ahuradhāto[27], erezōish[28] khāo[29], bāzvāo[30] aojō[31], tanvō[32] vīspayāo[33] dravatātem[34], tanvō[35] vīspayāo[36] vazdvare[37], aomcha[38] sūkem[39] yim[40] baraiti[41] Karō[42] Masyō[43] upāpō[44] Yō[45] Ranghayāo[46] dūraēparayāo[47], jafrayāo[48] hazangrō-vīrayāo[49], varesōstavanghem[50] āpō[51] urvaēsem[52] mārayeite[53].

(28) We worship[3] Beheram[1] (yazata) created by Ahura Mazda[2] (who is) yielding virility[4], death bringing[5], one who promotes[6] (or who helps to progress[6]), standing steadily[7] (or firm-footed[7]) [aoz]possessing sufficient vigour[8]. Him[9] [apa]worshipped[10] Holy[12] Zarathushtra[13] in thought[15], word[17], deed[19], admonition[21], and answer[23] of Beheram (yazata)[22]. (29) Unto him[24] (i.e. unto Holy Prophet Zarathushtra) Beheram[26] (yazata) created by Ahura Mazda gave[25] [apb]the fountain[29] of truth[28], strength[31] of both the arms[30], health[34] of the entire[33] body[32], happiness[37] and that[38] eye-sight[39] which[40] the fish[43] (called) [apc]Kara[42] living in water[44] possesses[41]. **Explanation**:- (As regards the eye-sight of Kara Fish it is stated),

That[45] (fish called kara) can see[53] [apd]a thing of the size of the hair in the waters[51] of (the River called) [ape]Rangha[46] whose ends lie afar[47] (and whose depth is a thousand times the height of a man[49].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [apf]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XII) (30) Verethraghnem Ahuradhātem yazamaide, arshō-karem, marshō-karem, frashō-karem, hvākhshtem, hvāyaonem, Tem

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aoz Keeping advice (and) who has a free way (Darmesteter).

apa i.e. The Prophet Zarathushtra remembered all the good thoughts, good words, good deeds and admonitions of Beheram yazata. The Holy Zarathushtra worshipped Beherām yazata for gaining success in thought, word, deed, in conversation and prompt answering. (Darmesteter).

apb Similar to this *Ashahe Khāo* (source of righteousness); see Yasna Hā X.4.

apc As regards to the explanation of Kara Fish,see my translation of Vendidad fargard XIX, 42[nd] para and fargard XX, 4[th] para.

apd "Can see a rippling of water not thicker than a hair" (Harlez and Darmesteter). The meaning of *Urvaēsa* is also "end, extremity", (see yasna hā 71, para 14).

ape Rangha was the greatest river amongst the ancient Iranians. The Xaxartes river (Spiegel, Justi and Geiger); the River Oxus (Harlez) the River Tigris (Darmesteter).

apf For its translation, see Karda 1 of this yasht.

yazata yō ashava Zarahushtrō, Verethraghnahe paiti manahi, Verethraghnahe paiti vachahi, Verethraghnahe paiti shyaothne, Verethraghnahe paiti fravāke, Verethraghnahe paiti [apg]pāitivāke. (31) Ahmāi [24]dathat[25] Verethraghnō[26] Ahuradhāto[27], erezōish[28] khāo[29], bāzvāo[30] aojō[31], tanvō[32] vīspayāo[33] dravatātem[34], tanvō[35] vīspayāo[36] vazdvare[37], aomcha[38] sūkem[39] yim[40] baraiti[41] aspō arsha[42]; yō[43] tānthrayaschit[44] hacha khshafnō[45] avakhshaityāo[46] aiwi-awrayāo[47], aspaēm[48] varesem[49] zemādha[50] sayanem[51] vaēnaiti[52], katāro[53] aghravō[54] vā būnavō[55] vā[56].

(31) Unto him[24] (i.e. unto the Holy Prophet Zarathushtra) Beheram[26] (yazata) created by Ahura Mazda[27] gave[26], the fountain[29] of truth[28], strength[31] of both arms[30], health[34] of the entire[33] body[35], happiness[37] of the entire[36] body[35], and that[38] eye sight[39] which[40] a horse possesses[41].

Explanation:- (As regards the sharp eye-sight of the horse it is stated as under.)

Who[43] (i.e. the horse) in the dark[44] night[45], [aph]perfectly-stilled and silent[46] (and) overcast with clouds[47] sees[52] a horse's[48] hair[49] lying[51] on the ground[50] (and [api]can recognise[52] whether[53] it is the head[54] or[56] the tail[55].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [apj]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIII) (32) Verethraghnem Ahuradhātem yazamaide, arshō-karem, marshō-karem, frashō-karem, hvākhshtem, hvāyaonem, Tem yazata yō ashava Zarahushtrō, Verethraghnahe paiti manahi, Verethraghne paiti vachahi, Verethraghnahe paiti shyaothne, Verethraghnahe paiti fravāke, Verethraghnahe paiti [apk]paitivake. (33) Ahmāi[24] dathat[25] Verethraghnō[26] Ahuradhāto[27], erezōish[28] khāo[29], bāzvāo[30] aojō[31], tanvō[32] vīspayāo[33] dravatātem[34], tanvō[35] vīspayāo[36]

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apg For its translation see Karda XI, para 28 of the yasht.

aph "Dark and without any light whatever" (Speigel and Harlez); "obscure and dark, totally dark" (Darmesteter). It is said about the Arabian horses that they can see a hair lying on the ground in the darkest night. See English translation of Bundehesh by Professor West.

api We find in the Pahlavi Bundahesh Chapter 19 para 31, writing similar to that given in Kardas XII and XIII.

apj For its translation, see Karda 1 of this yasht.

apk For its translation see Karda XI, para 28 of this yasht.

vazdvare[37], aomcha[38] sūkem[39] yim[40] baraiti[41] kahrkāsō[42] zarenumainish[43]. Yō[44] naomyāchit[45] hacha danghaot[46] mushti-masanghem[47] khrūm[48] aiwi-vaēnaiti[49], avavatchit[50] yatha[51] sūkayāo[52] brāzayāo[53] brāzem[54], avavatchit[55] yatha[56] sukayāo[57] naēzem[58].

(33) Unto him[24] (i.e. unto the Holy Prophet Zarathushtra) Beheram[26] (yazata) created by Ahura mazda[27] gave[25], the fountain[29] of truth[28], the strength[31] of both the arms[30], health[34] of the entire[33] body[32], and that[38] eye sight[39] which[40] the vulture[42] with a golden collar[43] possesses[41].

Explanation: (As regards the sharp eye-sight of the vulture it is stated:)

That (vulture) [apl]sees[49] from the country[46] up to nine times the distance a piece of flesh[48] as thick as a fist[47], the brilliance[54] of a shining[53] needle[52] as well as its[57] point[58].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [apm]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIV) (34) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Peresat[4] Zarathushtrō[5] Ahurem Mazdām[6], Ahura Mazda[7] mainyō[8] Spēnishta[9], dātare[10] gaēthanām[11] astvaitinām[12] ashāum[13]. Yat[14] bavāni[15] aiwi-sastō[16] aiwi-shmaretō[17] pouru-narām[18] tbishayantām[19], chish[20] anghe[21] asti[22] baēshazo[23]. (35) Āat[24] mraot[25] Ahurō Mazdaō[26], mereghahe[27] peshō-parenahe[28] vāreiyanahe[29] perenem[30] ayasaēsha[31], Spitama[32] Zarathushtra[33]. Ana[34] parena[35] tanūm[36] aiwi-sifōish[37], ana[38] parena[39] hamerethem[40]paiti-sanghaēsha[41]. (36) Yānāo[42] baraiti[43] astavō[44] vā[45] takhmahe[45], mereghahe[46], parenavō[47] vā[48] takhmahe[49] maereghahe[50]. Naēdha[51] chish[52] raēva[53]mashya[54] jainti[55] naēdha fraēshyeiti[56]. Paurvahe[57] nemō[58] baraiti[58], paurva[60] khvrenāo[61] vidhārayeiti[62], upastām[63] mereghahe[64] parenō[65] mereghanām[66]. (37) [apn]Tāo[67] Ahurō[68] sāstranām[69] danghu-paitish[70], nōit[71] satem[72] jainti[73] viraja[74], nōit[75] hakeret[76] jainti[77] vaēsaēpa[78], ōim[79] jainti[80] frasha aēiti[81].

(34) We praise[3] Beheram (yazata[1]) created by Ahura Mazda[2]. (Prophet) Zarathushtra[6] asked[4] (the Creator): O Ahura mazda[7] most beneficent[9] Spirit[8],

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apl i.e. from the highest height, about the vulture it is said that it sees a piece of flesh as thick as a fist fallen upon the ground from the highest height. See English translation of Professor West's Bundeshesh, Chapter 19.

apm For its translation, see Karda 1 of this yasht.

apn Dr. Geldner takes para 37 in the verse form of 4 lines.

Creator[10] of the corporeal[12] world[11], (and) righteous[13]!

When[14] I am[15] [apo]injured[16], harmed and [app]cast by incantation[17] amongst many tormenting[19] persons[18], am under the use of spells, what[20] is[22] the remedy[23] then[21] ? (i.e. how can I heal the wound?)

(35) Then[24] spoke[25] Ahura Mazda[26]: O Spitaman[32] Zarathushtra[33]! [apq]thou shouldst seek[31] the [apr]feathers[30] of the bird[27] (called) [aps]Pesho-parena[28] fluttering the wings[27]. With that[34] feather[35] thou shouldst rub[37] (thy) body[36] (and) shouldst drive away thy enemy[40] by curses[41]. (36) No[51] one[52] can smite[55] (that) fortunate[53] man[54] (or) can harass[56] (him) who[42] holds[43] bones[44] of (that) strong[45] bird[46] or[46] feathers[47] of (that) bird[50]. (The person who keeps it) bears[59] first respect[58] for him[57] (because) (on account of it he) maintains[62] glory[61]. The feather[65] of (that) bird[64] amongst the birds[66] (brings) help[63] [apt](unto the keeper.)

(37) The Lord[68] of the rulers[69] (or) the master[70] of the land[70] or the killer of hundred[72] heroes[74] (as well) cannot[71] smite[73] at one stroke[76] (rather) that (bird) alone[79] can smite[80] all of them[78] and [apu]exercise superiority[81] (over them).

(38) [apv]Vīspe[82] teresenti[83] perenine[84], avatha[85] māvayachit[86] tanuye[87], vīspe[88] teresenti[89] aurvatha[90], vīspe[91] teresenti[92] dushmainyush[93], amemcha[94] verethraghnemcha[95], nidhātemcha[96] tanuye[97] manō[98]. (39) Yim[99] vashāonte[100] ahurāonghō[1], vashāonte[2] āhuiryāonghō[3], vashāonte[4] haosravanghanō[5]; tem[6] vashata[7] Kava Usa[8]. Yim[9] aspō arsha[10] baraiti[11], yim[12] ushtro[13] vadhairish[14] baraiti[15], yim[16] āfsh[17] nāvaya[18] baraiti[19]. (40) Yim[20] Thraētaonō[21] takhmō[22] barat[23], yō[24] janat[25] Azīm Dahākem[26], thrizafanem[27], thri-kameredhem[28], khshvash-ashīm[29], hazangra-yaokhshtīm[30], ash-aojanghem[31], daēvīm[32] drujem[33], aghem[34] gaēthābyō[35]

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apo Root *aiwi sangh* = Sanskrit *abhi-shans* = to injure or to curse.

app i.e. anyone has cast spell upon me; original meaning having remembered (the spell), (root, Sanskrit *smar* = to remember).

apq Take thou a feather of that bird called "Vārenjana" having big wings.

apr Bird, feather or wing symbolises for fravashi or guardian angel of an individual.

aps Ordinary meaning of *Peshō-parena* is "Owl-feathered (bird)."

apt Based upon the translation of Prof. Darmesteter. Taking *yā nāo* as two words separately, the translation of this para can be: The bones[44] of the strong[45] bird[46] (called peshōparena mentioned above) or[48] the feathers[47] of (that) strong[49] bird[50] give support[43] unto us[42]; (for this reason) any[52] sensible[53] person does not[51] smite[55] or does not drive away[56] (that bird), (but) first he keeps[59] respect[58] for him[57], (because) the feather[65] of that bird[64] amongst the birds[66] gives[62] (us) first[66] glory[61] (and) help[63]. This story resembles to some extent with he Simurgh's feather in the *Shāh Nāmah* in the narration of Zāle Sām.

apu Original meaning, "goes forwards".

apv Dr. Geldner takes para 38 in the verse form of 6 lines and para 39 in the verse form of 7 lines; each line ends at the stop (.).

dravantem[36], yām ash-aojastemām[38] drujem[39] fracha kerentat[40] Angrō Mainyush[41], avi[42] yām[43] astvaitīm[44] gaēthām[45] mahrkāi[46] ashahe[47] gaēthanām[48].

(38) Just as[85] (they are afraid) [apw]of me[86-87], (in the same way) all[82] are afraid[83] of the keeper of (that) feather[84]. (On account of the possession of that feather) (by means of) the courage[94], victory[95] (which are) established[96](in him) and (by means of) the mental faculty (which is) engrafted (in his) body[97] all[88] opponents[90] and enemies are afraid of him[89].

(39) Whom[99] (i.e. that efficacious bird or the possessor of the feather of that bird) the lords[1] [apx]call for assistance[100], or those pertaining to the lords[3] call for assistance[2]; (and whom) [apy]the members of the family of King Haosravangh[5] called the bird for assistance[4]; (King) Kai Kaus[8] called it for assistance[7].

Explanation:- (Its significance is that these great persons also obtained benefit by means of the efficacious feather of that bird).

Whom (i.e. the bird)[9] the horse[10], the burden-bearing[14] camel[13] (and) the navigable[18] water[17] [apz]bear[19] (support). (40) Whom[40] (i.e. that bird) the gallant[22] (King) Faredun[21] bore[23]; who[24] killed[25] three-jawed[27], three-skulled[28], six-eyed[29], [aqa]of a thousand wiles[30], exceedingly-strong[31], devilish[32] Zohak[26], Druj[33] who was harmful[34], unbeliever[36] for (these) settlements; whom[37] as the most powerful[38] Druj[39] (i.e. Zohak) Angra Mainyu[41] [aqb]created[40] on[42] this corporeal[44] world[45] for the destruction[46] of righteousness[47].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aqc]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XV) (41) Verethraghnem[1] Ahuradhātem[2] yazamaide[3],

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apw Original meaning "for my[86] body[87]."

apx Desire eagerly; root *vas* = Sanskrit *vas* = to wish (Darmesteter).

apy Its meaning can also be men of "good reason".

apz On account of the excellence of the feather of the bird called Peshō-parena, that bird was kept on the journey by land or in sea-voyage. We get such a hint from this paragraph.

aqa Crafty. Its meaning can also be "possessed of strength".

aqb This para occurs in yasna Hā IX (Hāvanim) para.

aqc For its translation, see Karda 1 of this yasht.

Verethraghnō[4] avi imat nmānem[5] gaosurābyō[6] khvarenō[7] pairi-verenavaiti[8], yatha[9] hāu[10] maza[n] mereghō saēnō[12], yatha[13] ave[14] awrāo[15] upāpāo[16] masitō[17] gairīsh[18] nivānenti[19].

(41) We worship[3] Beheram (yazata[1]) created by Ahura Mazda, just as[9] that[10] big[11] bird[12] (called) Simurgh[12] (with its wings) and these[14] big[17] clouds[13] full of water[16] [aqd]cover[19] the mountains[18] (with their shadow); (in the same way) Beheram (yazata)[4] surrounds[8] this house (i.e. [aqe]world[5]) with glory[7] through (his) [aqf]weapons.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aqg]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XVI) (42) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Peresat[4] Zarathushtrō[5] Ahurem Mazdām[6], Ahura Mazda[7], mainyō[8] spēnishta[9], dātare[10] gaēthanām[11] astvaitinām[12] ashaum[13]. Kva[14] asti[15] Verethraghnahe[16] Ahuradhātahe[17] nāma-azbāitish[18], kva[19]upastūitish[20], kva[21] nistūitish[22].

(42) We worship[3] Beheram (yazata[1]) created by Ahura Mazda. (The Prophet) Zarathushtra[5] asked[6] (the Creator). O Ahura Mazda[7], most beneficent[9] Spirit[8] of the Corporeal[12] world[11], holy Creator[10]! Where[14] is[15] the invocation of the name[18] of Beheram (yazata)[16]created by Ahura Mazda? Where[19] is[15] (his) praise[20]? (And) where[21] is[15] (his) [aqh]commendation[22]?

(43) Āat[23] mraot[24] Ahurō Mazdaō[25], yat[26] spādha[27] hanjasāonte[28], Spitama[29] Zarathushtra[30], rashtem[31] rasma[32]. Kataraschit[33] vishtāonghō[34] ahmya[35] nōit[36] vanyāonte[37], jatāonghō[38] ahmya[39] nōit[40] janyāonte[41].

(44) Chatanghrō[42] perenāo[43] vīdhārayōish[44] avi pathām[45] kataraschit[46] yatārō[47] pourvō[48] frāyazāite[49] amō[50] hutashtō[51] huraodhō[52], Verethraghnō[53] Ahuradhāto[54], atāro[55] verethra[56] hachaite[57]. (45) Amemcha[58] Verethraghnemcha[59] āfrīnāmi[60], dva pātāra[61], dva nipātāra[62], dva

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aqd Or beat the mountains or touch the mountains (root *ni-van*).

aqe See my translation of Vendidad fargard 22, para 1.

aqf *Gao* = Sanskrit *go*=cow; *sura* = Sanskrit *shula* = weapon; *gaosura* = mace having the shape of a cow (original meaning); javelin (Justi); flag (Harlez); “Beheram yazata covers that house with the glory and (brings there) the increase (prosperity) of the cattle” (Darmesteter).

aqg For its translation, see Karda 1 of this yasht.

aqh i.e. Where is Beheram yazata invoked with his name and where are his praises sung?

nish-haretāra[63], dva[64] adhvaozen[65], dva[66] vidhvaozen[67], dva[68] fradh-vaozen[69], dva[70] amerezen[71], dva[72] vīmarezen[73], dva[74] framerezen[74].

(43) Ahura Mazda[25] then[23] replied[24]; O Spitaman[29] Zarathushtra[30]! (Beheram yazata is worshipped and his praise is sung) where[26] armies[27] meet[28] with one another[28] with properly arrayed lines[32]. A warrior[34] (who)[33] is not[36] smitten[37] (and) the smiters[38] (too) (who) are not[40] smitten[41] in this (battle)[39]. (44) Thou [aqi]shouldst hold[42] in hand (that efficacious) feather[43] on the way[45]. Whoever, out of the two (armies)[46-47] worships[49] Beheram yazata first[48], the well-shapen[51] (and) beautiful[52] Ama[50] (i.e. yazata presiding over courage) and Beheram (yazata)[53] created by Ahura Mazda follow[57] him[55] with triumph[56] (45) I praise[60] Ama[58] (yazata) and Beheram (Yazata)[59] (who are) the protectors[61], preservers[62] and guardians[63]. (They) both[64] (i.e. Ama yazata and Beheram yazata) [aqj]force (the enemies) to retreat[65]; (then) both[66] (the yazatas) drive (the enemies) for away[67]; they[68] drive (the enemies) forward[69]; both (the yazatas)[70] wipe off (the enemies) exceedingly[71]; both[74] (the yazatas) destroy[75] (the enemies) (i.e. yazata named Ama and Beheram destroy utterly the enemies coming from all sides).

(46) [aqk]Zarathushtra[76], aētem[77] mānthrem[78] mā fradaēsayōish[79], anyat[80] pithre[81] vā[82] puthrāi[83], brāthre[84] vā[85] hadhō-zātāi[86], āthravanāi[87] vā[88] thrāyaone[89]. Aētaēcha[90] te[91] vāchō[92] yōi[93] ughra[94] ās[95], derezra[96] ās[97] ughra[98] ās[99] vyākhaine[100] ās[1], ughra[2] ās[3], verethraghne[4] ās[5], ughra[6] ās[7], baēshazya[8] ās[9]. Aētaēcha[10] te[11] vāchō[12] yōi[13] peshemchit[14] sārem[15] bunjainti[16], uzgereptemchit[17] snathem[18] apasha[19] apa-khvanvainti[20].

(46) (The Creator Ahura Mazda says):- Thou, O Zarathushtra! [aql]shouldst not teach this[77] Holy Spell to (anyone) except (these three) a father[81] having sons[83] or[82] a brother[84] born from the [aqm]same womb[86] or[82] a priest[87] of [aqn]three

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aqi *Chatangrō* - the exact meaning of this word is not settled; two, both (Harlez); four (Darmesteter). "Do thou spread that feather on the way of both (the armies)" (Harlez); "do thou throw four feathers on the way" (Darmesteter). In the text of Westergaard there is *jatangrō* instead of *chatangrō*. Spiegel has left out the meaning of this word.

aqj "Drive away to the right flank, to the left flank from all directions". (Darmesteter). Dr. Geldner has taken the reading "adhvōzen, vidhvōzen, fradhvōzen".

aqk The sentence from "Zarathushtra" up to "thrāyaone" (except the word *anyat*) of para 46 also occurs in the 9th para of Khordād yasht.

aql "Let not this Holy Spell be taught to anyone, except by the father to hisson,or by the brother to his brother from the same womb, or by the Athravan to his pupil" (Prof. Darmesteter). This Holy Spell should not be taught to anyone except to his father, to his son, to his own another brother from the same womb, or to the appointed priest of his own house (i.e. unto that appointed priest getting remuneration from the house).

aqm i.e. a brother who has another brother or sister.

aqn The significance of "three religious orders" can be Herbad, Mobed, and Dastur. If the word *thrāyaone* be derived from the root *thrā* (to nourish) instead of taking *thrāya*, meaning "three", then the meaning of "āthravanāi thrāyaone" can thus be "the priest nourish (the poor)".

religious orders[89].

(O Zarathushtra!) these[90] words[92] (i.e. the words of Holy Spell mentioned in the above paragraph) (are) for thee[91].

Explanation:- (Its description as to what sort of these Holy Spells are is stated as follows).

Which[93] (Spells) [aqo]are efficacious[94] (and) courageous[96]; (those Spells) are[99] efficacious[98] for a person sitting in the assembly[100], for victory[4], are powerful[6] (and) healing[8]. (O Zarathushtra!) those[10] words[12] (are) for thee[11], which[13] purify[16] the sinful[14] [aqp]head[15] and renders the uplifted[16] weapon[18] ineffective[20].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aqq]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XVII) (47) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Yō[4] vīrāzaiti[5] antare[6] rāshta[7] rasmana[8] ācha paracha peresaite[9] hadha Mithra[10] hadha Rashnavō[11], kō[12] Mithrem[L3] aiwi-druzaiti[14], kō[15] Rashnūm[16] paiti-irinakhti[17], kahmāi[18] yaskemcha[19] mahrkemcha[20] azem[21] bakhshāni[22] khshayamnō[23]. (48) Āat[24] mraot[25] Ahurō Mazdaō[26], yim[27] mashyāka[28] frāyazāonte[29] Verethraghnō[30] Ahuradhāto[31], data-he[32] yim[33] shyeiti[34] dāityōtemō[35] yasnascha[36] vahmascha[37], ashāt hacha yat vahishtāt[38]. [aqr]Nōit[39] ithra[40] Airyāo danghāvō[41] frāsh hyat[42] haēna[43], nōit[44] vōighna[45], nōit[46] pāma[47], nōit[48] kapastish[49], nōit[50] haēnyō[51] rathō[52], nōit[53] uzgereptō[54] drafshō[55].

(47) We praise[3] Beheram (yazata)[1] created by Ahura Mazda[2]; who[4] goes along to issue a command[5] between[6] the lines of army[8] well-arrayed[7], (and) along with Meher[10] (and) Rashne (yazata)[11] asks[9] (men of that army):-

Who[12] deceives[14] Meher (yazata)? Who[15] [aqs]offends[17] Rashna yazata?

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aqo Originally this verb (*ās*) is in the imperfect tense. For its explanation see my *Avesta Grammar*, Syntax, page 305.

aqp Or improves the sinful or depraved chief (see yasna Hā 11, para 3).

aqq For its translation, see Karda 1 of this yasht.

aqr From here, i.e. from “nōit ithra Airyāo danghāvō” up to “baēvareghnāi ahākhshtaghnāishcha” at the end of para 53 of this yasht, occurs also in paras 56-61 of Tir yasht.

aqs Original meaning; “pours out”. The significance of it is, “man who breaks his given promise and destroys truth?”

Unto whom[18] shall I[21] who am powerful[23] (or the ruler)[23] grant[22] disease[19] and death[20]?

(48) Thereupon[24] Ahura Mazda[26] replied[25]: If[27] men[28] worship[29] Beheram (yazata)[30] created by Ahura Mazda[31] and if[33] they [aqt]continue[34] to perform properly for him[32] the most proper[35] worship[36] and invocation[37] with the best righteousness, (then) here[40] (i.e.) unto the Iranian Countries [aqu]can come up[42] neither[39] the hostile army[43] nor[44] calamity[45] (or obstacles), neither[46] [aqv]disease[47] nor[48] [aqw]fraud[49], neither[50] chariots[52] of the hostile army[51] nor the uplifted[54] banner[55] (of the enemy).

(49) Paiti dim[56] peresat[57] Zarathushtrō[58], kat[59] zī[60] asti[61] Ahura Mazda[62], Verethraghnahe[63] Ahuradhātahe[64] dāityōtemō[65] yasnascha[67] vahmascha ashāt hacha yat vahishtāt[68]. (50) Āat[69] mraot[70] Ahurō Mazdaō[71], zaothrāo[72] he[73] uzbārayen[74] Airyāo danghāvō[75]; baresma[76] he[77] starenayen[78] Airyāo danghāvō[79]; pasūm[80] he[81] pachayen[82] Airyāo danghāvō[83]; aurushem[84] vā[85], vohū-gaonem[86] vā[87] kāchit[88] vā[89] gaonanām[90] hamō-gaonem[91].

(49) (The Prophet) Zarathushtra[58] asked[57] Him (i.e. the Creator Ahura Mazda); O Ahura Mazda[62]! which[59] is[61] the most proper[654] worship[66] and invocation[67] indeed[60] of Beheram (yazata)[63] created by (you) and (performed) with the best righteousness[68]?

(50) Thereupon[69] (the Creator) Ahura Mazda[71] replied[79]; (The people of) Iranian countries[75] may bring[74] libations[72] for him[73] (i.e. for Beheram yazata), [aqx]may spread the Baresman[76] for him[77], [aqy]may cook[82] for him[81] the cattle[80] of white colour[84] or[85] of [aqz]good colour[86] or of one and the same colour[91] whatever[88] the colour[90].

(51) Mā[92] he[93] mairyō[94] gēurvayōit[95], mā[96] jahika[97] mā[98] ashāvō[99] asrāvayat-gāthō[100], ashumerekhsh[1], paityārenō[2] imām[3] daēnām[4] yām[5] Āhuirīm[6] Zarathushtrīm[7]. (52) Yezishe[8] mairyō[9] gēurvayāt[10], jahika[11] vā[12], ashāvō[13] vā[14] asrāvayat-gāthō[15] ahumerekhsh[16], paityārenō[17] imām[18] daēnām[19] yām[20] Āhūirīm[21] Zarathushtrīm[22], para baēshaza[23] hachaite[24]

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aqt Original meaning "dwell, abide"; i.e. when the yasna worthy of Beheram yazata is performed with guileless and sincere heart.

aqu The original meaning of the very *hyāt* is "can be". This verb is potential mood third person singular parasmaipada of root *ah* to be; Sanskrit *syāt*.

aqv *Pāman* - Sanskrit *pāman* - its original meaning is "scale, skin-disease"; "leprosy" (Harlez and Darmesteter).

aqw Poison produced by "magic" (Harlez); "a poisonous herb" (Darmesteter).

aqx Let tie the bundles of baresma (Darmesteter).

aqy i.e. any consecrate the meal in honour of Beheram yazata after cooking with purity.

aqz "Of golden colour" (Harlez); *vohu* = Sanskrit *vasu* = gold, fire (Harlez), of black colour (Darmesteter).

Verethraghnō[25] Ahuradhāto[26]. (53) Hamatha[27] Airyābyō danghubyō[28] vōighnāo[29] jasāonti[30]; hamatha[31] Airyābyō danghubyō[32] haēna[33] frapāt-aonti[34]; hamatha[35] Airyābyō danghubyō[36] janyāonte[37] panchasaghnāi[38] sataghnāishcha[39], sataghnāi[40] hazanghraghnāishcha[41], hazangraghnāi[42] baēvareghnāishcha[43], baēvareghnāi[44] ahākhshtaghnāishcha[45]. (54) [ara]Adhāt[46] uiti[47] fravashata[48], Verethraghnō[49] Ahuradhāto[50], nōit[51] narō[52] yesnyō[53] vahmyō[54] gēush[55] urva[56] dāmi-dāto[57], yat[58] nūrem[59] vyāmbura[60] daēva[61] mashyāka[62] daēvayāzō[63], vohunīm[64] vā[65] tāchayeinti[66], frashaēkem[57] vā[68] frashichanti[69].

Explanation:- (The libations consecrated in the honour of Beheram yazata should not be taken or eaten by the persons mentioned below).

(51) Let not[92] the sinful person[94] hold in hand[95] that (consecrated thing) nor[96] (let) the courtesan[97] (hold it in hand) or the violator of righteousness[99], one who recites the Gathas without chanting[100], the destroyer of the world[1] (or) the opponent[2] of this[3] religion[4] which[5] is of Ahura Mazda[6] revealed by Zarathushtra[7] (i.e. the enemy of the religion) - (all of them need) not[98] (hold in hands that consecrated thing). (52) But if the sinful person[9] or[12] the courtesan[11] or[14] the violator of righteousness[13], one who recites the Gathas without chanting[15], the destroyer of the world[16], (or) the opponent[17] of this[18] religion[19] which[20] is of Ahura Mazda[21] revealed by Zarathushtra[22] holds it in hand[10], Beheram yazata[25] created by Ahura Mazda[26] then [arb]snatches away[24] the healing virtues[23]. (53) (Hence) equally[27] (or ever)calamities[29] will come[30] upon the Iranian countries[28], (people) of the Iranian countries[36] will be smitten[37] from fifties[38] to hundred-fold[39], from hundred fold[40] to thousand fold[41], from thousand fold[42] to ten thousand fold[43], for innumerable[45] times. (54) Then[46] Beheram (yazata)[44] created by Ahura Mazda[50] said[48] thus[47]:-

O men[52]! [arc]the soul[56] of the Universe[55] created by wisdom[57] (i.e. the entire world) is not[51] worthy of worship[53] (and) worthy of invocation[54], because[58] now[59] the demons[61] (called [ard]Vyāmbura[60] and men worshipping[63] the demons[63] cause the blood[64] to flow[66] or[68] [are]spread the practice of evil[67-69].

(55) Yat nūrem[1] vyāmbura[2] daēva[3], mashyāka[4] daēvayāzo[s] avi[6] ātarem[7] ābarenti[8] aētayāo[9] urvarayāo[10], yā[11] vaoche[12] haperesi[13] nāma[14] aētem[15] aēsmem[16] yō[17] vaoche[18] nemetka[19] nāma[20].

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ara Dr. Geldner takes para 54 in the verse form of 8 lines.

arb i.e. deprives of the means of prosperity and welfare of the country; *para-hachaite* means “deprives of”; *hachaite* means “follows”.

arc For its analogy see yasna Hā 29, stanza 1.

ard “tearing off, lacerating” (Spiegel); “violent, insulting, ridiculing” derived from Sanskrit root *ambh* (Harlez)

are Original meaning “spill the pouring” root *shik, shich*, Persian *shinjidan* = to pour.

(56) [arf]Yat nūrem[21] vyāmbura[22] daēva[23], mashyāka[24] daēvayāzō[25], frā parshtīm[26] nāmayeinti[27], vī maidhyānem[28] fshānayeinti[29], vīspe[30] handāma[31] rāzayeinti[32], jana[33] hō[34] saidhin[35] nōit[36] janen[37], hadha[38] hō[39] saidhin[40] nōit[41] hadhen[42] yat nūrem[43] vyāmbura[44] daēva[45], mashyāka[46] daēvayāzo[47], ushi[48] pairi-dārayeinti[49], daēma[50] hō[51] pairi-urvaēsayeiti[52].

(55) Now[1] demons[3] (called) Vyāmbura[2] and men[4] worshipping the demons[5] carry[8] near[6] the fire[7] (for burning) this[9] tree[10] which is called[12] [arg]*haperesi* (and) this[15] fuel[16] which[17] is called[18] *nemetka*. (56) Now[21] the demons[23] called Vyāmbura[22] and men[24] worshipping the demons[25] bend[27] (their) backs, stretch[29] (their) waists[28] (and) adjust[32] all[30] the limbs[31] (of their body). Here[34] (those demons) who smite[33] [arh]attack[35] (but) could not[36] [ari]kill[42] (i.e. they could not succeed in their wicked motives). Now[43] the demons[45] (called) Vyāmbura[44] and demon worshipping[47] men[46] cover the intellects[48] (of others) and [arj]also their eye-sight[50].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [ark]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XVIII) (57) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Haomem[4] baire[s] sāiri-baoghem[6], Haomem[7] verethrājanem[8] baire[9], nipātarem[10] vohū[11] baire[12] pātārem[13] tanuye[14] baire[15]; Haomem[16] yim nivazaiti[17] nivandāt[18] apayeiti[19] dushmainyaot[20] ā peshana[21] hacha[22]. (58) Yatha[23] azem[24] aom[25] spādhem[26] vanāni[27], yatha[28] azem[29] aom[30] spādhem[31] nivanāni[32], yatha[55] azem[34] aom[35] spādhem[36] nijanāni[37], yō[38] me paskāt[39] vazaiti[40].

(57) We praise[3] Beheram (Yazata)[1] created by Ahura Mazda[2]. I keep with

arf Dr. Geldner takes para 56 in the verse-form of 11 lines.

arg *Haperesi* and *nemetka* should be some kind of green and bad wood unfit for bringing into use for burning on the fire. The meaning of the word *nemetka* is seen from its root *nam* (Persian *nam* = wet). According to Zoroastrian religion the fuel for burning should be quite dry and well-examined in the light (see Atash Nyāyesh).

arh Root *sad* = Sanskrit *shad* = to attack.

ari Root *hadh* = Sanskrit *sadh* = to kill.

arj This entire paragraph is complicated; I myself am not sure of this translation, more accurate translation than this should be done. Professor Darmesteter translates the last sentence as follows:- “The intellect of Vyāmbura demons is weakened and the eye sight is spoiled.”

ark For its translation, see Karda 1 of this yasht.

me[5] Haoma[4] (which is) purifying impurity; I keep with me[9] Haoma[7] (which is) victorious[8]; I keep with me[12] Haoma[16] (which is) the protector of [arl]good (thing)[11] and I keep with me[15] (Haoma which is) the protector[13] of the body[14]; whosoever drinks[17] Haoma[16] (by consecration) will secure escape[18] from the enemy [20-21] in the battle[21] (and) [arm]will gain success over him[19] (58) so that[23-24] I may smite[27] this[25] army[26] (of the enemy), so that[28] I[29] may throw down[32] this[30] army[31] (of the enemy) by smiting[32],1 may subjugate[37] the (army) which comes[40] behind me[39].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arn]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIX) (59) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Asānem[4] sighūire[5] chithrem[6] abare[7] Ahurō[8] puthrō[9] puthrāonghō[10] baēvare-patayō[11] amava[12] ās[13] verethrava[14] nāma[15], verethrava[16] ās[17] amava[18] nāma[19]. (60) Yatha[20] azem[21] avata[22] verethra[23] hachāne[24] yatha[25] vīspe[26] anye[27] aire[28]. Yatha[29] azem[30] aom[31] spādhem[32] vanāni[33], yatha[34] azem[35] aom[36] spādhem[37] nivanāni[38], yatha[39] azem[40] aom[41] spādhem[42] nijanāni[43], yō[44] me paskāt[45] vazaiti[46].

(60) [aro]So that[20]1[21] may move about[24] with such[22] victory[23] as[25] all[26] other[27] Iranians[28] (do), so that[29] I[30] may smite[33] and throw down[38] this[36] army[37] (of the enemy), so that[39] I[40] may subjugate[43] this[41] army[42] (of the enemy) which[44] comes[46] behind me[45].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arp]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,

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arl Meaning "vohu" is also a good thing, happiness, goodness.

arm "Whoso protects the Haoma from the blow (or trouble) saves himself from the enemy in that battle" (Professor Harlez). Supposedly the portion from "haomem yim niv azaiti" up to "a peshana hacha" appears to be parenthetical, i.e. a commentary.

arn For its translation, see Karda 1 of this yasht.

aro I do not understand the translation of the entire paragraph 59 from "asānem sighuire" to "amava nāma."

arp For its translation, see Karda 1 of this yasht.

Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XX) (61) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Yathā Ahū Vairyō 1; gave[4] amem[5], gave[6] nemem[7], gave[8] ukhdhem[9], gave[10] verethrem[11], gave[12] khvarethem[13], gave[14] vastrem[15], gave[16] verezyātām[17] tām[18] ne[19] khvarethāi[20] fshuyō[21].

(61) We praise[3] Beheram (yazata)[1] created by Ahura Mazda. (May there be) courage[5] for the cattle[4]! praise[7] for the cattle[6]! (good) words[9] for the cattle[8]! (May there be) victory[11] for the cattle[10]! fodder[13] for the cattle[12]! (May there be) clothing[15] for the cattle[14]! (Men) should not be hard[17] to the cattle[16] (because) they are [arq]prosperity-bringing our[19] food[20].

Explanation: Its significance is, men should protect the cattle, should give them sufficient food, take care of them at the time of extreme cold and extreme heat, and they should not be made to work with cruelty; because they are very useful for our happiness and benefit. The ox serves us in the work of tilling the fields and in carrying heavy burden; the cow gives milk from which several things are prepared for our food. It is written in yasna Hā XI that the cattle curse the master who does not take care of his cattle and does not give them sufficient food.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arr]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XXI) (62) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Yō[4] rasmanō[5] schindayeiti[6], yō[7] rasmanō[8] kerentayeiti[9], yō[10] rasmanō[11] khvanghayeiti[12], yō[13] rasmanō[14] yaozayeiti[15]. Avi rasmanō[16] schindayeiti[17], avi rasmanō[18] kerentayeiti[19], avi rasmanō[20] khvanghayeiti[21], avi rasmanō[22] yaozayeiti[23], Verethraghnō[24] Ahuradhāto[25] daēvanām[26] mashyānāmcha[27], yāthwām[28] pairikanāmcha[29] sāthrām[30] kaoyām[31] karafnāmcha[32].

(62) We praise[3] Beheram (yazata)[1] created by Ahura Mazda, who[4] i.e. Beheram (yazata) [ars]breaks as under[6] the columns[5] (of the army of the enemy), cuts to pieces[9] the columns[8] wounds[12] the columns[11] causes to

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arq For comparison see yasna Hā X.20 and yasna Hā 48, 5th stanza.

arr For its translation, see Karda 1 of this yasht.

ars Makes (the columns) “unsteady or shaky” (Professor Darmesteter).

mingle[15] the columns[14] (of the army of the enemy) (and that) Beheram (yazata)[24] created by Ahura mazda[25] breaks asunder[17] the columns[16] (of the army) of the daevas[26] and (wicked) mortals[27], of wizards[28] and witches[29], of the tyrants[30], of the [art]kiks and karaps, cuts to pieces[19] (those) columns[18], wounds[21] and causes them to mingle[23].[aru]

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arv]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XXII) (63) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Āat yat[4] Verethraghnō[5] Ahuradhāto[6], thakhtanām rasmanām[8] yūkhtanām[9] shōithranām[10] mithrō-drujām[11] mashyānām[12], apāsh[13] gavō[14] darezyeiti[15], pairi[16] daēma[17] vārayeiti[18], apa[19] gaosha[20] gaoshayeiti[21], nōit[22] pādha[23] vidhārayeiti[24], nōit[25] paiti-tavāo[26] bavaiti[27].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arw]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(63) We praise[3] Beheram (yazata)[1] created by Ahura Mazda[2]. When[4] Beheram (yazata)[5] created by Ahura Mazda[6] binds[15] behind[13] the hands of the promise-breaking[11] persons[12] of the columns[8] of the serried[7] and yoked[9] (army) of the cities[10], covers[18] (their) eyes[17] all around[16] (i.e. makes them blind), keeps their ears[20] afar from hearing[19-20] (i.e. renders them deaf) and does not[22] lend support[24] to (their) feet[23], and they become[27] (quite) powerless[25-26].

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-**

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art kiks and karaps: See glossary.

aru Professor Darmesteter translates the sentence "avi rasmanō schindayeiti" etc., thus: "breaks the columns asunder, cuts the columns to pieces, wounds the columns", etc.

arv For its translation, see Karda 1 of this yasht.

arw For its translation, see Karda 1 of this yasht.

yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemhca vahmemcha aojascha zavarecha āfrīnāmi, Verethraghnahe Ahuradhātahe vanaintyāoscha uparatātō. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem, Jasa me avanghe mazda; Kerfeh Mozda.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Beheram yazad pirozgar dushman-zadār amahe hutāshtahe, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **dādāre gehan dine Mazdayasni dade Zarathushtī. Namse-te ashaum sēvishte Aredvi Sura Anahite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Verethraghnem Ahuradhātem yazamaide. Ashem Vohū 1.

Beherām Yazad pirozgar dushman-zadār, Amahe hutāshtahe berasād. Ashem Vohū 1.

HOM YASHT LARGE

[arx]**Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.**

Pa nāme yazdān Ahura Mazda khodae awazūnī gorje khoreh awazāyād; Hom yazad berasad.[ary]

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. As an gunah manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarodidte angrahe mainyeush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

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arx Hom yasht vadi (Large) consists of yasna Hās 9 and 10. For full explanations and notes of the translations of both these Hās, see my translation of Yasna. Even in yasna Hā 11th there occurs some description about Hom Yasht. Moreover, Dr. Geldner considers these three Hās as poetical compositions.

ary i.e. may Hom yazata come (to my help)!

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Haomahe** [arz]**ashavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotī.** [asa]**Haomem zāirim berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide.**

(Kardāh I) (1) Havanīm[1] ā[2] ratūm[3] ā[4], Haomō[5] upāit[6] Zarathushtrem[7] ātarem[8] pairi-yaozdathentem[9], gāthāoscha[10] srāvayantem[11]; ādim[12] peresat[13] Zarathushtrō[14], kō[15] nare[16] ahi[17], yim[18] azem[19] vīspahe[20] anghēush[21] astvatō[22] sraēshtem[23] dādaresa[24] khvahe[25] gayehe[26] khvanvatō[27] ameshahe[28]. (2) Āat[29] me[30] aēm[31] paiti-aokhta[32] Haomō[33] ashava[34] dūraoshō[35], azem[36] ahmi[37] Zarathushtra[38] Haomō[39] ashava[40] duraoshō[41], āmām[42] yāsanguha[43] Spitama[44], frāmām[45] hunvanguha[46] khvaretēe[47]; avi mām[48] staomaine[49] stūidhi[50], yatha[51] mā[52] aparachit[53] Saoshyantō[54] stavān[55].

(1) During[2] the Hāvan[1] Gāh[3] Hom[5] (yazata) came to[4] (the Prophet) Zarathushtra[7] (who was) purifying[9] [asb]the fire[8] and (was) chanting[11] the Gathas[10]. (The Prophet) Zarathushtra[14] asked[13] him[12]: O man![16] Who[15] art thou[17]?

Whom[18] do I[19] see[24], the most excellent[23] (and) beautiful[27] and of immortal[28] life[26] in the entire[20] corporeal[22] world[21]. (2) Thereupon[29] that[31] Hom[33], the righteous[34], warding off sickness[35] replied[32] unto me[30]: O Zarathushtra[38]! I[36] am[37] Hom[39], the righteous[40], warding off sickness[41]. Seek[43] me[42] (i.e. desire earnestly for me) and, O Spitaman[44] (Zarathushtra)! [asc]Pound[46] me[45] out for drinking[47] and do thou praise[50] me[48] in a hymn of praise[49] as[51] other[53] [asd]benefactors[54] (of the world) have praised[55] me[52].

(3) Āat[56] aokhta[57] Zarathushtrō[58], nemō[59] Haomāi[60]. Kase[61]-thwām[62] paoiryō[63] Haoma[64] mashyō[65] astvaithyāi[66] hunūta[67] gaēthayāi[68]; kā[69]

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arz i.e. for the worship etc., of Hom yazata, giving strength of righteousness (see Khorshed Nyāyesh). Spiegel, Darmesteter and Justi translate this word *ashavazanghō* by the "holy origin, born pure" deriving it from *ashavan* and *zangha* =root *zan*. Harlez gives three different meanings of this word (1) of holy knowledge; (2) bom holy; (3) originator - bringer of righteousness. But I have thought it proper to translate this word by "giving strength of righteousness", deriving it from *asha* = righteousness and *vazangh* = strength.

asa For its translation, see para 21 of this yasht.

asb i.e. was purifying the throne of the fire vase.

asc i.e. take out the juice for drinking by pounding then Hom twigs.

asd The meaning of "Saoshyantō" is giving light to the world, indicators of the path of morality, piety and divine worship to the people, persons well-versed in the precepts of religion, the restorer of the religion in its original pure state by wiping off impurities. In the singular case its meaning is the prophet who will be born of the mother Eredat-fedhri at the time of Resurrection-Ristākhiz.

ahmāi[70] ashish[71] erenāvi[72] chit[73] ahmāi[74] jasat[75] āyaptem[76]. (4) Āat[77] me[78] aēm[79] paiti-aokhta[80] Haomō[81] ashava[82] dūraoshō[83], Vīvanghāo[84] mām[85] paoiryō[86] mashyō[87] astvaithyāi[88] hunūta[89] gaēthayāi[90]; hā[91] ahmāi[92] ashish[93] erenāvi[94], tat[95] ahmāi[96] jasat[97] āyaptem[98]; yat[99] he[100] puthrō[1] us-zayata[2], yō[3] yimō[4] khshaēto[5] hvāthwō[6], khvarenanguhastemō[7] zātanām[8], hvare-daresō[9] mashyānām[10] yat[11] kerenaot[12] anghe[13] khshathrādha[14] amareshinta[15] pasu vīra[16], anghaoshemne[17] āpa urvaire[18]; khvairyān[19] khvarethem[20] ajyamnem[21]. (5) Yimahe[22] khshathre[23] aurvahe[24], nōit[25] aotem[26] āongha[27], nōit[28] garemem[29] nōit[30] zaurva[31] āongha[32], nōit[33] merethyush[34], nōit[35] araskō[36] daēvō-dātō[37]. Pancha-dasa[38] fracharōithe[39] pita[40] puthrascha[41] raodhaēshva[42] kataraschit[43], yavata[44] khshayōit[45] hvāthwō[46] yimō[47] Vīvanguhatō[48] puthrō[49].

(3) Then[56] said[57] Zarathushtra[58]: Salvation[59] (be) unto Hom[60]! Which[61] man[65], O Hom[64]! (was) the first[63] (who) pressed out[67] thee[62] in the corporeal[66] world[68] (for dedication in the ceremonial rite)? What[69] blessing[71] unto him[70] was granted[72] ? What[73] profit[76] unto him[74] accrued[75]? (4) Thereupon[77] Hom[81], the righteous[82], warding off sickness[83] replied[80] unto me[78]: Vivanghan[84] (was) the first[86] man[87] (who) pressed me[85] in (this) corporeal[88] world[90] (for dedication in the ceremonial rite): this[91] blessing[93] unto him[92] was granted[94], this[95] profit unto him[96] accrued[97]: that[99] for him[100] a son[1] [ase]was born with greatness[2], who[3] was Jamshed[4] the King[5], the most glorious[7] amongst those born[8], [asf]beholding the sun[9] amongst men[10] (and) good protector of the subjects[6]. Who[11] in this (world)[13] on account of (his) sovereignty[14] made[12] cattle and men[16] immortal[15], made[12] waters and vegetation[18] not drying up[17], (i.e. ever fresh); (people) [asg]were eating[19] fresh[21] food[20].

(5) During the rule[23] of the illustrious[24] Jamshed[22] there was[17] neither[25] (excessive) cold[26] nor[28] heat[29], neither[30] was there[32] old age[31] nor[33] death[34], nor[35] was there[32] envy[36] following the doctrines of the daevas[37]. As long as[44] Jamshed[47], the son[49] of Vivanghan[48], the good protector of the subjects[46] reigned[45], (so long) both[43] the father[40] and the son[41] moved about[39] fifteen [ash]years of age in appearance[42].

(6) Kase[50]-thwām[51] bityō[52] Haoma[53] mashyō[54] astvaithyāi[55] hunūta[56] gaēthayāi[57]; kā[58] ahmāi[59] ashish[60] erenāvi[61], chit[62] ahmāi[63] jasat[64] āyaptem[65]. (7) Āat[66] me[67] aēm[68] paiti-aokhta[69] Haomō[70] ashava[71]

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ase i.e. in his house a son was born.

asf Or having the appearance of the Sun, sun-like in appearance, i.e. most resplendent. Sanskrit, *svardrash*.

asg Men could eat imperishable food (Dr. Mills); Jamshed made food inexhaustible (Professor Darmesteter); people were eating inexhaustible food (Professor Harlez).

ash Amongst the ancient Iranians the age of fifteen was considered to be the age of the blossoming of youth and the age of maturity; see Tir yasht, paras 13-14; Beheram yasht, para 17.

dūraoshō[72], Āthwyō[73] mām[74] bityō[75] mashyō[76] astvaithyāi[77] hunūta[78] gaēthayāi[79]; hā[80] ahmāi[81] ashish[82] erenāvi[83], tat[84] ahmāi[85] jasat[86] āyaptem[87]; yat[88] he[89] puthrō[90] us zayata[91] vīsō[92] sūrayāo[93] Thraētaonō[94]. (8) [asi]Yō[95] janat[96] azīm dahākem[97] thri-zafanem[98], thri-kameredhem[99], khshvash-ashīm[100], hazangra-yaokhshtīm[1], ash-aojanghem[2], daēvīm[3] drujem[4], aghem[5] gaēthāvyō[6] drvantem[7]; yām[8] ash-aojastemām[9] drujem[10] fracha kerentat[11] angrō mainyush[12] avi[13] yām[14] astvaitīm[15] gaētham[16], mahrkāi[17] ashahe[18] gaēthnām[19].

(6) O Hom[53]! Which[50] was[54] the second man who pressed[56] out thee[51] in the corporeal[55] world[57] (for dedication in the ceremonial rite)? What[58] blessing[60] unto him[59] was granted[61]? What[62] profit[65] unto him[63] accrued[64]? (7) Thereupon[66] Hom[70], the righteous[71] warding off sickness[72] replied[69] unto me[67]: Athawyān[73] (was) the second[75] man[76] (who) pressed me[74] out[78] in (this) corporeal world (for dedication in the ceremonial rite); this[80] blessing[82] unto him[81] was granted[83], this[84] profit[87] unto him[85] accrued[86]: that[88] for him[89] (i.e. in his house) a son[90] (named) Faredun[94] of the valiant[93] race[92] was born with greatness[91]. (8) Who[95] (i.e. Faredun) slew[96] three-jawed[98], three-skulled[99], six-orbed[100], of a thousand wiles[1], excessively strong[2], devilish[3] druj[4] Zohak[97], (and) who was harmful[5], infidel[7] for settlements[6]; whom[8] Angra-mainyu[12] created[11] by far the strongest[9] druj[10] upon[13] (this) corporeal[15] world[16] for the destruction[17] of the settlements[19] of righteousness[18].

(9) Kase[20]-thwām[21] thrityō[22] Haoma[23] mashyō[24] astvaithyāi[25] hunūta[26] gaēthayāi[27], kā[28] ahmāi[29] ashish[30] erenāvi[31], chit[32] ahmāi[33] jasat[34] āyaptem[35].(10) Āat[36] me[37] aēm[38] paiti-aokhta[39] Haomō[40] ashava[41] dūraoshō[42], Thritō[43] Sāmanām[44] sēvishtō[45] thrityō[46] mām[47] mashyō[48] astvaithyāi[49] hunūta[50] gaēthayāi[51]; hā[52] ahmāi[53] ashish[54] erenāvi[55], tat[s6] ahmāi[57] jasat[58] āyaptem[59]; yat[60] he[61] puthra[62] us-zayōithe[63] Urvākhshayō[64] keresāspascha[65]. Tkaēsho[66] anyō[67] dātō-rāzō[68], āat[69] anyō[70] uparō-kairyō[71], yava[72] gaēsush[73] gadhavarō[74]. (11) Yō[75] janat[76] azīm[77] sravarem[78], yim[79] aspō-garem[80] nare-garem[81], yim[82] vīshavantem[83] zairitem[84]; yim[85] upairi[86] vīsh[87] raodhat[88] āreshtyō[89] bareza[90] zairitem[91]. yim[92] upairi[93] Keresāspō[94] ayangha[95] pitūm[96] pachata[97]. Ā rapithwinem[98] zrvānem[99], tafsatcha[100] hō[1] mairyō[2] khvīsatcha[3]; frāsh[4] ayanghō[5] frasparat[6] yeshyantīm[7] āpem[8] parāonghāt[9], parāsh[10] tarshtō[11] apa-tachat[12] nare-manāo[13] Keresāspō[14].

(9) O Hom[23]! Which[20] was the third[22] man[24] who pressed thee[2i] out[26] in the corporeal[25] world[27] (for dedication in the ceremonial rite)? What[28] blessing[30] unto him[29] was granted[31]? What[32] profit[35] unto him[33] accrued[34] ? (10) Thereupon[36] Hom[40], the righteous[41], warding off sickness[42] replied[39] unto

asi The portion from "yō janat" up to "ashahe gaēthanām" at the end of this para occurs also in Beheram yasht, para 40 and Gosh yasht, para 14 respectively.

me[37]: [asj]Thrita the most beneficent[45] of the Sama family[44] (was) the third[46] man[48] (who) pressed me[47] out[50] in (this) corporeal[49] world[51] (for dedication in the ceremonial rite); this[52] blessing[54] unto him[53] was granted[55], this[56] profit[59] unto him[57] accrued[58]: that[60] for him[61] (i.e. in his house) two sons[62] Urvākhshaya[64] and Keresāspa[65] were born with greatness[63]. (Of them) one[67] (i.e. Urvākhshaya) was the [ask]religious-minded[66], one who points out the path of justice, whilst[69] the other[70] (i.e. Keresāspa) was a supremely energetic[71] youth[72] (i.e. of youthful vigour), curly-haired[73] (and) a mace-bearer[74]. (11) Who[75] (i.e. Keresāspa) killed[76] the serpent[77] [asl]Saravara, who[79] (the serpent) (was) horse-devouring[80], man-devouring[81] (and) upon[86] whose[85] (body) the green[91] poison[87] rose[88] to the depth[90] of a thumb[89]. Upon[93] whom[92] Keresāspa cooked[97] the food[96] in an iron pot[95] at the time" of noon[98]. That[1] serpent[2] grew hot[100] and began to hiss[3], and forth from the iron pot[5] sprang away[6] [asm]that he might run away towards[8] the flowing water[7]. [asn]The brave[13] Keresaspa[14], being frightened[11], [aso]fled away[12] from behind[10].

(12) Kase[15]-thwām[16] tūiryo[17] Haoma[18] mashyō[19] astvaithyāi[20] hunūta[21] gaēthayāi[22]; kā[23] ahmāi[24] ashish[25] erenāvi[26], chit[27] ahmāi[28] jasat[29] āyaptem[30]. (13) Āat[31] me[32] aēm[33] paiti-aokhta[34] Haomō[35] ashava[36] dūraoshō[37], Pourushaspō[38] mām[39] tūiryo[40] mashyo[41] astvaithyāi[42] hunūta[43] gaēthayāi[44]; hā[45] ahmāi[46] ashish[47] erenāvi[48], tat[49] ahmāi[50] jasat[51] āyaptem[52] yat[53] he[54] tūm[55] us-zayangha[56] tūm[57] erezvō[58] Zarathushtra[59], nmānahe[60] Pourushaspahe[61] vīdaēvō[62] Ahura-tkaēshō[63]. (14) Srūtō[64] Airyene Vaējahi[65] tūm[66] paoiryō[67] Zarathushtra[68] Ahunem Vairīm[69] frasrāvayō[70], vīberethvantem[71] ākhtūirīm[72] aparem[73] khraozdyehya[74] frasrūiti[75]. (15) Tūm[76] zemar-gūzō[77] ākerenavō[78] vīspe[79] daēva[80] Zarathushtra[81], yōi[82] para ahmāt[83] vīro-raodha[84] apatayen[85], paiti[86] āya[87] zemā[88]; yō[89] aojishtō[90], yō[91] tanjishtō[92], yō[93] thwakhshishtō[94], yō[95] āsishtō[96], yō[97] ash-verethrajāstemō[98] abavat[99] mainivāo[100] dāmān[1].

(12) O Hom[18]! Which[17] man[19] (was) the fourth[17] man (who) pressed thee[16] out[21] in the corporeal[20] world[22] (for dedication in the ceremonial rite)? What[23] blessing[25] unto him[24] was granted[26]? What[27] profit[30] unto him[28] accrued[29] ? (13) Thereupon[31] Hom[35], the righteous[36], warding off sickness[37] replied[34] unto

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asj "Thrita" is called in Pahlavi "Sarita" and in Persian "Asrat".

ask Or "the one who points out the path of the religion (i.e. Dastoor) and organiser of laws (i.e. framer of good laws); an upright judge" (Mills).

asl Horned (Darmesteter and Mills); derived from *srava* = horn.

asm Having come out upset the boiling water (Mills).

asn The original meaning of *nare-manāo* is of manly heart-mind; Narimān (the later meaning); according to *Shah Nameh*, he is the father of the hero Sam.

aso Although Keresāspa at first started by the giant-like serpent, but eventually he killed him. About the heroism of the hero Keresāspa, his adventurous deeds and acts of bravery, see Zamyad yasht, paras 41-44.

me[32]: Pourushaspa[38] (was) the fourth[40] man[41] (who) pressed me[39] out[43] in (this) corporeal[42] world[44] (for dedication in the ceremonial rite). This[45] blessing[47] unto him[46] was granted[48], this[49] profit[52] unto him[50] accrued[51] that[53] for him[54] (i.e. in his house) thou wast born with greatness[56]. O righteous[58] Zarathushtra[59]! thou[57] art of the house[60] of Pourushaspa[61], estranged (from the doctrines of) the daevas[62], (and) follower of the Law of Ahura Mazda[63].

(14) O Zarathushtra[68]! famed[64] in Airyana Vaejah[65] thou[66] (was) the first[67] (who) recited aloud[70] the [asp]Ahuna Vairya[69], spread[72] abroad[71] chanted [asq]four times[72] (and) then[73] he chanted[70] with a louder[74] voice. (15) Thou[76], O Zarathushtra[81]! who[89] among the creatures[1] of the two spirits[100] was [asr]created[99] the strongest[90], who[91] (was created) the most firm[92], most active[94], the swiftest[96] and who[97] (was) exceedingly victorious[98] (or excessive smiter of the enemy) [ass]caused[78] all[79] the demons[80] to hide under the earth[77] who[82] up to now[83] ran about[85] upon[86] this[87] earth[88] in human shape[84].

(16) Āat[2] aokhta[3] Zarathushtrō[4], nemō[5] Haomāi[6], Vanghush[7] Haomō[8] hudhātō[9]; Haomō[10] arshdātō[11], vanghush[12] dātō[3], baēshazyō[14], hukerefsh[15], hvaresh[16] verethrajāo[17], zairi-gaonō, nāmyāsush. Yatha[20] khvarente[21] vahishtō[22], urunaēcha[23] pāthmainyōtemō[24]. (17) Nī[25] te[26] zāire[27] madhem[28] mrūye[29], nī amem[30], nī verethraghnem[31]; nī dasvare[32], nī baēshazem[33], nī fradathem[34], nī varedathem[35], nī aojō[36] vīspōtanum[37], nī mastīm[38] vīspō-paēsanghem[39]; nī tat[40] yatha[41] gaethāhva[42] vasō-khshathrō[43] fracharāne[44], tbaēshō-taurvāo[45] drujemvanō[46]. (18) Nī tat[47], yatha[48] taurvayeni[49] vīspanām[50] tbaēshavatām[51] tbaēshāo[52], daēvanām[53] mashyānāmcha[54], yāthwām[55] pairikanāmcha[56], sāthrām[57] kaoyām[58] karafnāmcha[59], mairyanāmcha[60] bizangranām[61], ashemaoghanāmcha[62] bizangranām[63], vehrkanāmcha[64] chathwarezangranām[65], haēnayāoscha[66] perethu-ainikayāo[67], davāithyāo[68] patāithyāo[67].

(16) Thereupon (the Prophet) Zarathushtra[4] said[3]: Salutations[5] (be) upon Hom[6]! Hom is excellent[7] (and) well-created[9]: Hom[10] (is) truth-created[11], health-giving[14], well-shaped[15], working for good[16], victorious[17] (or smiter of the enemy[17]), golden-hued[18] (or of green colour)[18], with bending twigs[19]. Just as[20] (he is) best[22] for the drinker[21], so also (he is) leading most to heavenly path[24] for the soul[23]. (17) O green-hued[27] (Hom)! I [ast]request[25-29] (ask a favour of) (all) these[40] - thy[26] wisdom[28], courage[30], victory[31], health[32], means of

asp About the explanation and excellence of Ahunavar, see Ahunavar translation and explanation, and also Srosh Yasht Hādokht paras. 3-6.

asq The meaning of *ākhtūirīm* can be, that which is to be chanted four times, based upon Vendidad fargard X, para 12, where Ahunavar is included among the class of hymns to be recited four times, and upon yasna H5 XXVII during the pounding of Haoma when Ahunavar is recited four times. “Reciting four times with musical tone”. (Mills)

asr In original form this verb (*abavat*) is in third person.

ass i.e. Thou didst open the way for the prosperity of the world by destroyi ng the demons and their evil, see Fravardin yasht, paras 87-95.

gaining health[33], prosperity[34], increase[35], strength[36] of the entire body[37] (and) greatness[38] possessing all kinds of [asu]brilliance[39], so that[41] I may move about[44] (or I may rule[44]) like an independent Sovereign[43], destroyer of malice[45] (and) vanquisher of the druj[46], in (all) lands[42]. (18) (I ask for all) these[47] (i.e. wisdom, courage, victory, health, greatness, etc.) so that[48] I may overcome[49] malice[52] - of all[50] enemies[51], demons[53], mortals[54], wizards[55], witches[56], tyrants[57], the Kiks[58], and [asv]Karaps[59], [asw]of men[61] [asx]having the nature of serpents[60], heretical[62] persons[63], four-legged[65] wolves[64], (and) of the army[66] with an extensive battle-array[67], deceiving[68] (and) rushing onwards[69].

(19) Imem[70] thwām[71] paoirīm[72] yānem[73] Haoma[74] jaidhyemi[75] dūraosha[76], vahishtem ahūm[77] ashaonām[78] raochanghem[79] vīspō-khvāthrem[80]. Imem[81] thwām[82] bitīm[83] yānem[84] Haoma[85] jaidhyemi[86] dūraosha[87], drvatātem[88] anghāose[89] tanvō[90]. Imem[91] thwām[92] thritīm[93] yānem[94] Haoma[95] jaidhyemi[96] dūraosha[97], dareghō-jitīm[98] ushtānahe[99]. (20) Imem[100] thwām[1] tūirīm[2] yānem[3] Haoma[4] jaidhyemi[5] dūraosha[6], yatha aēshō[7] amavāo[8] thrāfedhō[9], frakhshtāne[10] zemā[11] paiti[12], tbaēshō-taurvāo[13] drujem-vanō[14]. Imem[15] thwām[16] pukhdehm[17] yānem[18] Haoma[19] jaidhyemi[20] dūraosha[21], yatha[22] verethrajāo[23] vanat-pishanō[24], frakhsh-tāne[25] zemā[26] paiti[27] tbaēshō-taurvāo[28] drujem-vanō[29]. (21) Imem[30] thwām[31] khshtūm[32] yānem[33] Haoma[34] jaidhyemi[35] dūraosha[36], paurva[37] tāyūm[38] paurva[39] gadhem[40] paurva[41] vehrkem[42] būidhyōimaide[43]; mā chish[44] pourvō[45] būidhyaēta[46] nō[47], vīspe[48] paurva[49] būidhyaōimaide[50].

(19) O Hom[74], warding off sickness[76]! this[70] (is) the first[72] gift[73] (that) I request[75] of thee[71]: heaven[77] of the righteous (people)[78] bright[79] (and) all comfortable[80]. O Hom[85], warding off sickness[87]! this[81] (is) the second[83] gift[84] (that) I request[86] of thee[82]: health[88] of this[89] body[90]. O Hom[95], warding off sickness[97]! this[91] (is) the third[93] gift[94] (that) I request[96] of thee[92] long existence[99] of life[98]. (20) O Hom[4] warding off sickness[97]! this[100] (is) the fourth[2] gift[3] (that) I request[6] of thee[1]! I may move about[10] (or I may rule[10]) on[12] (this) earth[11] as [asy]having fulfilled my desires[7], courageous[8], satisfied[9], the destroyer of malice[13] (and) the sraiter of falsehood[14]. O Hom[19], warding off sickness[21]! this[15] (is) the fifth[17] gift[18] (that) I request[20] of thee[16]:1 may move about[25] (or I may rule[25]) on[27] (this) earth[26] as victorious[23], (or smiting

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ast Or alternatively: O green-hued (HOM)! I ask of thee wisdom, courage, victory, health, prosperity, etc. It is understood that after every *nī*, adverb *mruye* is required.

asu "Understanding of each adorning kind" (Mills); "Knowledge of all types" (Darmesteter).

asv For its explanation, see Hormazd yasht, para 10 notes.

asw Murderers (Mills); thieves, robbers (Darmesteter); sinner (Harlez).

asx The Original meaning of *bizangra* is biped. Perhaps its significance may be biped animal (man).

asy *Yatha aēshō* = Sanskrit *yathā-ishtam* = according to one's own wish; root *ish* = Sanskrit *ish* = to wish.

the enemy[23]), conqueror in the battle[24], the destroyer of malice[28] (and) the smiter of falsehood[29]. (21) O Hom[34], warding off sickness[36]! this[30] (is) the sixth[32] gift[33] (that) I request[35] of thee[31]: may we become aware[43] beforehand[37] of the thief[38], the murderer[40] (and) of the wolf[42]. Let not any[44] (other) become aware[46] beforehand[45] of us[47]; may we become aware[50] beforehand[49] of all[48].

(22) Haomō[51] aēibish[52], yōi[53] urvantō[54] hita[55] takhshenti[56] erenāum[57] zāvare[58] aojāoscha[59] bakhshaiti[60]. Haomō[61] āzizanāitibish[62] dadhāiti[63] khshaētō-puthrīm[64], uta[65] ashava-frazaintīm[66]. Haomō[67] taēchit[68], yōi[69] katayō[70] naskō-frasāonghō[71] āonghenti[72], spānō[73] mastīmcha[74] bakhshaiti[75]. (23) Haomō[76] tāoschit[77], yāo[78] kainīnō[79] āonghare[80] dareghem[81] aghravō[82], haithīm[83] rādhemcha[84] bakhshaiti[85] mōshu[86] jaidhyamnō[87] hukhratush[88]. (24) Haomō[89] temchit[90] yim[91] keresānīm[92] apakhshathrem[93] nishādhayai[94], yō[95] raosta[96] khshathrō-kāmaya[97]. Yō[98] davata[99] nōit[100] me[1] apām[2] āthrava[3] aiwishtish[4] veredhye[5] danghava[6] charāt[7], hō[8] vīspe[9] varedhanām[10] vanāt[11], nī[12] vīspe[13] varedhanām[14] janāt[15].

(22) Hom[51] grants[60] strength[58] and power[59] unto those[52] who[53] cause the steeds[54] restrained with reins[55] run[56] in the race-course[57]. Hom[61] [asz]bestows[63] on [ata]women who are bearing[62] brilliant sons[64] (and) also[65] righteous progeny[66]. Hom[67] granteth[75] wisdom[73] and greatness[74] unto those[68] householders[70] who[69] sit[72] [atb]studying the scriptures[71]. (23) Hom[76] of good wisdom[88], being entreated[87] doth grant[85] quickly[86] the true[83] (or honest[83]) husband[84] unto those[77] who[78] have remained[80] virgins[79] for a long time[81].

(24) Hom[89] dethroned[94] him[90] who[91] (was) [atc]Keresani[92] by removing from sovereignty[93], who[95] was swelled[96] up in (his) ambition for sovereign power[97]. Who[98] (Keresani) (during the period of his sovereignty) bragged[99] (with pride): Never[100] henceforth[2] in my[1] land[6] shall any priest[3], teacher[4] move about[7] for propagating[5] (Zoroastrian Religion), (because) he[8] will destroy[11] the whole[9] of (my) increase[10], and will ruin[12-15] the whole[13] of (my) prosperity[14].

(25) Ushta[16] te[17], yō[18] khvā[19] aojangha[20] vasōkhshathrō[21] ahi[22] Haoma[23]. Ushta[24] te[25], apivatahe[26] pouru-vachām[27] erezūkhdhanām[28]. Ushta[29] te[30], nōit[31] pairi-frāsa[32] erezūkhdhem[33] peresahi[34] vāchem[35]. (26) Frā te[36] Mazdāo[37] barat[38] paurvanīm[39], aiwyāonghanem[40] stehrapaēsanghēm[41] mainyutāshtem[42], vanguhīm[43] daēnām[44] Māzdayasnīm[45]. Āat[46] anghe[47] ahi[48] aiwyāstō[49] bareshnush[50] paiti[51] gairinām[52],

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asz For its opposite see yasna Hā X, para 15.

ata Or women desiring to beget children; root *zan* = Sanskrit *jan*.

atb *Nuska*, i.e. books written in holy Avesta scriptures. Its total number was 21. For its explanation, see “Names of the 21 Nasks” above.

atc According to Professor Darmesteter, he could be compared to Alexander (Sikandar).

drājanghe[53] aiwidhāitishcha" gravascha[55] mānthrahe[56]. (27) Haoma[57] nmānō-paiti[58] vīspaiti[59], zantu-paiti[60] danghu-paiti[61], spanangha[62] vaēdhya-paiti[63], amāicha[64] thwā[65] verethraghnāicha[66], māvōya[67] upa-mruye[68] tanuye[69] thrlmāicha[70] yat[71] pouru-baokhshnahe[72]. (28) Vī[73]-nō[74] tbaēshavatām[75] tbaēshebīsh[76] vī[77] manō[78] bara[79] garamantām[80]. Yō[81] chishcha[82] ahmi[83] nmāne,[84] yō[85] anghe[86] vīsī[87], yō[88] ahmi[89] zantvō[90], yō[91] anghe[92] danghvō[93] aēnanghāo[94] asti[95] mashyō[96] gēurvaya[97] he[98] pādhave[99] zāvare[100] pairi[1]-she[2] ushi[3] verenūidhi[4], skendem[5] she[6] manō[7] kerenūidhi[8]. (29) Mā[9] zbarethaēibya[10] fratuyāo[11], mā[12] gavaēibya[13] aiwi-tūtuyāo[14], mā[15] zām[16] vaēnōit[17] ashibya[18], mā[19] gām[20] vaēnōit[21] ashibya[22], yō[23] aēnanghaiti[24] nō[25] manō[26] yō[27] aēnanghaiti[28] nō[29] kehrpem[30].

(25) O Hom[23]! Greatness[16] (or hail[16]) (be) unto thee[17]! (Thou) who[18] art[22] ruling at will[21] by thine own[19] power[20]. (O Hom!) greatness[24] (be) unto thee[25]! Thou dost understand[26] truthfully spoken[28] full words[27]. (O Hom!) greatness[29] (be) unto thee[30]! Thou [atd]dost not[31] question[34] the word[35] truly uttered[33] by cross (or round-about) questioning[32]. (26) (O Hom!) (the Creator) Ahura Mazda[37] brought[38] for thee[36] the sacred-girdle[40] star-adorned[41] (and) fashioned by the Spirits[42] (and) the good[43] Mazda-worshipping[45] religion[44]. Invested with the girdle[49] thou hast made thy abode[48] then[46] on[51] the tops[50] of the mountains[52] (for chanting) the commandments[54] of the Holy Spell[56] for a long time[53]. (27) O Hom[57], Lord of the house[58], street[59], town[60], country[61] (and) through wisdom[62] Lord of knowledge[63]! I think[68] of thee[65] for courage[64] and victory[66], and for (gaining) happiness[70] full of enjoyments[72] for my[67] body[69]. (28) (O Hom!) do thou carry us[74] away[73-79] from the wickedness[76] of wicked (men)[75]. Do thou carry away far[73-79] (my) thought[78] (from the wickedness) of [ate]poisonous (men)[80]. And any[82] vindictive[94] man[96] whatever[82] may be[95] in this[83] house[84], street[87], town[90] (and) country[93], do thou take away[97] strength[100] from his[96] legs[99], do thou [atf]cover[4] his[2] intellect[3] and do thou render[8] his[6] mental faculty[7] broken to pieces[5]. (29) (O Hom!) do not[9] grant[11] to both the legs (of that person) nor[12] bestow power[14] to both the hands (of that person) who[23] injures[24] our[25] mind[26], harms our[29] body[30]; (that person) cannot[15] see[17] the earth[16] with (his two eyes[18]); (that person) cannot[19] see [atg]the world[20] with (his) two eyes[22].

(30) Paiti[31] azōish[32] zairitahe[33] simahe[34] vīshōvaēpahe[35] kehrpem[36] nāshemnāi[37] ashaone[38], Haoma[39] zāire[40], vadare[41] jaidhi[42]. Paiti[43] gadhahe[44] vīvarezdavatō[45] khrvīshyatō[46] zazarānō[47], kehrpem[48] nāshemnāi[49] ashaone[50], Haoma[52] zāire[52], vadare[53] jaidhi[54]. (31) Paiti[55] mashyehe[56] drvatō[57] sāstarsh[58] aiwi-vōizdayantahe[59] kameredhem[60],

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atd i.e. Thou dost not doubt truthfulness.

ate Taking *gramentām*, Mills translates, "angry enemies"; "infuriated" (Darmesteter).

atf i.e. render his intellect dim or faint.

atg i.e. the entire creation. The meaning of *gam* is also "cattle".

kehrpem[61] nāshemnāi[62] ashaone[63], Haoma[64] zāire[65], vadare[66] jaidhi[67]. Paiti[68] ashemaoghahe[69] anashaonō[70] ahūm-merenchō[71], anghāo[72] daēnayāō[73] mās-vacha[75] dathānahe[76], nōit[77] shyaothnāish[78] apayantahe[79], kehrpem[80] nāshemnai[81] ashaone[82], Haoma[83] zāire[84] vadare[85] jaidhi[86]. (32) Paiti[87] jahikayāi[88] yātu maityāi[89], maodhanō-kairyāi[90] upashtā-bairyāi[91], yenghe[92] fra-fravaiti[93] manō[94], yatha[95] awrem[96] vātō-shūtem[97], kehrpem[98] nāshemnāi[99] ashaone[100] Haoma[1] zāire[2] vadare[3] jaidhi[4]. Yat[5] he[6] kehrpem[7] nāshemnai[8] ashaone[9], Haoma[10] zāire[11] vadare[12] jaidhi[13].

(30) Against[31] the green[33], dreadful[34], (and) poison-producing[35] serpent[32] do thou smite[42] the weapon[41] O green[40] Hom[39]! [ath]for protecting[37] the body[36] of righteous (men). Against[43] the robber[44], acting contrary (to the Law)[45], bloodthirsty[46] (and) tormenting[47] do thou smite[54], O green[52] Hom[51]! the weapon[53] for protecting[49] the body[48] of righteous (men)[50]. (31) Against[55] the head[60] of the man[56] unbelieving[57] (i.e. wicked), the oppressor[58], (and) injurious[59], do thou smite[67] the weapon[66], O green[65] Hom[64]! for protecting[62] the body[61] of righteous[63] (men). Against[68] the heretic[69], unrighteous[70], world-destroying[71] (who though) [ati]bearing[76] in mind[74] the commandments[75] of this religion (of Hormazd and revealed by Zarathushtra) (Yet) never[77] [atj]applying[79] through actions[78], do thou smite[56], O green[84] Hom[83]! the weapon[85] for protecting[81] the body[80] of righteous (men)[82]. (32) Against the wicked woman[88], full of magic[89], delighting in lusty desires[90], lustful[91], whose[92] mind[94] tosses about[93] like[95] the wind-driven[97] clouds[96], do thou smite[4], O green[2] Hom[1]! the weapon[3]. Do thou smite[13] her[13] the weapon[12], O green[11] Hom[10]! for protecting[8] the body[7] of righteous (men).

(Kardāh II) (1) Vish[1] apām[2] idha[3] patentu[4] vī[5] daēvāonghō[6] vī[7] daēvayō[8]; vanghush[9] Sraoshō[10] mitayatu[11], Ashish Vanguhi[12] idha[13] mithnatu[14]; Ashish Vanguhi[15] rāmayat[16] idha[17] upa[18] imat[19] nmānem[20], yat[21] Āhūiri[22] yat[23] Haomahe[24] ashavazanghō[25]. (2) Frataremchit[26] te[27] havanem[28] vacha[29] upa-staomi[30] hukhratvō[31], yō[32] āsush[33] hangēurvayeiti[34]; uparemchit[35] te[36] havanem[37] vacha[38] upa-staomi[39] hukhratvō[40] yahmi[41] nighne[42] narsh[43] aojangha[44]. (3) Staomi[45] maēghemcha[46] vāremcha[47], yā[48] te[49] kehrpem[50] vakhshayatō[51], bareshnush[52] paiti[53] gairinām[54]; staomi[55] garayō[56] berezantō[57] yathra[58] Haoma[59] ururudhusha[60]. (4) Staomi[61] zām[62] perethwīm[63] pathanām[64] verezyahghām[65], khvāparām[66] barethrīm[67] te[68] Haoma[69] ashāum[70]; staomi[71] zemō[72] yatha[73] raodhahe[74] hubaoidhish[75] aurvō[76] charānem[77]. Uta[78] Mazdāo[79] huruthma[79] Haoma[80] raose[81] gara[82] paiti[83]; uta[84] frādhaēsha[85] vish-patha[86]; haithīmcha[87] ashahe[88] khāo[89] ahi[90]. (5) Veredhyanguha[91] mana[92] vacha[93], vīspescha[94] paiti[95] vareshajīsh[96], vīspescha[97] paiti[98] frasparegh[99], vīspescha[100] paiti[1] fravākhshe[2]. Mana

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ath Original meaning: "for the righteous (man) in order to protect (his) body". *Nāshemnāi*: The root of the word *nāshemnāi* is Sanskrit *nash* = to render free from danger-anxiety.

ati Or remembering the thought and the verse of the religion (dvandva compound).

atj Original meaning "not attaining to actions", root *ap* = Sanskrit *ap* = to reach.

vacha vīspescha paiti vareshajīsh, vīspescha paiti frasparéghe, vīspescha paiti fravākhshe.

(1) Hereafter[2] may the demons[6] (and) [atk]demonesses[7] run away [atl]afar[7]! May the good[9] obedience[10] (or the good[9] Sraosha yazata[10]) stay[11] (here)! May (the yazata) Ashishvangh[12] stay[14] here[13]! May [atm]Ashishvangh[15] bestow joy (or happiness)[16] upon this[19] house[20] which[21] (is) of Ahura[22] (and) of Hom[24], giving [atn]strength of righteousness[25]. (2) O (Hom) of good wisdom[31]! I praise[30] with the word[29] (of prayer) the first[33] act of thy[27] [ato]first[26] pressing[28] sprout[33] when[32] is held[34]. O (Hom) of good wisdom[40]! I praise[39] with the word[38] (of prayer) the second[35] act of thy[36] pressing[37] by which (work)[41] I smite[42] (the demons) with manly[43] strength[44]! (3) I praise[45] the cloud[46] and the rain[47] which[48] make thy[49] body[50] increase[51] on[53] the tops[52] of the mountains[56] where[58] thou, O Hom! hast grown up[60].

(4) O righteous[70] Hom[69]! I praise[61] thy[68] self-supporting[66] mother[67] (which is) extensive[63], broadband fertile[65] earth[62]. I praise[71] different portions of the earth[72], where[73] thou growest[74] spreading (thy) renowned[76] fragrance[75] on the fields[77]. Also[78] as the good creation of Ahura Mazda[79], O Hom! Thou growest[81] on[83] the mountains[82]. (O Hom!) mayest thou flourish[85] also[84] towards the pathways of birds[86]. Verily[87] thou art[90] the [atp]source of righteousness[88]. (5) (O Hom!) with (the power of) the word (of) my[92] (prayer)[93] increase thou[91] in[95] all[94] (thy) stalks[96], in[98] all[97] branches[99] and in[1] all[100] twigs[2].

(6) Haomo[3] ukhshyeiti[4] stavanō[5], atha[6] nā[7] yō[8] dim[9] staoiti[10] verethrajāstarō[11] bavaiti[12]. Nitemachit[13] Haoma[14] hūitish[15], nitemachit[16] Haoma[17] stūitish[18], nitemachit[19] Haoma[20] khvaretish[21], hazangraghnyai[22] asti[23] daēvanām[24]. (7) Nasyeiti[25] hathra[26] frākeresta[27] ahmat[28] hacha[29] nmānāt[30] āhitish[31], yathra[32] bādha[33] upāzaiti[34], yathra[35] bādha[36] upastaoiti[37], Haomahe[38] baēshazyehe[39] chithrem[40], dasvare[41] baēshazem[42] ahe[43] vīse[44] uta[45] maēthanem[46]. (8) Vīspe zi anye madhāonghō aēshma hachinte[52] khrvī-drvō; āat hō yō Haomahe madhō asha[59] hachaite urvāsmana. Renjaiti Haomahe madho. Yō yatha puthrem taurunem Haomem vandaēta mashyō, frā ābyō tanubyo Haomō vīsaite baēshazāi.

(6) (When Hom is) praised, Hom[3] grows, for this reason[6]; the man[7], who[8]

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atk Demon-worshipper (Darmesteter); associates of the demons (Pahlavi).

atl The word *vish* in the beginning of this paragraph is another form of *vi* too.

atm Yazata Ashishvang is the yazata presiding over riches, happiness and piety.

atn For the explanation of the word *ashavazanghō*, see note to Hom Yash Large, introductory paragraph.

ato From Pahlavi. Hāvanim, i.e. the mortar and the pestle for pounding Haoma. Taking both these as two different things Prof. Darmesteter translates *frataremchit havanem* as the "lower hāvana" i.e. *hāvanīm* = mortar and *uparemchit hāvanem* as the "upper hāvana" i.e. the pestle.

atp Vedic *rtasya khā* (Darmesteter). "Fountains of truth" (Mills). For comparison, see Beheram yasht, Karda 11 (erezōish khāo).

praises[10] him[9] becomes[12] most victorious[11]. O Hom[14]! (thy) least act of pressing the juice[15], O Hom[17]! (thy) least[16] praise[18], O Hom[20]! (thy) least[19] drinking[21] [atq]are[23] a thousand-fold destruction[22] of the demons[24]. (7) To whatever places[32] (one) carries[34] assuredly[33] the health-giving[39] Hom[38] and to whatever places[35] (one) verily[36] praises[37] (him), from[29] that[28] house[30] (all) contamination[31] created[27] (by the demons) disappears[25] at once[26], (and) in his[43] family[44] as[45] in (his) residence[46] (come) happiness[41] (and) health[42] openly[40]. (8) For[48] intoxications[50] (of) all[47] other[49] (kinds) lead[52] to (demon) Aeshma[51] of infuriate weapon[53]; but[54] that[55] which[56] is the intoxication[58] of Hom[57] leads[60] to delight[61] (and) righteousness[59]. The intoxication[64] of Hom[63] makes (us) agile[62].

Explanation:- (By taking all kinds of liquors and intoxicating substances the mind is excited and thereby fury and wrath are produced, by which destruction arises, but the intoxication produced by drinking the juice of Haoma prepared through ceremony is most pleasant and in its joy and delight a man is incited to perform virtuous and good deeds).

To (that) man[71] who[65] [atr]praises[70] Hom[69] like[66] (his) young[68] son[67] Hom[74] enters[75] into his[72] body[73] for giving health[76].

(9) Haoma[77] dazdi[78] me[79] baēshazanām[80], yābyō[81] ahi[82] baēshazadāo[83]; Haoma[84] dazdi[85] me[86] vārethraghninām[87], yābyō[88] ahi[89] verethra-taurvāo[90]. Frā te[91] vīsāi[92] urvathō[93] staota[94], urvathem[95] staotārem[96] vanghanghem[97] dadhō[98] aokhta[99] Ahurō Mazdāo[100] yatha[1] Ashem[2] yat[3] Vahishtem[4]. (10) Aurvantem[5] thwā[6] dāmidhātem[7] baghō[8] tatashat[9] hvāpāo[10]; aurvantem[11] thwā[12] dāmidhātem[13] baghō[14] midathat[15] hvāpāo[16], Haraithyō[17] paiti[18] barezayāo[19]. (11) Āat[20] thwā[21] athra[22] spenta fradakhshta[23] meregha[24] vīzvancha[25] vībaren[26]; avi[27] ishkata[28] upairi-saēna[29], avi[30] staēra[31] starōsāra[32] avi[33] kusrāt[34] kusrō-patāt[35], avi[36] pawrāna[37] vish-patha[38], avi[39] spita-gaona[40] gairi[41].

(9) O Hom[77]! do thou grant[78] me[79] means of gaining health[80] for which[81] thou art[82] (known) as the giver of health[83], O Hom[84]! do thou grant[85] me[86] means of gaining victory[87] for which[88] thou art[89] (known) as the smiter of the enemy[90]. (O Hom!) I shall become[92] thy[81] friendly[93] (or devoted[93]) praiser[94], (for) Ahura Mazda[100] has called[99] the friendly[95] praiser[96] as the better[97] creation[98] than[1] Asha Vahishta[2-4]. (10) The Lord[8] practising good deeds[10] has fashioned[9] thee[6] agile[5] and wise[7]; the Lord[14] practising good deeds[16] has ap-pointed[15] thee[12] on[18] the (Mount) Alburz[17-19] as agile[11] (and) bestower of wisdom[13]. (11) From there[22] the birds[24] [ats]bringing good omen[23] carried[26] thee[21] then[20] away, (O Hom!) to all directions[25].

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atq i.e. preparing Hom by pounding and squeezing in accordance with the ritual methods, by singing the hymn of praise in his honour and drinking it, sickness, etc., are vanished.

atr Shows caress - love (Mills); behaves, regards (Prof. Darmesteter).

ats Or bringing pleasant news, having holy or divine characteristics (original meaning).

Explanation:- (About which places they are it is mentioned below:-)

(O Hom!) The birds[24] bringing good omen[23] carried[26] thee away[26] to[27] Ishkata[28] (and) to the mountain (Mehe-) Parsin[29], to[30] (the mountain) Staera[31] as high as the star[32], to[33] Kusra[34] or to[33] the paths of (the mountain) Kusra[35], to (the mountain) Pawrana with such narrow paths where birds alone can go[37], and to[39] the [att]mountain[41] Spita-gaona[40].

(12) Āat[37] āhva[38] paurvatāhva[39] pouru-saredhō[40] vīraodhahe[41], Haomō[42] gaoma[43] zairi-gaonō[44]; āte[45] baēshaza[46] irirīthare[47] Vanghēush Manangh ō[48] mayābyō[49]. Āat[50] me[51] ahe[52] dush-sanghahe[53] parācha vaēpaya[54] manō[55]; āat[56] ahe[57] nī[58] manō[59] manō[60], yō[61] me[62] dush-sanghō[63] hishtaite[64].

(12) O [atu]savoury[43] and golden-hued[44] Hom[42]! then[37] thou growest[41] on these[38] lofty places[39] in various kinds[40]; through the virtues (or the wondrous powers[49]) of Vohu Manah[48] health-giving characteristics[46] [atv]are produced[47] from thee[45]. Then[50] [atw]destroy thou[54] that[52] slandering[53] thought[55] of mine[51]; (and) do thou [atx]subjugate the thought of "him" who[61] stands[64] as my[62] slanderer[63] (i.e. makes calumny of me).

(13) Nemō[65] Haomāi[66] yat[67] kerenaoiti[68] drighaosh[69] hvat-masō[70] manō[71], yatha[72] raēvastemahechit[73]; nemō[74] Haomāi[75], yat[76] kerenaoiti[77] drighaosh[78] hvat-masō[79] manō[80], yat[81] usnām[82] aēiti[83] vaēdhya[84]. Pouru-narem[85] tūm[86] kerenūishi[87] spanyanghem[88] chistivastarem[89], yase[90]-te[91] bādha[92], Haoma[93] zāire[94], gava[95] iristahe[96] bakhshaiti[97]. (14) Mā[98] me[99] yatha[100] gāush[1] drafshō[2] āsitō[3] vārem[4] achaire[5]. Frasha[6] frayantu[7] te[8] madhō[9], verezyanghāonghō[10] jasentu[11]. Pairi[12]-te[13] Haoma[14] ashāum[15] ashavāzo[16], dadhāmi[17] imām[18] tanūm[19], yā[20] me[21] vaēnaite[22] huraodha[23]. (15) Avanghare-zāmi[24] janyōish[25] ūnam[26] mairyayāo[27] ēvītō-kharedhayāo[28], yā[29] mainyeinti[30] davayeinti[31] āthravanemcha[32] Haomemcha[33] hā[34] yā[35] dapta[36] apanasyeiti[37]. Yā[38] tat[39] yat[40] Haomahe[41] draonō[42] nigāonghenti[43] nishhidhaiti[44], nōit[45] tām[46] āthravō-puthrīm[47] naēdha[48] dasti[49] huputhrīm[50].

(13) Homage[65] (be) unto Haoma[66]! who[67] makes[68] the mind[71] of the poor

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att According to Professors Harlez and Darmesteter, Dr. Spiegel and Reverend Mills have translated these words as:- *ishkata* = top of a mountain; *upairi-saēna* = higher than the flight of the eagle; *staēra* = hill; *kusra* = the gorge of a mountain; *pawrāna* = lofty place. *Spita gaona gairi* = the white-coloured mountain, the mountain covered with mist and clouds. See *Spitavarenāoscha* (Zamyād yasht, para 6).

atu Darmesteter; white as milk (Rev. Mills); sweet (Dr. Spiegel); full of juice (Professor Harlez).

atv For the inspiration of religious-minded men health-giving fluid is oozing out from thee (Rev. Mills)

atw Original meaning "take off the roots" (root *para-vip*).

atx Professor Harlez: This scholar deems it proper to take the reading *vī nama manō* instead of *nī manō manō*. *vī-nama*. i.e. do thou turn down - subdue (imperative); root *nam*.

man[69] equally great[70] as that of the richest (man)[73]. Homage[74] (be) unto Haoma[75]! who makes[77] the mind[80] of the poor man[78] so great[79] that[81] it soars[83] high[82] (i.e. thinks highly) owing to knowledge[84]. O yellow[94] Hom[93]! thou[86] makest[87] him rich[85], wise[88] and intelligent[89] who[90] indeed[92] [aty]dedicates[97] a product produced[96] from the cow[95] (i.e. milk).

(14) O! Hom Mayest thou not disappear from me suddenly like the drops of milk in [atz]rain[11]. May thy[8] healing remedies[9] proceed[7] further[6] and may reach (us) effectively[10]! O Hom, holy[15] and giving strength or righteousness[16]! I dedicate[12-17] to thee[13] this[18] (my) body[19] which[20] appears[22] beautiful[23] to me[21]. (15) I throw away[24] the [aua]insufficiency[26] of an evil female spirit[25] of serpentine nature[27] (and) wicked senses[28], who[29] (i.e. the evil female spirit) [aub]intends[30] to deceive[31] the athravan - (priest)[32] and Hom[33]; and having deceived[36] (them) she[34] vanishes[37]. (Hom) does [auc]not grant (priestly) children[47] and virtuous progeny[50] to her[46] who[38] sits down[44] to eat irreligiously[43] the sacred cake[42] of Hom[41] (i.e. sacred cake consecrated in honour of Hom).

(16) Panchanām[51] ahmi[52], panchanām[53] nōit[54] ahmi[55]. Humatahe[56] ahmi[57], dushmatahe[58] nōit[59] ahmi[60]. Hūkhtahe[61] ahmi[62], duzhūkhtahe[63] nōit[64] ahmi[65]. Hvarshtahe[66] ahmi[67], duzhvarshtahe[68] nōit[69] ahmi[70]. Sraoshahe[71] ahmi[72], asrushtōish[73] nōit[74] ahmi[75]. Ashaonō[76] ahmi[77], drvatō[78] nōit[79] ahmi[80]. Atchit ahmāt[81] yatha[82] apemem[83] manivāo[84] anghat[85] nivāitish[86].

(16) Of the five matters[51] I am[52] (in agreement); of the five matters[53] I am not[54] (in agreement)[55]. I am[57] (in agreement) with good thought[56], I am[60] not[59] (in agreement) with wicked thought[58]. I am[62] (in agreement) with good word[61],1 am[65] not[64] (in agreement) with wicked word[63]. I am[67] (in agreement) with obedience[71] (to the Religion); I am[75] not[74] (in agreement) with disobedience[73] (to the Religion). I am[77] (in agreement) with a righteous (person)[76]; I am[80] not[79] (in agreement) with a wicked person (i.e. sinful person)[78]. As long as[82] the most ultimate[83] rivalry[86] of (these) two spirits[84] (Spenā Mino and Angra Mino) will end[85], so long[81] (I will remain as stated

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aty Prof. Harlez and Dr. Mills, - by taking *bakhshāiti* from root *bakhsh* = Sanskrit *bhakhsh* = to eat, to swallow, - translates this way: "Whoso drinks thee mixed with milk".

atz Professor Harlez and Dr. Mills. "Mayest thou not become like the banner (made) from the leather of the ox; mayest thou not separate quickly from me" (Prof. Darmesteter). Its significance is interpreted in such a way that O Hom! may thy invigorating influence remain permanently in my body by drinking in accordance with the rite and may it not depart. There is a reference to the above mentioned flag which was the leather apron of the blacksmith, Kāveh occurring in the *Shah Nameh* which was subsequently converted into the flag, remarks Darmesteter.

aua i.e. indigence produced by the wicked female spirit.

aub Original meaning "thinks and deceives".

auc For its opposite, see yasna Hā IX, para 22.

above).

(17) Āat[87] aokhta[88] Zarathushtrō[89], nemō[90] Haomāi[91] Mazdadhātāi[92]. Vanghush[93] Haomō[94] Mazdadhātō[95]. Nemō[96] Haomāi[97]. Vīspe[98] Haoma[99] upa-staomi[100], yatchit[1] bareshnushva[2] gairinām[3], yatchit[4] jāfnushva[5] raonām[6], yaēchit[7] ānzahu[8] deretāonghō[9] jaininām[10] upa derezāhu[11]. Erezataēna[12] hacha[13] tashta[14] zaranaēnem[15] avi[16] takhshe[17]; mā[18] te[19] nīre[20] zemi[21] paiti[22], itha[23] raēvantō[24] arejahe[25]. (18) Imāose[26]-te[27] Haoma[28] gāthāo[29], imāo[30] henti[31] staomāyō[32], imāo[33] henti[34] chīchashānāo[35] ime[36] henti[37] arshūkhdha[38] vāchō[39]. Dāsmainish[40] vārethraghnish[41], paiti-bishish[42], baēshazya[43].

(19) Imāose[44] tūmchit[45] māvoya[46]. Frasha[47] frayantu[48] te[49] madhō[50], raokhshna[51] frayantu[52] te[53] madhō[54]; renjyō[55] vazaite[56] madhō[57]. Vārethraghnish[58] hentem[59] āstaoite[60], hathra[61] ana[62] gāthwya[63] vacha[64]. (20) Gave[65] nemō[66], gave[67] nemō[68], gave[69] ukhdhem[70], gave[71] verethrem[72], gave[73] khvaretem[74], gave[75] vastrem[76], gave[77] verezyātām[78] tām[79] nē[80] khvarethāi[81] fshuyō[82]. (21) Haomem[83] zāirīm[84] berezantem[85] yazamaide[86]; Haomem[87] frāshmīm[88] frādat-gaēthem[89] yazamaide[90]; Haomem[91] dūra-oshem[92] yazamaide[93]; vīspe[94] Haoma[95] yazamaide[96]; Zarathushtrahe[97] Spitāmahe[98] idha[99] ashaonō[100] ashimcha[1] fravashīmcha[2] yazamaide[3].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(17) Thereupon[87] spoke[88] Zarathushtra[89]: Obeisance[90] (be) unto Hom[91] created by Ahura Mazda[92]! Hom[94] created by Ahura Mazda[95] (is) good[93]. Homage[96] (be) unto Hom[97]! I praise[100] Hom[99], and all kinds[98] which[1] (grow) on the tops[2] of the mountains[3], in the depths[5] of the valleys[6], in the narrow places[8] of the gorge of the hills[9], (situated) in the fetters[11] of [aud]the wicked female spirits[10]. (O Hom!) I pour[17] (thee) (or I filter thee[17]) from[13] the silver[12] saucer[14] to the golden one[15-17]. (O Hom!) I do not[18] pour[20] thee[19] on[22] ground[21] because[23] (thou art) precious[24].

(18) O Hom[28]! these[26]are[31] Gathas[29] for thee[27]; these[30] hymns of praise[32] and these tasty [aue]meals[35] are[31] (for thee); (and) these[36] truly-spoken[38] (prayers) are[37] (for thee).

Explanation:- (We dedicate unto thee; the hymns of praise, the prayer performed with a sincere heart and tasty meals, O Hom!)

(O Hom! thou art) comfort giving[40], the giver of victory[41] (or the strength of smiting the enemy)[41], fighting against malice[42] and healing[43].

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aud *Jaini* means wicked female spirit, “a woman of devilish nature; the adversary of Haoma” (Justi); “the feminine incarnation of vice and disease” (Darmesteter).

aue Root *chash* = Persian *chasidan* = to taste; or teachings, matters of admonition; root *chash* = Sanskrit *chakhsh* = to teach.

(19) "All these are pertaining to me, so also thou"[auf]. (O Hom!) it would be better if thy[49] [aug]means of removing diseases[50] proceed[48] further[47]! It would be better[12] if thy[53] means of removing diseases[54] spread[52] with brilliance[51]! (Thy) means of removing the diseases[57] are easily[55] available[56]. (Any one who) praises[60] (Hom) along with[61] these[62] hymns[64] of the Gathas[63] [auh](becomes) victorious[58], and [aui]agile[59]. (20) Homage[66] (be) unto the cattle[65]! (Good) words[70], Victory[72] Food[74] and Clothing[76] (be) unto the cattle[75]! We [auj]must strive[78] hard for the cattle[77] (because) they[79] are fostering[82] (promoting) our[80] food[81].

(21) We praise[86] the green[84] (and) exalted[85] Hom[83]; we praise[90] Hom[87], the prosperity-bringer[88] (and) the promoter of the world[89]. We praise[93] Hom[6] warding off sickness[92]. We praise[96] all[94] Homs[95] (i.e. Hom of different kinds). We worship with reverence[3] here[99] the holiness[1] of the Holy[100] Zarathushtra[97] Spitama[98] and (his) Fravashi[2].

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha afrinami, Haomahe ashavazanghō. Ashem Vohū 1. Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū. 1.**

Gorje khoreh awazāyād Hom yazad berasad amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south): **Dādāre gehān dīne Māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-

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auf Mills. Do thou grant me thy intoxication as reward (Darmesteter).

aug Or healing remedies. The meaning of *madhō* is also wisdom.

auh The person who praises Hom becomes very victorious (see para 6).

aui Meaning of *hentem* may be taken as the adjective "live".

auj For its explanation, see Beheram yasht, Karda 20.

gaēthem yazamaide; Haomem dūraoshem yazamaide. Ashem Vohū 1. Hom yazad berasād. Ashem Vohū 1.

HOM YASHT SMALL

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Hom yazad berasad.

Az hamā gunāh patet pashemānum; az harvastln dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd_ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Haomahe [auk]ashavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū. Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide.**

[aul]Nī te[12] zāire[13] madhem[14] mruye[15]. [aum]Nī amem[16], nī verethraghne[17], nī dasvare[18], nī baēshazem[19]; nī fradathem[20], nī varedathem[21], nī aojō[22] vīspōtanūm[23], nī mastīm[24] vīspō-paēsanghem[25], nī tat[26], yatha[27] gaēthāhva[28] vasō-khshathrō[29] fracharāne[30], tbaēshō-taurvāo[31] drujem-vanō[32]. Nī[33] tat[34] yatha[35] [aun]taurvayeni[36].

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auk For its translation and explanation, see first note to Hom Yasht Large introductory paragraph.

aul The words from here up to *drujem-vanō* occurring in the same para are taken here from yasna Hā 9, para 17, and the words *nī tat yatha taurvayeni* are taken from para 18 of the same Hā.

aum The prefix *nī* which has occurred in this para repeatedly is to be understood as *nī mruye*; *nī mruye*, "I request".

aun *nī tat yatha taurvayeni* - this sentence is taken here incomplete from the Large Hom Yasht; the sense cannot be made out fully without taking the undermentioned words (which are found in the Large Hom yasht) after it. There is no object of the verb *taurvayeni* (I may overcome), without taking it the sentence remains incomplete -*vispanām tbaeshavatām tbaeshāo, daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha mairyanāmcha, bizangranām ashemaogha nāmcha bizangranām, vehrkanāmcha chathware-zangranām, haēnayāoscha perethu-ainikayāo davāithyāo patāithyā*o. The translation of the this entire sentence:- "I ask for (all) that (i.e. strength, health, greatness, wisdom, courage, etc., mentioned in this paragraph) so that I may overcome the malice of all enemies, demons, mortals, wizards and witches, of tyrants, the kiks, the karaps, men having the nature of serpents, heretical

O green-hued[13] (Hom!) I request[15] (pray for) all these (or) [auo]of thee[12]: wisdom[14], courage[16], victory[17], [aup]health[18], means of gaining health[19], prosperity[20], increase[21], strength[22] of the entire body[23] (and) greatness[24] possessing all kinds of brillance[25], so that[27] (i.e. by gaining them) I may move about[30] (or I may rule[30]) like an independent Sovereign[29], the destroyer of malice[31] (and) the vanquisher of the druj, in (all) lands[28]. I ask for[33] (all) that[34] (i.e. strength, health, greatness, wisdom, etc., so that[35] I may overcome[36] (the malice of all the demons, wizards, tyrants, etc.)

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide; vīspe Haoma yazamaide; Zarathushtrahe Spitamahe idha ashaonō ashīmcha fravashīmcha yazamaide.[auq]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud): **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi Haomahe ashavazanghō. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje Khoreh awazāyād Hom yazad berasād, amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite, facing the southern direction): **dādāre gehan dīne Māzdayasnī**

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persons, four-legged wolves (and) of the army with an extensive battle-array, deceiving and rushing onwards.” I think that it would be better if the above-mentioned suitable Avestan words of the Large Hom yasht be recited after reciting *nī tat yatha taurvayeni*, whilst reciting this Small Hom yasht; otherwise the sentence would be incomplete with-the object.

auo From para 17 of the First Kardāh of Large Hom yasht it may be taken as such.

aup i.e. the health gained by drinking the Hom juice.

auq For its translation, see the last part of the Large Hom yasht.

dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide. Ashem Vohū 1. Hom yazad berasād. Ashem Vohū 1.

NIRANG OF HOM YASHT

(This Nirang may be recited three times after reciting Large or Small Hom Yasht).

Ku shekanam, O vāenum, O nezār kunam kālbude[7] shumā dīvān, O[10] darujān O jāduān O parīān[15], pa Hom va barsam, va dīne rāst va dorost veh, ke Dādār Ahura Mazda oe man chāshīd ashaone Ashem Vohū 1. (To recite three times).

I break, I smite and I render powerless[6] the body[7] of you[8], demons[9], and[10] drujas[11], the wizards[13] and[14] witches[15] by means of[16] Hom[17] and Barsam[19] and[20] by means of[16] the true[22] and[23] perfect[24] good[25] religion[21] which the Creator Ahura Mazda (through the agency of the Prophet Zarathushtra) taught[29] me[28].

VANANT YASHT

[aur]Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Vanant Star Ahura Mazda datha ashava ashahe rad berasād.[aus] Az hamā gunāh patet pashemānum; az harvastīn dushmata dūzhukhta duzhvarshta. Mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day), **frasastayaēcha. Vanantō Stārō**

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aur In the Small and Large Sirozā yashts are incorporated the "Khshnumans" of Vanant, Satavaesa and Haptoiranga; on the basis of this Professor Darmesteter has regarded this yasht as an appendage of Tir yasht. Looking to its contents this yasht can be considered as a "nirang" (i.e. an incantation) of driving away the noxious creatures and harmful animals.

aus i.e. may the holy star Vanant, created by Ahura Mazda, (who is) the Lord of righteousness, come (unto my help)! For the explanation of the Star Vanant, see note to Khorshed yasht paragraph 8.

Mazdadhātahe,[aut] khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

Vanantem[1] stārem[2] Mazdadhātem[3] ashavanem[4] ashahe[5] ratūm[6] yazamaide[7]. Yazāi[8] Vanantem[9] amavantem[10] aokhtō-nāmanem[11] baēshazīm[12] paitishtātēe[13] ajastacha[14] zōizdishtacha[15] apayantamahe-cha[16] angrahe mainyēush[17] khrafastra[18]. (Clap Once). **Vanantem stārem[2] Mazdadhātem[3] ashavanem[4] ashahe[5] ratūm[6] yazamaide[7]. Yazāi[8] Vanantem[9] amavantem[10] aokhtō nāmanem[11], baēshazim[12] paitishtātēe[13] ajastacha[14] zōizdishtacha[15], apayantamahecha[16] angrahe mainyeush[17] khrafastra[18].** (Clap Twice). **Vanantem[1] stārem[2] Mazdadhātem[3] ashavanem[4] ashahe[5] ratūm[6] yazamaide[7]. Yazāi[8] Vanantem[9] amavantem[10] aokhtō nāmanem[11] baēshazim[12] paitishtātēe[13] ajastacha[14] zōisdishtacha[15], apayantamahecha[16] angrahe[17] mainyēush[18] khrafastra[18].** (Clap Thrice).

We praise[7] the Star[2] [auu]Vanant[1], created by Ahura Mazda[3], holy[4], Lord[6] of holiness[5]. I praise[8] (the Star) Vanant[9], courageous[10], [auv]of the famous name[11] (and) health-giving[12], for withstanding[13] the accursed[14] and worst[15] noxious creatures[18] of the most repulsive[16] Angra Mainyu[17] (i.e. of the creation of Angra Mainyu).

(To recite in bāz) [auw]**Basta hom[1] dām[2] dehan[3] mushak[4] kul[5] gurbeh[6], ku[7] pa khān[8] gunāh[9] nakunand[10]. Baēshaza[11] goāfrangān[12] bād[13]. Nāme Ahura Mazda[14], pa nāme[15] nīv[16] khoreh[17] Farīdun[18], Farīdun[19] Āthavyan.** (Clap Thrice). **Basta hom[21] dām[22] dehan[23] mārān[24] mār[25] sardagān[26], ku[27] pa khān[28] gunāh[29] nakunand[30]. Baēshaza goāfarangān bād. Nāme Ahura Mazda, pa nāme niv khoreh Farīdun, Farīdun Āthavyān.** (Clap Thrice). **Basta hom[41] dām[42] dehan[43] gorgān[44] gorg[45] sardagān[46], nām cheshtī[47] gorg[48] kul[49] gorbeh[50], ku[51] pa khān[52] gunāh[53] nakunand[54] baēshaza goāfrangān bād. Nāme Ahura Mazda, pa nāme nīv khoreh Farīdun, Farīdun Āthavyān.** (Clap Thrice). **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud): **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Vananto Stāro Mazdadhātahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

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aut i.e. For the worship of Star Vanant, created by Ahura Mazda, for his praise, etc. (see Khorshed Nyāyesh).

auu For the explanation of the Star Vanant, see glossary.

auv Or invoked by his special name.

auw The portion of reciting in bāz from here up to the words "*aedūn bād*" coming at the end of this paragraph is in Pazend.

Mozd.

I bind[1] the mouths[3] (of the animals); creatures[2] of all[5] (kinds) mice[4] and cats[6] so that they[7] do not create[10] harm[9] in the house[8]. May there be[13] (unto me) health[11] (and) fame[12]! Through the name of the (Creator) Ahura Mazda[14] and through the name[15] of the power[16] and glory[17] of Faridun[18], (the son) of Athawyan[20] (I bind[aux] the mouths of all mice and cats).

I bind[21] the mouths[23] of serpents[24] and species[26] of serpents[25], (of animals) and creatures[22], so that they[27] do not create[30] harm[39] in the house[28].1 bind[41] the mouths[43] of wolves[44] and species[46] of wolves[45], specially[47] of all[49] wolves[48] (and) cats[50], so that they[51] do not [auy]create[54] harm[53] in the house[52].

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje Khoreh awazāyād Vanant Star Ahura Mazda datha ashava ashahe rad berasād amāvand pirozgar amāvandih pirozgarī. Dād dīn beh Māzdayasnān, āgāhi ravāi goāfrangāni bād hafte keshvar zamīn aedūn bād. Man āno āvāyad shudan; man āno āvāyad shudan, man āno āvāyad shudan, ashaone Ashem Vohū 1.

(Facing the southern direction, recite:) **Dādāre gehān dine Māzdayasni dāde Zarathushti, nemase-te ashāum sēvishte Aredvi Sura Anāhite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Vanantem Stārem Mazdadhātem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1. Vanant Star Ahura Mazda datha ashava ashahe rad berasād. Ashem Vohū 1.

NIRANG OF VANANT YASHT

[auz](This Nirang should be recited three times after the recitation of Vanant Yasht).

Kul balā dafe shavad, O dīv O daruj O parī O kaftār O seherān, O

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aux According to later books King Faridun was an erudite teacher of all kinds of nirangs, through the help of which, i.e. through the recitation of those nirangs he could prevent any difficulty whatever coming upon him, and did not allow the evils of the demons and drujas to succeed over him. Moreover, in some books, he is even designated as a prophet.

auy I have not given again the translation of the portion from "baēshaza goāfrangān bad" up to "Faridun āthavyān" having given above.

auz This entire Nirang appears to have been composed at a very later period; its wording is rather complicated. Also Arabic words, are employed in it along with Pazend words:- e.g. Kul, bala, dafe, seheran, shaitan, etc.

bād akhtahed akhi darde shekam haft andām, khalale Shaitān O khātar parīshān, O khalale demāgh shaitān khātar parīshān bād; O dar nazar barvīzan tā dīdane navasht O mānand hamchunīn balā dafe shavad. Ashaone Ashem Vohū 1. (To recite three times).

All the calamities, the demons, drujas, fairies, witches,wizards, bad wind, pain, stomach pain and pain of the seven limbs of the body, evil produced by the Evil Spirit, woes of the heart and sickness of the brain, bad wind producing uneasiness of the mind, evil eye and evil resulted by seeing wicked men, and such other similar calamities may vanish and disappear!

SIROZĀ YASHT

Explanation: In the Sirozā yasht the remaining 28 small and large Khshnumans - propitiatory formulas are included - except the Khshnumans of Srosh and Farvardin and the small and large Khshnumans of Barjo, Hom and Daham, as Khshnumans as well as the Chapter of Stoom to be recited in honour of the departed souls (yasna Hā 26). The reason for dropping out the Khshnumans of Srosh and Farvardin:-

The Bāz of Sirozā can be consecrated by 4 drons - sacred unleavened bread made of wheat flour - whilst in the Bāz of Srosh 6 drons are required. For this reason from the Bāz of Sirozā the Khshnuman of Srosh is dropped out. The Khshnuman of Srosh from the Sirozā yasht is also dropped out. Besides, after the recitation of the Khshnuman of Daham there comes at the end the Khshnuman of Farvardin (ashaunām fravashinām ………. nabānazdishtanām fravashinām); the Khshnuman of Farvardin is therefore, not recited in the middle.

Moreover, it is necessary to note that the translation of the Khshnumans which has occurred in various yashts of this book, was not given again, but references to the pages of that Khshnuman as well as its translation are mentioned. The translation of the rest of the Khshnumans is given.

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Sirozā Ameshāspand Vīspaēshā ardāfravash berasād.

Az hamā gunāh patet pashemānum az harvastin dushmata duzh-ukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī. Okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush, haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura tkaēshō (Gāh

according to the period of the day) **frasastayaēcha. (1) Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām. (2) Vanghave Mananghe ākhshtōish hāmvaintyāo, taradhātō anyāish dāmān, āsnahe khrathwō Mazdadhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe. (3) Ashahe Vahishtahe sraēshtahe, Airyamanō ishyehe sūrahe Mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashonyāo. (4) Khshathrahe Vairyehe ayōkhshustahe marezdikāi thrāyōdrigaove. (5) Spentayāo vanghuyāo Ārmatōish rātayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashaonyāo. (6) Haurvatātō rathwō yāiryayāo hushitōish, saredhaēibyo ashahe ratubyō. (7) Ameretātō rathwō fshaonibya vāthvābya, aspinibya yaonibya gaokerenahe sūrahe Mazdadhātahe.**

(During the Hāvan Gāh as well as during the Second Hāvan, recite as under):-

Mithrahe Vouru-gaoyaoitōish, Rāmanascha khvastrahe.

(During the Gāh of Rapithwan, recite as under):-

Ashahe Vahishtahe Āthrascha Ahurahe Mazdāo.

(If the Gāh be Uzirin, recite as under):-

Berezatō Ahurahe nafedhrō apām apascha Mazdadhātayāo.

(If the Gāh be Aiwisruthrem, recite as under):-

Ashāunām fravashinām ghenānāmcha vīrō-vānthwanām yāiryayāoscha hushitōish, amahecha hutāshtahe huraodhahe Verethraghnahecha Ahuradhātahe, vanaintyāoscha uparatātō.

(If the Gāh be Ushahen, recite as under):-

Sraoshahe ashyehe ashivatō, verethrājanō frādat-gaēthahe, Rashnaosh razishtahe, Arshtātascha frādat-gaethayāo [ava]varedat-gaēthayāo.

(8) Dathushō[1] Ahurahe Mazdāo[2] raēvato[3] khvarenanguhatō[4] Ameshanām [avb]Spentanām[5]. (9) Āthrō Ahurahe Mazdāo puthra, khvarenanghō savanghō Mazdadhātahe. Airyanām khvarenō Mazdadhātanām, kāvayehecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāo

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ava For the translation of the Khshnumans from Hormazd up to Amardad, see Haptan yasht Large.

avb For the worship of the Creator[1] Ahura Mazda[2], the keeper of the treasures[3] and glorious[4] and of the Ameshāspand, for (His) praise, for (His) pleasure and for (His) glorification, let the Zaotar - the officiating priest - proclaim before me Yathā Ahū Vairyō (i.e. the excellences of the sacred verse of "Yathā Ahū Vairyō". (Raspi) (who is) righteous and learned may proclaim (the excellences of these verses) athā ratush ashātchit hacha", see Khorshed Nyāyesh. Know that the connection of the words occurring in the genitive case of each Khshnuman may be taken as shown above.

puthra. Kavōish Haosravanghahe, varōish Haosravanghahe, Asnavantahe garōish Mazdadhātahe, Chaēchistahe varōish Mazdadhātahe, kāvayehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish Mazdadhātahe, kāvayehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Ātarsh spenta rathaēshtāra yazata pouru-khvarenangha yazata pouru-baēshaza. Āthrō Ahurahe Mazdāo puthra, mat vīspaēibyo, āterebyō, khshathrōnafedhrō Nairyō-sanghahe [avc]yazatahe.

(10) Apām vanguhinām Mazdadhātanām, Areduyāo āpō Anāhitayāo ashaonyāo, vīspanāmcha apām Mazdadhātanām, vīspanāmcha urvaranām [avd]Mazdadhātanām.

(11) Hvare-khshaētahe ameshahe raēvahe [ave]aurvat aspahe. (12) Māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha [avf]pouru-saredhayāo. (13) Tishtryehe Stārō raēvato khvarenanguhatō, Satavaēsahe frāpahe sūrahe Mazdadhātahe; stāram afsh-chithranām zemas-chithranām urvarō-chithranām Mazdadhātanām; Vanantō Stārō Mazdadhātahe, ave stārō yōi Haptōiringa Mazdadhāta khvarenanguhanta [avg]baēshazya. (14) Gēush Tashne Gēush Urune Dravāspayāo Sūrayāo Mazdadhātayāo ashaonyāo.

(15) Dathushō Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (16) Mithrahe Vouru-gaoyaoitōish hazangrō-gaoshahe baēvare-chashmanō aokhtō-nāmanō yazatahe, [avh]Rāmanō khvāstrahe. (18) [avi]Rashnaosh[1] razishtahe[2], Arshtātascha[3] frādat-gaēthayāo[4] varedat-gaēthayāo[5], erezukhdhahe[6] vachanghō[7] yat [avj]frādat-gaēthahe[9]. (20) Amahe hutāshtahe, huraodhahe Verethraghnahe

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avc For the translation of the Khshnuman of Adar yazata, see Atash Nyāyesh.

avd For the translation of the Khshnuman of Avan yazata, see note 1 on Ardvi Sura Nyāyesh.

ave i.e. For the worship of the immortal, radiant and swift footed horse Sun, and for his praise, etc. (See Khorshed Nyāyesh).

avf For the translation of the Khshnuman of Māh yazata, see Māh Bokhtār Nyāyesh, first note.

avg For the praise, etc., of the radiant and glorious Star Tishtrya, of (the Star named) Satavaesa, powerful (and) the distributor of (rain) waters (to various places), created by Ahura Mazdā, of the Stars created by Ahura Mazda, containing the seed of water, the seed of the earth and the seed of the plants (i.e. having the characteristics of increasing and prospering them), of the star Vanant, created by Ahura Mazda, and of those stars (named) Haptoiringa, glorious and health-giving, (see Khorshed Nyāyesh).

avh For the praise, etc., of the Fashioner of the world, of the soul of the Universe (or of the creation of the cattle, the soul of the cattle) and of Dravāspa created by Ahura Mazda, powerful and holy, (see Khorshed Nyāyesh para 10).

avi For the translation of the Khshnuman of Meher yazata, see Meher Nyāyesh.

avj For the praise, etc., of the just[2] Rashne yazata[1], Ashtad yazata[3], making the world prosperous[4] and causing the world to flourish[5], (and) of the truthfully-spoken[6] word[7], making the world prosperous (see Khorshed Nyāyesh).

Ahuradhātahe, vanaintyāoscha [avk]uparatātō. (21) Rāmanō khvāstrahe, Vayaosh uparō-kairyehe taradhātō anyāish dāmān; aētat te vayō yat te asti spentō-mainyaom; thwāshahe khvadhātahe zravānahe akaranahe zrvānahe dareghō-khvadhātahe. (22) Vātahe[1] hudhāonghō[2] adharahe[3] uparahe[4] fratarahe[5] paschāithyehe[6], nairyayāo[7] [avl]hām-varetōish[8].

(23) Dathushō[1] Ahurahe Mazdāo[2] raēvatō[3] khvarenanguhatō[4] Ameshanām Spentanām[5]. (24) Razishtayāo[6] chistayāo Mazdadhātayāo[8] ashaonyāo[9] daēnayāo[10] vanghuyāo[11] Māzdayasnōish[12]. (25) Ashōish[13] vanghuyāo[14] chistōish[15] vanghuyāo[16] erethe[17] vanghuyāo[18], rasāstātō[19] vanghuyāo[20] khvarenanghō[21] savanghō[22] Mazdadhātahe[23]. Pārendyāo[24] raorathayāo[25], airyanām[26] khvarenō[27] Mazdadhātanām[28], kāvayehecha[29] khvarenanghō[30] Mazdadhātahe[31], akhvaretahecha[32] khvarenanghō[33] Mazdadhātahe[34], Zarathushtrahecha[35] khvarenanghō[36] Mazdadhātahe[37]. (26) Arshtātō[38] frādat-gaēthahe[39], garōish[40] ushidarenahe[41] Mazda-dhātahe[42] asha-khvāthrahe[43].

(23) Of the Creator[1] Ahura Mazda[2], the keeper of treasures[3] (and) glorious[4] (and) of the [avm]Ameshāspand[5] (Bountiful Immortals) (24) of the truthful[6] (and) holy[9] knowledge[7] (i.e. religious education), created by Ahura Mazda[8], the good[11] Mazda-Worshipping[12] Religion[10], (25) righteousness[13] (or of Ashishvangh) good[16] wisdom[15], truthfulness[17], good[20] justice[19], glory[21] (and) prosperity[22], created by Ahura Mazda[23], of Pārendi[24] of the quick-moving (or light) chariot[25], Iranian[26] glory[27], the Kayanian[29] glory[30], the unconsumed[32] glory[33] (and) of the glory[36] of (the Prophet) Zarathushtra[35], created by Ahura Mazda[37], (26) of Āstād yazata[38], making the world prosperous[39], (and) the mountain[40] (called) Ushi-darena[41], created by Ahura Mazda[42], of holy splendour[43] (or of holy felicity[43]) (for the worship, etc., of all these let the Zaotar - the officiating priest - proclaim before me the excellences of the sacred verses of Yathā Ahū Vairyō).[avn]

(27) Ashnō[44] berezatō[45] sūrahe[46], vahishtahe[47] anghēush[48] ashaonām[49] raochanghō[50] vīspō-khvāthrō[51]. (28) Zemō[52] hudhāonghō[53] yazatahe[54]; imāo[55] asāo[56], imāo[57] shōithrāo[58] garōish[59] ushi-darenahe[60] Mazda-dhātahe[61] asha-khvāthrahe[62] vīspaēshāmcha[63] gairinām[64] asha-khvāth-ranām[65] pouru-khvāthranām[66] Mazdadhātanām[67]; kāvayehecha[68] khvarenanghō[69] Mazdadhātahe[70] akhvaretahecha[71] khvarenanghō[72] Mazdadhātahe[73]. (29) Mānthrahe[74] spentahe[75] ashaonō[76] verezyang-hahe[77], dātahe[78] vīdaēvahe[79], dātahe[80] Zarathushtrōish[81]; dareghayāo[82]

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avk For the translation of the Khshnumans of Beheram yazata and Mino Ram, see the translation of "Jasa Me avanghe Mazda".

avl For the praise, etc., of the wind[1] of good creation[2], that blows below[3], forward[5] (and) backward[6] and of *Nairya*[7] *hām-vareti*[8] (i.e. of manly protection) (see Khorshed Nyāyesh).

avm For the praise, etc. (see Khorshed Nyāyesh).

avn For its comparison, see yasna Hā 1, para 14.

upayanayāo[83], daēnayāo[84] vanghuyāo[85] Māzdayasnōish[86], zarzdātōish[87] mānthrahe[88] spentahe[89] ushi-darethrem[90], daēnayāo[91] Māzdayasnōish[92], vaēdhīm[93] mānthrahe[94] spentahe[95], āsnahe[96] khrathwō[97] Mazdadhātahe[98], gaoshō-srūtahe[99] khrathwō[100] Mazdadhātahe[1].

(27) Of the lofty[45] and majestic[46] sky[44], of the heaven[47-48] righteous (people)[49], bright[50] (and) all-comfortable[51], (28) of Zamyāt[52] yazata[54] of good creation[53], of these[55] places[56] (and) cities[58], of the mountain[59] (named) Ushidarena[60], [avo]created by Ahura Mazda[61], of all[63] the mountains[64] created by Ahura Mazda[67], of holy felicity[65] and full happiness[66], of the Kayanian[68] Glory[69] created by Ahura Mazda[70] (and) the unconsumed[71] glory[72] created by Him[73], (29) the efficacious[77], holy[76] (and) beneficent[75] Mānthra[74], the anti-demonic[79] Law[78], the Law[80] of Zarathushtra[81], the old custom[83] of long ages[82] and the good[85] Mazda-worshipping[86] Religion[84], of the devotion[87] to the prosperity-bringing[89] mānthra[88], holding in mind[90] of the Religion[91] of Mazda-Worship[92], knowledge[93] of the prosperity-bringing[95] mānthra[94], innate[96] wisdom[97] given by Ahura Mazda[98], and wisdom[100] acquired through the ears[99] (i.e. learnt) given by Ahura Mazda[1]. (For the praise, etc., of all these let the Zaotar proclaim before me the excellences of the verses of Yathā Ahū Vairyō).

(30) Anaghranām[2] raochanghām[3] khvadhātanām[4], raokhshnahe[5] garō-nmānahe[6], misvānahe[7] gātvahe[8] khvadhātahe[9], chinvat-peretūm[10] Mazdadhātām[11]. (31) Berezatō[12] Ahurahe[13] nafedhrō[14] apām[15] apascha[16] Mazdadhātayāo[17]. (32) Haomahe[18] ashavazanghō[19]. (33) Dahmayāo[20] vanghuyāo[21] āfritōish[22], ughrāi[23] dāmōish[24] upamanāi[25]. Vīspaēshām[26] yazatanām[27] ashaonām[28] mainyavanām[29] gaēthyanām[30]. Ashāunām[31] fravashinām[32] ughranām[33] aiwithuranām[34] paoiryō-tkaēshanām[35] fravashinām[36], nabānazdishtanām[37] fravashinām[38].

Khshnaothra[39] yasnāicha[40] vahmāicha[41] khshnaothrāicha[42] frasasta-yaēcha[43], Yathā Ahū Vairyō[44] zaota[45] frā-me[46] mrūte[47], athā ratush ashātchit hacha[48] frā ashava[49] vidhvao[50] mraotū[51].

(30) For the worship[40] of the boundless[2] natural[4] lights, of the shining[5] (heaven) Garothmān[6], natural[9] Hamistagān[7-8], the Chinvat Bridge[10] reated by Ahura Mazda[1] (31) the navel[14] of waters[15] (which is) the [avp]exalted[12] Lord[13] (and) the waters[16] created by Ahura Mazda[17], (32) of Haoma[18] giving the strength of righteousness[19], (33) the pious[20] and good[21] Benediction[22], the powerful[23] Dāmi Upamana (i.e. the Symbol of Wisdom)[24-25], (and) of all[26] the holy[28] yazatas[27] pertaining to the Spiritual (and) Material world[30], (and) of the powerful[33] (and) triumphant[34] Fravashis[32] of the righteous (people)[31], the

avo For its comparison see yasna Hā 1, para 14.

avp Or of the yazata Barjo; later on the qualitative epithet (berezat) of Apām Napāt (or Apām Naptar) was used as "Barjo". In the same way, the name "anaghra raochāo" became Anerān later on; the name "Vahishta Ahu" became "Behesht".

Fravashis of the Poryotkaeshas[35], the Fravashis[38] of the next of the kin[37], for (their) praise[41], propitiation[42] and glorification[43], let the Zaotar[45] proclaim[47] before me[46] "Yathā Ahū Vairyō[44]" (i.e. the excellences of the sacred verses of Yathā Ahū Vairyō); let (the (Raspi) who is righteous[49] (and) learned[50] [avq]proclaim[51] athā ratush ashātchit hacha[48] (the excellences of these verses).

(1) Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā spentā hukhshathrā hudhāonghō yazamaide. (2) Vohu Manō Ameshem spentem yazamaide; ākhshtīm hāmvaintīm yazamaide, taradhātem anyāish dāmān; āsnem khratūm Mazdadhātem yazamaide; gaōshosrūtem khratūm Mazdadhātem yazamaide. (3) Ashem Vahishtem sraēshtem Ameshem spentem yazamaide; Airyamanem ishīm yazamaide; sūrem Mazdadhātem yazamaide; saokām vanguhīm vouru-dōithrām Mazdadhātām ashaonīm yazamaide. (4) Khshathrem Vairīm Ameshem spentem yazamaide; ayokhshustem yazamaide; marezdikem thrāyō-drighūm yazamaide. (5) Spentām vanguhīm Ārmaitīm yazamaide; rātām vanguhīm vouru-dōithrām Mazdadhātām ashaonīm yazamaide. (6) Haurvatātem Ameshem Spentem yazamaide; yāiryām hushitīm yazamaide; saredha ashavana ashahe ratavō yazamaide. (7) Ameretātem Ameshem spentem yazamaide; fshaonīm vāthwām yazamaide; aspinācha yevīnō yazamaide; gaokerenem sūrem Mazdadhātem yazamaide.

(During the Hāvan Gāh as well as the Second Hāvan, recite as under):-

Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yazamaide.

(If there be Rapithwan Gāh, recite as under):-

Ashem Vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide.

(If there be Uzirin Gāh, recite as under):-

Berezantem Ahurem khshathrīm khshaētem Apām Napātem aurvat-aspem yazamaide; apemcha Mazdadhātām ashaonīm yazamaide.

(If there be Aiwisruthrem Gāh, recite as under):-

Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; ghenāoscha vīrō-vāthwāo yazamaide; yāiryāmcha hushitīm yazamaide; amemcha hutashtem huraodhem yazamaide; verethraghnemcha Ahuradhātem yazamaide, Vanaintīmcha uparatātem yazamaide.

(If there be Ushahen_Gāh, recite as under):-

Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshtātemcha frādat-gaētham [avr]varedat-gaēthām yazamaide.

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avq For its explanation, see Srosh Bāz.

avr For the translation of the Khshnumans from Hormazd up to Amardad, see Haftan yasht

(8) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide, Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (9) Ātarem Ahurahe Mazdāo puthrem yazamaide; khvarenō Mazdadhātem yazamaide, Savo Mazdadhātem yazamaide; Airyanem khvarenō Mazdadhātem yazamaide; ughrem kavaēm khvarenō Mazdadhātem yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; kavaēm Haosravanghem yazamaide; Vairīm Haosravanghem yazamaide; Asnavantem gairīm Mazdadhātem yazamaide, Chaēchistem vairīm Mazdadhātem yazamaide; ughrem Kavaēm khvarenō Mazdadhātem yazamaide, Ātarem Ahurahe Mazdāo puthrem yazamaide. Ātarsh Spenta rathaēshtāra yazamaide, yazata pouru-khvarenangha yazamaide; yazata pouru-baēshaza yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; vīspe ātarō yazamaide. Khshathrem nafedhrem Nairyosanghem yazatem yazamaide.

(10) Āpo vanguhīsh Mazdadhātāo ashaonīsh yazamaide. Aredvīm Sūrām Anāhitām ashaonīm yazamaide; vīspāo āpō Mazdadhātāo ashaonīsh yazamaide, vīspāo urvarāo Mazdadhātāo ashaonīsh yazamaide. (11) Hvarekhshaētem ameshem raēm aurvat-aspem yazamaide. (12) Māonghem gaochithrem yazamaide, gaom aēvo-dātahe urunō fravashīm yazamaide, gaom pouru-saredhahe urunō fravashīm yazamaide. (13) Tishtrīm Stārem raēvantem khvarenanguhantem yazamaide; satavaēsem frāpem sūrem Mazdadhātem yazamaide; vīspe stārō afshchithra yazamaide, vīspe stārō zemaschithra yazamaide, vīspe stārō urvarō-chithra yazamaide. Vanantem Stārem Mazdadhātem yazamaide, ave strēush yazamaide, yōi hapta Haptōiringa Mazdadhāta khvarenanguhanta baēshazya, paitishtātēe yāthwām pairikanāmcha. (14) Gēush hudhāonghō urvānem yazamaide, Dravāspām sūrām Mazdadhātam ashaonīm yazamaide.

(15) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (16) Mithrem Vouru-gaoyaoitim hazangra-gaoshem baēvare-chashmanem aokhtō-nāmanem yazatem yazamaide; Rāma Khvāstrem yazamaide. [avs]**(18) Rashnūm razishtem yazamaide, Arshtātemcha frādat-gaēthām varedat-gaēthām yazamaide. (20) Amem hutashtem huraodhem yazamaide. Verethraghnem Ahuradhātem yazamaide; Vanaintīmcha uparatātem yazamaide. (21) Rāma khvāstrem yazamaide, vaēm ashavanem yazamaide, vaēm uparō-kairīm yazamaide, taradhātem anyāish dāmān, aētat te vayō yazamaide, yat te asti spentō-mainyaom. Thwāshem khvadhātem yazamaide, zrvānem**

Large.

avs The Khshnumans of Roz 17 Srosh and of Roz 19 Farvardin are not recited. Refer to the explanation given at the beginning of this yasht.

akaranem yazamaide, zrvānem dareghō-khvadhātem yazamaide. (22) Vātem spentem hudhāonghem yazamaide, adharem yazamaide, uparem yazamaide, fratarem yazamaide, paschāithīm yazamaide; nairyām hāmvaretīm yazamaide.

(23) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (24) Razishtām chistām Mazdadhātām ashonīm yazamaide; daēnām vanguhīm Māzdayasnīm yazamaide. (25) Ashim Vanguhīm yazamaide, khshōithnīm berezaitīm amavaitīm huraodhām khvāparām; khvarenō Mazdadhātem yazamaide, savō Mazdadhātem yazamaide, Pārendīm raorathām yazamaide; Airyanem khvarenō Mazdadhātem yazamaide. Ughrem kavaēm khvarenō Mazdadhātem yazamaide; ughrem akhvaretem khvarenō Mazdadhātem yazamaide; Zarthushtrahe khvarenō Mazdadhātem yazamaide. (26) Arshtātem frādat gaēthem yazamaide, gairīm ushidarenem Mazdadhātem asha-khvāthrem yazatem yazamaide.

(27) Asmanem khvanvantem yazamaide, vahishtem ahūm ashaonām yazamaide, raochanghem vīspō-khvathrem. (28) Zām hudhāonghem yazatem yazamaide, imāo asāo imāo shōithrāo yazamaide; gairīm Ushidaranem Mazdadhātem asha-khvāthrem yazatem yazamaide; vīspāo garayō asha-khvāthrāo pouru-khvāthrāo Mazdadhāta ashavana ashahe ratavō yazamaide; ughrem kavaēm khvarenō Mazdadhātem yazamaide, ughrem akhvaretem khvarenō Mazdadhātem yazamaide. (29) Mānthrem spentem ash-khvarenanghem yazamaide, dātem vidōyūm yazamaide, dātem Zarathushtri yazamaide; dareghām upayanām yazamaide, daēnām vanguhīm Māzdayasnīm yazamaide; zarazdāitīm mānthrem spentem yazamaide, ushi-darethrem daēnām Māzdayasnīm yazamaide, vaēdhīm mānthrem spentem yazamaide, āsnem khratūm Mazdadhātem yazamaide, gaoshō-srūtem khratūm Mazdadhātem yazamaide.

(30) Anaghra raochāo khvadhātāo yazamaide, raokhshnem garōnmānem yazamaide, misvānem gātūm khvadhātem yazamaide, Chinvat-peretūm Mazdadhātām yazamaide. (31) Berezantem Ahurem khshathrīm khshaētem Apām Napātem aurvat-aspem yazamaide, apemcha Mazdadhātām ashaonīm yazamaide. (32) Haomem zāirīm berezantem yazamaide. Haomem frāshmīm frādat-gaēthem yazamaide, Haomem dūraoshem yazamaide.

(33) Dahmām vanguhīm āfritīm yazamaide, ughrem takhmem dāmōish upamanem yazatem yazamaide; vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gaēthīm yazatem yazamaide.

(1) [avt]Ashāunām vanguhīsh sūrāo spentāo fravavashayo staomi zbayemi ufyemi. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zarathushtrōtemāo. (2) Vīspanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha, sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptamāmcha, ashāt apanōtemāmcha.

(3) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanām Spentanām, khshaētanām verezi-dōithranām, berezatām aiwyāmanām takhmanām āhūiryanām, yōi aithyejanghō ashavanō. (4) Paoiryanām tkaēshanām paoiryanām sāsnō-gushām, idha ashaonām ashaoninām cha ahūmcha daenāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, Gēush hudhāonghō urvānem yazamaide.

(5) Yōi ashāi vaonare. Gayehe marethnō ashaonō fravashīm yazamaide. Zarathushtrahe Spitāmahe idha ashaonō ashīmcha fravashīmcha yazamaide. Kavōish Vishtāspahe ashaonō fravashīm yazamaide. Isat vāstrahe Zarathushtrōish ashaonō fravashīm yazamaide. (6) Nabānazdishtanām idha ashaonām ashaoninām cha ahūmcha daenāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare; mat vīspābyō ashaonibyō fravashibyō, yāo iririthushām ashaonām, yāoscha jvantām ashaonām, yāoscha narām azātanām frashō-charethrām Saoshyantām.

(7) Idha iristanām urvānō yazamaide, yāo ashaonām fravashayō. Vīspanām ahmya nmāne nabānazdishtanām para-iristanām aēthrapaitinām aēthryanām narām nāirinām idha ashaonām ashaoninām fravashayō yazamaide. (8) Vīspanām aēthrapaitinām ashaonām fravashayō yazamaide. Vīspanām aēthryanām ashaonām fravashayō yazamaide. Vīspanām narām ashaonām fravashyō yazamaide. Vīspanām nāirinām ashaoninām fravashayō yazamaide.

(9) Vīspanām aperenāyukanām dahmō-keretanām ashaonām fravashayō yazamaide. Ādakhyunāmcha ashaonām fravashayō yazamaide. Uzdakhyunāmcha ashaonām fravashayō yazamaide. (10) Narāmcha ashaonām fravashayō yazamaide. Nāirināmcha ashaoninām fravashayō yazamaide. Vispāo ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, yāo hacha gayāt marethnat ā-saoshyantāt verethraghnat.

Vīspāo fravashayō ashāunām yazamaide; ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Vīspe ashavanō yazata yazamaide.

(During Havan Gāh or during the Second Havan, recite as under):-

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avt For the translation of the Karda of Saturn, see the Karda to be recited in memory of the departed ones, given after the end of Sirozā yasht.

Hāvanīm paiti ratūm, sāvanghaēm Vīsīmcha paiti ratūm.

(If it be Rapithwan Gāh, recite as under):-

Rapithwinem paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.

(If it be Uzirin Gāh, recite as under):-

Uzyeirinem paiti ratūm, frādat-vīrem dahyumemcha paiti ratum.

(If it be Aiwisruthrem Gāh, recite as under):-

Aiwisrūthremem aibigāim paiti ratūm, frādat-vīspām-hujyaitīm Zarathushtrōtememcha paiti ratūm.

(If it be Ushahen Gāh, recite as under):-

Ushahinem paiti ratūm, Berezīm nmānīmcha paiti ratūm.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz): **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyū 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, (1) Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (2) Vanghave Mananghe ākhshtōish hām-vaintyāo, taradhātō anyāish dāmān, āsnahe khrathwō Mazdadhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe. (3) Ashahe Vahishtahe sraēshtahe, Airyamanō ishyehe sūrahe Mazdadhātahe, saokayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashaonyāo. (4) Khshathrahe Vairyehe ayōkhshustahe marezdikāi thrāyodrigaove. (5) Spentayāo vanghuyāo Ārmatōish rātayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashaonyāo. (6) Haurvatātō rathwō yāiryayāo hushitōish, saredhaēibyō ashahe ratubyō. (7) Ameretātō rathwō fshaonibya vāthwābya, aspinibya yaonibya, gaokerenahe sūrahe Mazdadhātahe.

(During Hāvan Gāh as well as during the second Havan, recite as under):-

Mithrahe vouru-gaoyaoitōish, Rāmanascha Khvāstrahe.

(If it be Rapithwan Gāh, recite as under):-

Ashahe Vahishtahe āthrascha Ahurahe Mazdāo.

(If it be Uzirin Gāh, recite as under):-

Berzatō Ahurahe nafedhrō āpam apascha Mazdadhātayāo.

(If it be Aiwisruthrem Gāh, recite as under):-

Ashāunām fravashinām ghenānāmcha virō-vānthwanām yāirya-yāoscha hashitōish, amahecha hutāshtahe huraodhahe, Verethragh-nahecha Ahuradhātahe, Vanaintyāoscha uparatātō.

(If it be Ushahen Gāh, recite as under):-

Sraoshahe ashyehe ashivatō, verethrājanō frādat gaēthahe, Rashnaosh razishtahe, Arshtātascha frādat gaēthayāo varedat-gaēthayāo.

(8) Dathushō Ahurahe Mazdāo raevatō khvarenanguhatō Ameshanām Spentanām. (9) Āthrō Ahurahe Mazdāo puthra, khvare-nanghō savanghō Mazdadhātahe, Airyanām khvarenō Mazdadhātanām, kāvayehecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāo puthra. Kavōish Haosravanghahe, Varōish Haosravanghahe, Asnavantahe garōish Mazdadhātahe, Chaēchistahe varōish Mazda-dhātahe, Kāvayehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish Mazdadhātahe, Kāvayehecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāo puthra. Ātarsh spenta rathaēshtara, yazata pouru-khvarenangha yazata pouru-baēshaza. Āthrō Ahurahe Mazdāo puthra, mat vīspaēibyō āterebyō, khshathrō-nafedhrō Nairyosanghahe yazatahe.

(10) Apām vanguhinām Mazdadhātanām, Areduyāo āpo Anāhitayāo ashaonyāo, vīspanāmcha apām Mazdadhātanām vīspanāmcha urvara-nām Mazdadhātanām. (11) Hvare khshaētahe ameshahe raēvahe aurvat-aspahe. (12) Māonghahe gaochithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo. (13) Tishtryehe stārō raēvatō khvare-nanguhatō, satavaēsahe frāpahe sūrahe Mazdadhātahe; stāram afsh-chithranām zemas-chithranām urvarō-chithranām Mazdadhātanām; Vanantō stārō Mazdadhātahe, ave stārō yōi Haptōiringa Mazdadhāta khvarenanguhanta baēshazya. (14) Gēush tashne gēush urune Dravāspayāo sūrayāo Mazdadhātayāo ashaonyāo.

(15) Dathushō Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (16) Mithrahe vouru-gaoyaoitōish hazangrō-gaoshahe baēvare-chashmanō aokhtō nāmanō yazatahe, Rāmanō khvāstrahe. ([avu]18) Rashnaosh razishtahe, Arshtātascha frādat-gaēthayāo varedat-gaēthayāo, erezukhdhahe vachanghō yat frādat-gaēthahe. (20) Amahe hutāshtahe, huraodhahe Verethraghnahe Ahuradhātahe, Vanaintyāoscha uparatātō. (21) Rāmanō khvāstrahe, vayaosh uparō-kairyehe taradhāto anyāish dāmān; aētat te vayō yat te asti spentō-mainyaom; thwāshahe khvadhātahe zrvānahe akara-nahe zrvānahe daregō-khvadhātahe. (22) Vātahe hudhāonghō

avu Refer to the explanation given in the beginning of this yasht.

adharahe uparahe fratarahe paschāithyehe, nairyayāō hāmvaretoish.

(23) Dathushō Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (24) Razishtayāo Chistayo Mazdadhātayāo ashaonyāo daenayāo vanghuyāo Māzdayasnōish. (25) Ashōish vanghuyāo, chistōish vanghuyāo, erethe vanghuyāo, rasāstātō vanghuyāo, khvarenanghō savanghō Mazdadhātahe. Pārendyāo raorathayāo, Airyanām khvarenō Mazdadhātanām, Kāvayehecha khvarenanghō Mazdadhātahe, akhvaretahecha khvarenanghō Mazdadhātahe, Zarathustrahecha khvarenanghō Mazdadhātahe. (26) Arshtātō frādat-gaēthahe, garōish ushidarenahe Mazdadhātahe asha-khvāthrahe.

(27) Ashnō berezatō sūrahe vahishtahe anghēush ashaonām raochanghō vīspō-kavāthrō. (28) Zemō hudhāonghō yazatahe; imāo asāo, imāo shōithrāo, garōish ushi-darenahe Mazdadhātahe asha-khvāthrahe vīspaeshāmcha gairinām asha-khvāthranām pouru-khvāthranām Mazdadhātanām; kāvayehecha khvarenanghō Mazdadhātahe, akhvaretahecha khvarenanghō Mazdadhātahe.

Mānthrahe spentahe ashaonō verezyanghahe, dātahe vīdaēvahe, dātahe Zarathushtrōish; dareghayāo upayanayāo, daēnayāo vanghuyāo Māzdayasnōish, zarazdātōish mānthrahe spentahe ushi-darethrem, daēnayāo Māzdayasnōish, vaēdhīm mānthrahe spentahe, āsnahe khrathwō Mazdadhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe.

Anaghranām raochanghām khvadhātanām, raokhshnahe garōnmānahe, misvānahe gātvahe khvadhātahe, chinvat-peretūm Mazdadhātām.

(31) Berezatō Ahurahe nafedhrō apām apascha Mazdadhātayao. (32) Haomahe ashavazanghō. (33) Dahmayāo vanghuyāo āfritōish, ughrāi dāmōish upamanāi. Vīspaēshām yazatanām ashaonām mainyavanām gaēthyanām. Ashāunām fravashinām ughranām aiwithūranām paoiryotkaēshanām fravashinām, nabānazdishtanām [avv]fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

avv Know that the Khshnumans of the yazatas given here are similar to the Khshnumans given at the beginning of Siroza yasht, beginning with fravarane Mazdayasno Zarathushtrish; there is no difference at all. Hence for the translation, refer to these pages.

Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje Khoreh awazāyād Sirozā Ameshāspand vīspaēshā Ardāfarvash berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Mazdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide. Ameshā Spentā hukhshathrā hudhāonghō yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Ashem Vohū 1. Sirozā Ameshaspand vīspaēshā Ardāfarvash berasād. Ashem Vohū 1.

KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash [avw]**berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.**

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām ughranām aiwithuranām paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khavarenanghuhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide.**

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avw i.e. may the Holy Fravashis come (to this recital)! Know that the initial and the final khshnuman of this Kardāh to be recited in memory of the departed ones, is similar to that of the Afrinagan Ardafravash.

(1) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] staomi[6] zbayemi[7] ufyemi[8]. Yazamaide[9] nmānyāo[10] vīsyāo[11] zantumāo[12] dakhyumāo[13] Zarathushtrōtemāo[14]. (2) Vīspanāmcha[15] āonghām[16] paoiryanām[17] fravashinām[18] idha[19] yazamaide[20] fravashīm[21] avām[22] yām[23] Ahurahe[24] Mazdāo[25], mazishtāmcha[26] vahishtāmcha[27] sraēshtāmcha[28] khraozdishtāmcha[29] khrathwishtāmcha[30] hukereptemāmcha[31], ashāt[32] apanōtemāmcha[33].

(1) I praise[6], remember[7] (or invoke) the good[2], heroic[3] (and) the beneficent[4] Fravashis[5] of the righteous (people)[1] (and) [avx]I sing their glory. We worship[9] (those Fravashis) belonging to the house[10], to the street[11], to the town[12], belonging to the province[13] (and) the highest priests[14]. (2) [avy]First[17] among all[15] these[16] Fravashis[18] we worship[29] here[19] that[22] Fravashi[21] of (the Creator) Ahura Mazda[24-25] which[23] is of high degree or excellence, fairest[28], [avz]courage-giving[29], wisest[30], practising good deeds of the highest degree[31] and supreme[33] in holiness[32] (i.e. best).

(3) Ashāunām[34] vanguhīsh[35] sūrao[36] spentāo[37] fravashayō[38] yazamaide[39]; yāo[40] Ameshanām[41] Spentanām[42], khshaētanām[43] verezidōithranām[44], berezatām[45] aiwyamanām[46], takhmanām[47] āhūiryanām[48], yōi[49] aithyajanghō[50] ashavanō[51]. (4) Paoiryanām[52] tkaēshanām[53], paoiryanām[54] sāsnō-gūshām[55], idha[56] ashaonām[57] ashaonināmcha[58] ahūmcha[59] daēnāmcha[60] baodhascha[61] urvānemcha[62] fravashīmcha[63] yazamaide[64], yōi[65] ashāi[66] vaonare[67]. Gēush[68] hudhāonghō[69] urvānem[70] yazamaide[71].

(3) We worship[39] the good[35], heroic[36] (and) beneficent[37] Fravashis of the righteous (people)[34]. We worship [awa]the fravashis[40] of the Holy Immortals[41-42], [awb]the rulers[43], [awc]effective glance[44], exalted[45], coming for help[46], the mighty[47], acting according to the laws of Ahura Mazda[48], who[49] (are) immortal[50] (and) righteous[51]. (4) Here[56] we worship[64] the life[59] conscience[60], intelligence[61], soul[62] and fravashi[63] of righteous[57] (men) and (women) of the

avx Based on the Pahlavi version "I make my own" (Spiegel and Darmesteter); i.e. I make them pleased or to love me (Darmesteter). "I offer myself to" (Harlez). If the root *vap* of "*ufyemi*" be compared with Sanskrit *nis vap*, its meaning then can be "I dedicate something as gift".

avy Or if it is taken as an adjective of "Fravashinām", its meaning may be among the most ancient or the "first Fravashis".

avz Most firm-solid (Mills and Darmesteter); strongest (Spiegel).

awa The word *yāo* applies to *fravashayō*. The original meaning of *yāo* is "who".

awb Devoted, anxious (Mills); eager (for good works) (Darmesteter).

awc Good-eyed, i.e. by whose glance good effect can be produced; opposite of evil-eye (Darmesteter).

[awd]Poryotkaeshas[52-53] (and) of the first[54] [awe]acceptors of the religion[55], who[65] [awf]fought with success[67] for righteousness[66]. We worship[71] the soul[70] of the [awg]bull[68] of good creation[69] (i.e. of Gāvyodād).

(5) Yōi[72] ashāi[73] vaonare[74]. Gayehe[75] Marethnō[76] ashaonō[77] fravashīm[78] yazamaide[79]. Zarathushtrahe[80] Spitāmahe[81] idha[82] ashaonō[83] ashīmcha[84] fravashīmcha[85] yazamaide[86]. Kavōish[87] Vishtāspahe[88] ashaonō[89] fravashīm[90] yazamaide[91]. Isat-vāstrahe[92] Zarathushtrōish[93] ashaonō[94] fravashīm[95] yazamaide[96]. (6) Nabānazdishtanām[97] idha[98] ashaonām[99] ashaonināmcha[100] ahūmcha[1] daēnāmcha[2] baodhascha[3] urvānemcha[4] fravashīmcha[5] yazamaide[6], yōi[7] ashāi[8] vaonare[9]; mat[10] vīspābyō[11] ashaonibyō[12] fravashibyō[13], yāo[14] iririthushām[15], ashaonām[16] yāoscha[17] jvantām[18] ashaonām[19], yāoscha[20] narām[21] azātanām[22] frashō-charethrām[23] saoshyantām[24].

(5) We worship[79] the Fravashi[78] of the righteous[77] [awh]Gayomard[75-76]. We worship here[82] the holiness[84] of the Holy[83] Spitaman[81] Zarathushtra[80] and (his) [awi]Fravashi[85]. We worship[91] the Fravashi[90] of the righteous[89] Kava[87] Vishtaspa[88]. We worship[96] the Fravashi[95] of the righteous[94] Isat-vastra[92] (the eldest son) of (the Prophet) Zarathushtra[93], who[72] [awj]fought with triumph[74] for righteousness[73]. (6) Here[98] we worship[6] the life[1], conscience[2], intelligence[3], soul[4] and the fravashi[5] of the righteous[99] (men) and (women) amongst the [awk]Nabānazdishtas[97] who[7] fought with triumph[9] for righteousness[8], along with[10]all[u] holy[12] fravashis[13] of the righteous (men)[16] (who are) departed[15], of the righteous[18] living (men)[19] (and) of the [awl]progressive[23] [awm]Saoshyants[24] who will be born hereafter[21-22].

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awd i.e. Mazda-worshippers of the age prior to the Prophet Holy Zarathushtra.

awe Original meaning is "meditators upon religious education", listeners to the commandments of the religion. *Sāsna* = Sanskrit *shāsan* = religious education, religious book.

awf *Vaonare* - past perfect third person singular parasmaipada of root *van* = to win.

awg It's another form of *gēush aēvō-dātayāo* (see Māh Bokhtār Nyāyesh) in the passage of "fravarāne Mazdayasnō".

awh Gayomard was the First and foremost person of the Iranian race. Its original meaning is "mortal life", "life subject to destruction".

awi Professor Darmesteter has not translated this sentence - *Zarathushtrahe Spitamahe idha ashaonō ashīmcha fravashīmcha yazamaide*.

awj Reverend Mills has not translated *yōi ashāi vaonare*.

awk i.e. the acceptors of the religion of the Prophet Zarathushtra, the persons born in the Religion of Zarathushtra; its analogy is Paoiryō-tkaesha, i.e. those of the ancient faith. The original meaning of "nabānazdishta" is "nearest the navel"; from this it means closely connected, "next of kin".

awl Or the promoters (of the world), performers of resurrection, the renovators of the world (Professor Harlez, Mills and Darmesteter).

awm For the explanation of "Saoshyants", see Hom yasht Large, note on paragraph 2.

(7) Idha[25] iristanām[26] urvānō[27] yazamaide[28] yāo[29] ashaonām[30] fravashayō[31]. Vīspanām[32] ahmya[33] nmāne[34] nabānazdishtanām[35] para-iristanām[36] aēthrapaitinām[37] aēthryanām[38] narām[39] nāirinām[40] idha[41] ashonām[42] ashaoninām[43] fravashayō[44] yazamaide[45]. (8) Vīspanām[46] aēthrapaitinām[47] ashaonām[48] fravashayō[49] yazamaide[50], vīspanām[51] aēthryanām[52] ashaonām[53] fravashayō[54] yazamaide[55]. Vīspanām[56] narām[57] ashaonām[58] fravashayō[59] yazamaide[60]. Vīspanām[61] nāirinām[62] ashaoninām[63] fravashayō[64] yazamaide[65].

(7) We worship[28] here[25] these souls[27] of the departed ones[26] who[29] belong to the Fravashis[31] of the holy [awn]ones[30]. Here[41] in this[33] house[34] we worship[45] those fravashis[44] of the righteous[42] (men)[39] and (women) amongst all[32] the departed[36], next of kin[35], [awo]teachers[37], disciples[38], men[39] or women[40]. (8) [awp]We worship[50] the fravashis[49] of righteous (teachers)[48] amongst all[46] teachers[47]. We worship[55] the fravashis[54] of righteous (disciples)[53] amongst all[51] disciples[52]. We worship[60] the fravashis[59] of righteous (men)[58] amongst all[56] men[57]. We worship[65] the fravashis[64] of righteous (women)[63] amongst all[61] women[62].

(9) Vīspanām[66] aperenāyukanām[67] dahmō-keretanām[68] ashaonām[69] fravashayō[70] yazamaide[71]. Ādakhyunāmcha[72] ashaonām[63] fravashayō[74] yazamaide[75]. Uz-dakhyunāmcha[76] ashaonām[77] fravashayō[78] yazamaide[79]. (10) Narāmcha[80] ashaonām[81] fravashayō[82] yazamaide[83]. Nāirināmcha[84] ashaoninām[85] fravashayō[86] yazamaide[87]. Vīspāo[88] ashāunām[89] vanguhīsh[90] sūrāo[91] spentāo[92] fravashayō[93] yazamaide[94], yāo[95] hacha[96] gayāt[97] marethnat[98] ā[99] saoshyantāt[100] verethraghnat[1].

(9) We worship[71] the fravashis[70] of all[66] holy [awq]young ones[67], [awr]doing pious deeds[68]. We worship[75] the fravashis[74] of the righteous (people)[73] among those (who) inhabited in this land[72], and outside the land (i.e. in other countries). (10) [aws]We worship[83] the fravashis[82] of righteous[81] men[80], and women[84]. We worship[94] all[88] the excellent[90], heroic[91], (and) beneficent[92] fravashis[93] of the righteous (people)[89] which[95] (are) from Gayomard[97-98] up

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awn Here we worship the souls of the dead and the Fravashis of the righteous people (Professor Harlez). We worship the souls of the dead which are the fravashis of the righteous (Dr. Spiegel and Reverend Mills). We worship the souls of the dead, the Fravashis of the righteous ones (Professor Darmesteter).

awo Herbad, ervad, i.e. learned or well-versed in the education of the Zoroastrian religion, master of knowledge, teacher of the knowledge of religion, religious teacher.

awp Or alternately:- We worship the fravashis of all righteous teachers. The following sentences may also be translated the same way.

awq Or of children, of infants - minor ones; its antonym is *perenayu* = of full age.

awr Begotten of pious parents (Darmesteter).

aws Its significance is, that we remember with reverence, i.e. worship the Fravashis of righteous persons inhabited in the Iranian city as well as in countries outside Iran.

to[99] the victorious[1] Saoshyant[100].

(To recite in bāz): [awt]**Humata hūkhta hvarshta; humanashnī, hugavashnī, hukunashnī, in khshnuman ardāfravash bē-rasād, nīrang pīrozgar bād; khoreh beh dīne Māzdayasnān ravā bād andar hafte keshvar. Nām cheshtī ādar andar kām bād; hasta sheherastān andar** (the name of the country in which this Karda is recited should be named) **sheherestān porī fīrozī shādī o rāmashnī, ravān khoreh khojasteh avazūn bād avazuntar bād khoreh khojasteh bād; in khshnuman Ardāfravash be-rasād, kerā gāh roz sheherīārī khesh yazashne karde hom, darun yashte hom, myazda hamīrāenem yō kardehā pa ganje Dādār Ahura Mazda rayōmand khorehmand Ameshāspandān be-rasād. Aoj zor nīru tagī amāvandī pirozgarī in khshnuman Ardāfravash berasād. Az hamā padiraftār bād. Emārā panāhī kerdār nīkī andākhtār, anāi petyār dūr avāzdāshtār, ayāfta khāh bād. Kerā digar myazd hazār mard myazd shāyam sākht emārā kam-ranjtar āsāntar ainī kard yak az mā hazār padīraftār bād. Nām cheshtī anusheh ravān ravānī (the name of the person in whose memory this karda is recited should be taken here) aedar yād bād anusheh ravān ravānī.**

Zartosht Spitamān asho farohar aedar yād bād anusheh ravān ravānī. Gushtāspa Shāh Lohorāspa Shāh aedar yād bād anusheh ravān ravānī. Jāmāspa Habub aedar yād bād anusheh ravān ravāni. Ardāe Virāf Ardāfravash aedar yād bād anusheh ravān ravāni. Adarbād Mārāspand aedar yād bād anusheh ravān ravānī. Mubed Shāpur Mubed Sheherīār aedar yād bād anusheh ravān ravānī. Mubed Hormazdiār Ervad Rāmyār aedar yād bād anusheh ravān ravānī. Mubed Neryosang Dhaval aedar yād bād anusheh ravān ravāni. Hamā fravash ashoān aedar yād bād anusheh ravān ravāni. Nām cheshtī anusheh ravān ravāni (the name of the person in whose memory this Karda is recited should be taken here) **Hamā fravash ashoān aedar yād bād; farmāeshne** (the name of the person who had ordered this recitation of the Kardāh should be taken) **Māzdayasnī berasād.**

Hamāfravash ashoān yō kardehā chehārum dehum sīroz sāl roz, az Gayomard andā Soshyos aedar yād bād. Hastān būdān bedān zādān azādān, ādehī uzdehī, dahme nar nārīk avarnāe purnāe, har ke avar in zamīn perī behedīnī gudārān shud ast, hamāfravash ashoān, yō kardehā az Gayomard andā Soshyos aedar yād bād. Ke inmān vīs zand deh rustā guzasteh and, hamā fravash ashoan yō kardeha az Gayomard andā Soshyos aedar yād bād. Ashoān fravash, chīrān fravash, avar vīzān fravash, pīrozgarān fravash, poryōdakeshān fravash, nabānazdeshtān fravash, fravashayō hamāyō kardehā az Gayomard andā Soshyos aedar

awt Know that the portion from here up to the rubric "Recite aloud", being in Pazend, should be recited in bāz - in low tone. For its explanation, see Khorshed Nyāyesh para. 16, end.

yād bād. Ravāne pedarān mādarān jadagān, nyāgan farzāndān paevandān parastārān nabānazdeshtān, fravash ashoān, yō kardehā az Gayomard andā Soshyos aedar yād bād. Hamā athornān, hama rathēshtārān, hamā vāstryōshan, hamā hutōkhshān, hamā fravash ashoān, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād; hamā fravash ashoān hafte keshvar zamīn, arzahe savahe, fradadafsh, vīdadafsh, vourubarasht, vouru-zaresht, khanaras bāmī, kangdez ashoān varjam kardān ganjamāthrā, hamā fravash ashoān hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Gorje khoreh awazāyād in khshnuman Ardāfravash berasād. Nām cheshti naosheh ravān ravānī (the name of the person in whose memory this kardāh is recited should be taken here) **aedar yād bād anosheh ravān ravāni; hamā fravash ashoān aedar yād bād; farmāeshne** (the name of the person who had ordered this recitation of the Kardāh should be taken) **Māzdayasnī berasād. Hamkerfeh hamā vehāne hafte keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.**

(Recite aloud): **Vispāo fravashayō ashāunām yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Vīspe ashavanō yazata yazamaide.**

(One should recite in Hāvan Gāh or in the Second Hāvan as under):-

Hāvanim paiti ratūm, Sāvanghaēm vīsīmcha paiti ratūm.

(If the Gāh be Rapithwan, recite as under):-

Rapithwinem paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.

(If the Gāh be Uzirin, recite as under):-

Uzyeirinem paiti ratūm, frādat-vīrem dakhyumemcha paiti ratūm.

(If the Gāh be Aiwisruthrem, recite as under):-

Aiwisrūthremem aibigāim paiti ratūm, frādat-vīspām hujyāitim Zarathushtrōtememcha paiti ratūm.

(If the Gāh be Ushahen, recite as under):-

Ushahinem paiti ratūm, berejīm nmānimcha paiti ratūm.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(To recite in bāz): **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Ahurahe

Mazdāo raēvato khvarenanguhatō Ameshanām Spentanām, ashaonām fravashinām ughranām aiwithūranam, paoiryō-tkaēshanām fravashinām, nabānazdishtanām [awu]fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

A BRIEF AND INFORMATIVE SYNOPSIS OF THE ABOVE MENTIONED PAZEND PORTION TO BE RECITED IN BĀZ — LOW TONE

May this khshnuman (i.e. the ceremonial propitiation) performed with my good thought, good word and good deed reach the Holy Fravashis! (i.e. may this work of invoking the Holy Fravashis be completed properly!) May the glory of the good Mazda-worshipping Religion be current in all the seven regions of the earth! May the victory and happiness attain to the people of this city! And may their souls be pleased! May the pleasure of this ceremony reach the Holy Fravashis! and may it be approved in presence of the Creator Ahura Mazda! May we acquire happiness and peace of life!

May the soul of [awv]so and so departed person be remembered here! May the Holy Fravashi of Zarathushtra Spitaman and his revered soul be remembered here! May the revered soul of Isat vāstra, the son of the Prophet Zarathushtra be remembered here! May the revered soul of King Gustāspa, the son of King Lohrāspa be remembered here! May the revered souls of all these, viz. Jāmāspa Habub, Ardāevirāf of Holy Fravashi, Ādarbad Mārespand, Mobed Shāpur Mobed Sheheriār, Mobed Hormazdiār, Ervad Rāmyār, Mobed Neryosang Dhaval, be remembered here! May the soul of so and so departed person be remembered here! May all the Holy Fravashis be remembered here! May the share of meritorious deeds reach so and so, who orders the performance of this ceremony! May the souls of the mother, father, ancestors, children, relatives, etc., be remembered here! May the revered soul of so and so person be remembered here! The work of the ceremony is performed by the order of so and so hence may the share of meritorious deeds reach him! May the orderer of that ceremonial work be co-operator in the meritorious deeds of all the faithful ones in the seven regions of the earth! May the day of the ceremony of this soul be happy to the order of that ceremony!

[aww]In the Gāh (so and so) we worship all the Fravashis of the righteous

awu For its translation, see Bāz of reciting Ashem Vohu.

awv Names of persons who have departed and in whose memory the ceremony is performed are taken here - are remembered here.

aww The name of the Gāh during which the ceremony is performed is to be taken; e.g. Hāvan, Rapithwan, etc. After the recital is finished in bāz - (in low tone) - the translation occurring in the para of these four lines is to be recited aloud.

(people). We worship the good, heroic and beneficent Fravashis of the righteous (people). We worship all the Holy yazatas.

DOĀ TANDAROSTI (IN AVESTA)

[awx](1) Tāo[1] ahmi[2] nmāne[3] jamyāresh[4], yāo[5] ashaonām[6] khshnūtascha[7], ashayascha[8], vyādaibishcha[9], paiti-zantayascha[10]; us[u] nū[12] anghāi[13] vīse[14] jamyāt[15] ashemcha[16], khshathremcha[17], savascha[18], khvarenascha[19], khvāthremcha[20]. Dareghō-fratemathwemcha[21] anghāo[22] daēnayāo[23] yat[24] Ahurōish[25] Zarathushtrōish[26]. (2) Asishta[27] nū[28] anghat[29] hacha[30] vīsat[31] gāush[32] buyāt[33]; asishtem[34] ashem[35], asishtem[36] narsh[37] ashaonō[38] aojō[39], asishtō[40] Ahuirish[41] tkaēshō[42]. (3) Jamyān[43] ithra[44] ashāunām[45] vanguhīsh[46] sūrāo[47] spentāo[48] fravashayō[49], ashōish[50] baēshaza[51] hachimnāo[52] zem-frathangha[53] dānu-dra-jangha[54], hvare-barezangha[55]; ishtēe[56] vanghanghām[57], paitishtātēe[58] ātaranām[59], frasha-vakhshyāi[60] rayāmcha[61] khvarenanghāmcha[62].

(1) May these[1] (virtues mentioned) which[5] (are) the satisfaction[7] of the righteous[6] (people), (their) blessings[8], guileless nature[9] and thanksgiving[10] come[4] in to this[2] [awy]house[3]! Now[12] for this[13] village[14] may there arise[11-15] righteousness[16], sovereignty[17], [awz]prosperity[18], glory[19] and [axa]happiness[20]! (May there be) long enduring predominance[21] (or excellence) of this Religion[23] of Ahura[25] revealed by Zarathushtra[86]! (2) Now[28] from[30] this[29] clan[31] may there arise[33] [axb]always[27] cattle[32]! righteousness[35], power[39] of holy[38] man[37] and the Law[42] of Ahura[41].

Explanation:- (May there be eternal increase of cattle in this clan! And may righteousness and strength for performing righteous acts and the Law of Ahura be always current and there may not be disturbance of any kind in them!)

(3) May the good[46], heroic[47] and beneficent[48] Fravashis of the righteous (people)[45] bringing with them[52] the means[51] of holiness[50], as wide as the

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awx The entire portion of this Doa Tandarosti (paras 2-7) is taken from yasna HS 60. Moreover the same Avesta is recited also as Āfrinagan Dahmān.

awy i.e. in order to give proper protection of wealth, etc., to virtuous and just persons, and in order to defeat wicked persons by destroying them.

awz The meaning of *savascha* is benefit, profit and prolific as well.

axa The meanings of *khvarenascha khvāthremcha* are "glory and splendour".

axb The original meaning of *asishta* is "rapid of all"; its another form is *āsishta*, (see Hom yasht Large, karda 1, para 15). Prof. Darmesteter explains this word as:- Without name (*a* + *sishta*); root *syanh*. From this root Prof. Darmesteter takes *paiti syōdūm* as "you cut it" (see yasna Hā 48, para 7).

earth[53], as extensive as river[54] (and) as exalted as the sun[55], [axc]come[43] in this [axd]abode[44]. **Explanation**:- (As to why do the Fravashis come is stated as follows).

For the fulfilment of desires[56] of better (men)[57], for withstanding[58] wicked (men)[59] and for the greater increase of wealth[61] and [axe]fame[62], may the Fravashis[49] come[43] in this abode[44]!

(4) Vainīt[63] ahmi[64] nmāne[65] Sraoshō[66] asrushtīn[67], ākhshtish[68] anākhshtīm[69], rāitish[70] arāitīm[71], ārmaitish[72] taromaitīm[73], arshukhdhō[74] vākhsh[75] mithaokhtem[76] vāchīm[77], asha drujem[78]. (5) Yatha[79] ahmya[80] Ameshāo[81] Spenta[82] Sraoshādha[83] ashyādha[84] paitishān[85] vanghūsh[86] yasnāscha[87] vahmāscha[88], vohū[89] yasnemcha[90] vahmemcha[91], huberetīm-cha[92], ushta-beretīmcha[93], vanta-bererīmcha[94] ādareghāt[95] khvābairyāt[96]. (6) Mā[97] yave[98] imat[99] nmānem[100] khvāthravat[1] khvareno[2] frazahīt[3]; mā[4] khvāthravaiti[5] ishtish[6], mā[7] khvāthravaiti[8] āsna[9] frazaintish[10]; khvāthrō[11]-disyehe[11] paiti[12] ashōishcha[13] vanghuyāo[14] dareghem[15] hakhma[16].

(4) In this[64] house[65] may obedience[66] smite[63] disobedience[67]! May peace[68] smite[63] discord[69]! May generosity[70] smite[63] nigardlines[71] (or avarice for wealth[71])! May reverence[72] smite[63] pride[73]! May truth (the true-spoken word)[75] [axf]smite[63] (the word[77] false-spoken[76]) falsehood [axg]distorting truth[78]! (5) So that[79] in this (abode)[80] through the Holy[84]Sraosha (yazata)[83] the Bountiful Immortals[81-82] (Ameshaspands) desire eagerly[85] (or expect eagerly) good[86] yasnas[87] and invocations[88], good[89] yazishna[90] and invocation[91], good gift[92], health-giving gift[93] and friendly offering[94]. May (this clan) protect itself[96] for a long time[95]! (6) May the glory[2] giving comfort and ease[1], happiness[6], offspring, (and) innate wisdom never[97-98] leave this[99] house[100]! May the long[15] friendship of Ashishvangh which gives [axh]comfort and ease[11] never[97-98] leave[3] this[99] house[100]![axi]

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axc Its significance seems to be that the Fravashis of the righteous people come in the house, and bring happiness of the entire world with them.

axd i.e. in this clan; original meaning is "hither" (*ithra*).

axe The meaning *rayāmcha khvarenanghāmcha* is also "glory and splendour".

axf i.e. May the virtues, such as obedience, unity, liberality, politeness, truthfulness, remain permanent amongst men of this clan and they may live always in peace and friendship with one another.

axg Instead of considering *asha-drujem* as an adjective of *vāchim*, *asha drujem* are taken separately, the meaning could be "may truthfulness smite falsehood".

axh The original meaning of *khvāthrō-disyehe* is directing to ease-happiness.

axi For further details, see my translation of Yasna, Hā 60.

DOĀ TANDAROSTI (IN PAZEND)

Ba nāme yazade bakhshāyandehe bakhshāyashgare meherbān. Yathā Ahū Vairyō 2.

Tan-dorostī[1] dēr-zīvashnī[2] āvāyad[3]; khoreh[4] anghad[5] ashahīdar[6]; yazdāne mīnōān[7], yazdāne getīān[8], haft Ameshāspandān[9] myazda roshan[10] hame[11] berasad[12]. In doāyā[13] bād[14], in khoāhā[15] bād[16]; hame[17] andar kasārā[18] Zarathushtī dīn[19] shād bād[20]; aedūn bād[21]. Yā bārī khodā[22]! Khodāvande ālamrā[23], hame anjumanrā[24] (here take the name of a person in whose behest the tandarosti is recited). **Bā farzandān[24], hazār sāl[26] dēr bedār[27], shād bedār[28], tan-dorost bedār[29]; aedūn bedār[30]. Bar sare[31] arzānīā, sālhāe besyār[33] va karanhāe bīshumār[34] bākī va pāyandeh dār[35]; hazārān hazār[36] āfrīn bād[37], sāl-khozasteh bād[38], roz farrokh bād[39], māh mubārak bād[40]. Chand sāl[41], chand roz[42], chand mah[43], besyār sāl[44] arzānīdār[45], yazashne[46] va nīāeshne[49] va rādī[48] va zōr barashne[49]. Ashahīdar[50] avare[51] hamā kāro kerfehā[52]; tandorosti bād[53], neki bād[54], khūb bād[55]; aedūn bād[56], aedūntaraz bād[57], pa yazdān va Ameshāspandān[58] kāme[59] bād[60]. Ashem Vohū 1.**

In order to live for a long time[2], health of the body[1] is necessary[3]. May the glory[4] remain permanent[5] in association with righteousness! May all these[11] heavenly yazatas[7] (and) the yazatas of this world[8] (and) the seven Ameshāspand[9] come[12] to this excellent votive offering[10]! May this benediction[13] (of mine) be[14] (approved)! May this wish (of mine)[15] be fulfilled[16]! May the Religion of Zarathushtra[19] be pleased[20] (liked or chosen) amongst all[17] men[18]! May it be [axj]so[21]!

O God! the Creator! May you keep forever[27], cheerful, healthy the [axk]Lord of this world[23], all the assemblies[24] ([axl]so and so) together with (his) descendants[25]; [axm]may you keep (them) thus[30]. Over the chieftainship[31] of the good (or worthy) men[32] may you keep permanent and Lord for many years[33] and for boundless [axn]period[34]. May there be a thousand[36] blessings[37]! May the year be auspicious[38]! May the day be fortunate[39] (And) may the month be auspicious[40]! May you keep us worthy[45] (in performing) the worship[46] and invocation[47] and charity[48] and in offering libations[49] for several years[41], several days[42], and several months[43]; for many years[44]! May you keep righteousness over all actions and meritorious deeds! May there be health and goodness (unto thee)[54]! May there be excellence (unto thee)[55]! May it be

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axj i.e. May it be so as I pray! Amen!

axk i.e. him who rules over us at present; our King.

axl The name of the person in whose honour the prayer is made should be taken here.

axm i.e. Keep in the manner I bless.

axn The meaning of “karan” is age, a decade, century; it may mean 120 years also.

so[56]! May it be [axo]more so[57]! May (thy) wish[59] be[60] in accordance with[58] (the wish of) the yazatas and the Ameshāspand[58]!

DĪN-NO KALAMO (in Avesta) - THE ZOROASTRIAN CREED (Yasna Hā 12)

(1) Nāismī[1] daēvō[2]; fravārane[3] Mazdayasnō[4] Zarathushtrish[5] vīdaēvō[6] Ahura-tkaēshō[7] staotā[8] Ameshānam Spentanām[9], yashtā[10] Ameshanām Spentanām[11]. Ahurāi Mazdāi[12] vanghave[13] vohumaite[14], vīspā[15] vohū[16] chinahmi[17], ashāune[18] raēvaite[19] khvarenanguhaite[20]. Yā[21] zī[22] chīchā[23] vahishtā[24]; yenghe[25] gāush[26], yenghe[27] ashem[28], yenghe[29] raochāo[30], yenghe[31] raochebīsh[32] rōithwen[33] khvāthrā[34].

(1) I cause[1] the daevas[2] to perish[1].1 confess myself (to be[3]) a worshipper of (the Creator) Ahura Mazda[4], a follower of the religion revealed by the Prophet Zarathushtra[5], inimical to (the doctrines of) the daevas[6], acting according to the Law of Ahura Mazda[7], a praiser of the Holy Immortals[9] (and) a worshipper[10] of the Holy Immortals[11]. Unto Ahura Mazda[12], the Good[13], possessed of goodness[14], the Holy[18], possessing riches[19] (and) Glorious[20] do I attribute[17] all[15] things[16] (of the world); because[22] whatsoever[21] things[23] (are) best[24] (are all His). Whose[25] (i.e. the Creator Ahura Mazda's) [axp]universe[26], Righteousness[28], the lights (of the sky), splendour[34] [axq]have blended[33] with (the infinite) lights (in the sky)[32].

(2) Spentām[35] Ārmaitīm[36] vanguhīm[37] verene[38]; hā[39] moi[40] astū[41]. Us gēush[42] stuye[43] tāyāatchā[44] hazang-hatchā[45] us mazdayasnanām[46] vīsām[47], zyānayaēchā[48] vīvāpatchā[49]. (3) Frā manyaēibyō[50] rāonghe[51] vase-yāitīm[52] vase-sheitīm[53], yāish[54] upairl āya zemā[55] gaobīsh[56] shyeinti[57]. Nemanghā[58] ashāi[59] uzdātā[60] paiti avat[61] stuye[62], noit[63] ahmāt[64] āzyāonīm[65], nōit[66] vīvāpem[67] khshtā[68] Māzdayasnīsh[69] aoi[70] vīsō[71]; nōit[72] astō[73], nōit[74] ushtānahe[75] chinmāni[76].

(2) I choose[38] the good[37] (and) beneficent[35] [axr]Ārmaiti[36]; may she[39] be[41] mine[40]! (i.e. I wish that I may get her blessings). I protect by performing prayer (of Ahura Mazda)[43] the cattle[42] from the thief[44] and the robber[45] and the villages[47] of Mazda-worshippers[46] from the damage[43] caused by drought[49].

(3) I shall praise[62] (Ahura Mazda) with [axs]fervent[60] hymns[58] through the

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axo i.e. May my wishes be fulfilled, rather may my wishes be fulfilled more!

axp In Avesta common meaning of *gaush, geush* is cattle, "beneficent animal", but elsewhere corresponding to the Sanskrit equivalent *go* its meaning is "earth", as well.

axq For its analogy, see yasna Hā 31, stanza 7.

axr The meaning of *Ārmaiti* (= Sanskrit *Ārmati*) is contemplative *manashni*, good thought, wisdom, amiable manners and self-restraint or abstinence from sins.

axs The word *uzdāta* is derived from the root *us-dā*. Its meaning is to effervesce, to boil; then its

Spiritual Lords[50] in order to grant[51] unto those[54] who live[57] upon this earth[55] [axt]possessing property[56] power of moving about at will[52] and the power of ruling at will[53]; (and) for the sake of righteousness[59] (i.e. in order that they may live righteously) (so that) hereafter[64]1 shall not[63] stand[68] (i.e. I shall not be responsible) (for bringing) damage[65] (and) drought[67] to the villages[71] of the Mazda-worshippers[69]; neither [axu]for the love[76] of (my) body[73] nor[74] for the love of (my) life[75].

(4) Vī daēvaish[77] aghāish[78], avanghūsh[79], anaretāish[80], akōdābish[81] sarem[82] mruye[83]; hātām[84] draojishtāish[85], hātām[86] paoshishtāish[87], hātām[88] avanghutemāish[89]. Vī daēvāish[90], vī daēvavatbish[91], vī yātush[92], vī yātumatbīsh[93], vī kahyāchit[94] hātām[95] ātarāish[96], vī manebīsh[97], vī vachebīsh[98], vī shyaothanāish[99]; vī chithrāish[100]. Vī zī[1] anā[2] sarem[3] mruye[4], yathanā[5] dregvatā[6] rākhshayantā[7].

(4) I do not accept[83] (or I hate[83]) the chieftainship[82] of the daevas[77], wicked[78], without goodness[79], not going in the straight path[80], (and) evil-knowing[81] (who are) most untruthful[85], filthy[87] (or polluted)[87] (and) wicked[89] among the existing ones[88].

Just as[5] I [axv]hate[4] the chieftainship[3] of the false[6] (and) tormenting (persons)[7], [axw]in the same manner[2]1 verily[1] hate[4] openly[100] through (my) thought[97], word[98] and actions[99] the chieftainship[3] of the daevas[10]and of those belonging to the daevas[91] (i.e. of those going on the path of the daevas), the wizards[92] and belonging to the wizards[93], of any[94] wicked[96] (man) whatsoever[94] among the existing ones[95].

(5) Athā athā[8] chōit[9] Ahurō Mazdaō[10] Zarathushtrem[11] adhā[12] khshayaētā[13], vispaēshū[14] frashnaēshū[15] vīspaeshū[16] hanjamanaēshū[17], yāish[18] aperesaētem[19] Mazdāoscha[20] Zarathushtraschā[21]. (6) Athā athā[22] chōit[23] Zarathushtrō daēvaish[25] sarem[26] vyāmravītā[27] vīspaēshū[14] frash-naēshū[15], vīspaēshū[16] hanjamanaēshū[17], yāish[18] aperesaētem[19] Mazdāoschā[20] Zarathushtraschā[21]; athā[28] azemchit[29] yō[30] Mazdayasnō[31]

religious sense can be like the word in English, “fervent” (the original meaning according to the root of which is “to effervesce, to boil”).

axt Original meaning “with the cattle”. In ancient times the property of the people was in terms of cattle. The word for “money” in English is derived from the word *pashu*:- Pecuniary, Fee.

axu i.e. Even though harm may reach my body or my life be forfeited, I will not cause damage of any kind whatsoever to the Mazda-worshippers.

axv For its comparison, see yasna Hā 49, Stanza 3. The meaning of Avesta *mru* (Sanskrit *bru*) is to “speak”; but when this root is used with different prefixes, its meaning is changed:- e.g. *nī-mrū* means “to request”, “to demand”; *paiti-mru* means “to answer”; “to reply”; *ā-mrū* means “to call, to invoke”; *vī-mrū*, *antare-mrū* means “to abjure, to deny, to forsake, not to accept, to renounce”.

axw The meaning of the word *anā* which is derived from the Sanskrit *e*, resembles to Latin *idem* (= likewise) as an adverb. Generally, *ana*, *anā* (Sanskrit *anen*) is demonstrative pronoun masculine and/or neuter third person singular.

Zarathushtrish[32] daēvāish[33] sarem[34] vīmruye[35] yathā[36] [axx]anāish[37] vyā-mravīta[38] ye[39] ashavā[40] Zarathushtrō[41].

(5-6) When[18] during all[19] the questions and answers[15], during all[16] the meetings[17] (the Creator) Ahura Mazda[10] [axy]ordered[13] (the Prophet) Zarathushtra[11] by way of injunction[9] (to reliquish the chieftainship of the daevas); (based upon this) the Holy[40] Zarathushtra[41] assuredly[23] renounced[27] the chieftainship[26] of the daevas[25], in the same way[28] I[29] who[30] (am) the Mazda-worshipping[31] follower of Zarathushtra[32] [axz]renounce[35] their chieftainship[34].

(7) Yāvaranāo[41] āpō[42], yāvaranāo[44] urvarāo[45], yāvaranā[46] gāush[47] hudāo[48], yāvaranō[49] Ahurō Mazdaō[50], yē[51] gām[52] dadā[53], yē[54] narem[55] ashavanem[56]; yāvaranō[57] as[58] Zarathushtrō[59], yāvaranō[60] kavā Vishtāspō[61], yāvaranā[62] Frashaoshtrā[63] Jāmāspā[64]; yāvaranō[65] kashchit[66] saoshyantām[67] haithyāvarezām[68] ashāunām[69], tā varenāchā[70] tkaēshācha[71].

(7) Of what faith[42] (are) the waters[43], of what[46] faith (are) well-created[48] cattle[47]; of what faith[49] (is) Ahura Mazda[50], who[51] created[53] (this) world[52] (and) who[54] created[53] the holy[56] man[55]; [aya]of what faith[57] was[58] Zarathushtra (the Prophet)[59], of what faith[60] (was) Kava Vishtaspa[61], of what faith (were) [ayb]Farashostara[63] and [ayc]Jamaspa[64], (and) of what faith[65] (has been) any person[66] amongst the holy[69], truth-working[68] (and) beneficent (men); of what faith[70] and of that Law[71] (am I).

(8) Mazdayasnō ahmi; Mazdayasnō Zarathushtrish fravarāne āstū-taschā fravaretaschā. Āstuye humatem manō, āstuye hūkhtem vachō, āstute hvarshtem shyaothnem. (9) Āstuye daēnām vanguhīm Māzda-

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axx *Anāish* is a pronoun standing for the noun *daēvāish*.

axy The root *khshi* = Sanskrit *khshi* = to order, to command. If we follow the reading *adhakhshayaeta* according to Dr. Geldner's Avestan edition, it would mean then "instructed"; root *dakhsh, ā-dakhsh* = Sanskrit *ā-dish, upa-dish* = to instruct.

axz In the original Avesta some words of this paragraph are repeated twice (to be more effective):- e.g. "vīpaēshū frashnaēshū; vīspaēshū hanjamanaēshū, yāish aperesaētem Mazdāoschā Zarathushtraschā;" however I have translated these words *Zarathushtrō vyamravītā* only once.

aya *Yā* = Sanskrit *yā* = what; *varana, varena* = faith, belief, creed, a religious doctrine or custom; besides *varana* = Sanskrit *varana* = choice, desire; the original meaning of *yavaranao* is, "of what choice".

ayb *Saoshyantām* - the meaning of this word is, "beneficent to the world" and, "givers of light to men", i.e. bringing the people from darkness into light and pointing out the divine, moral path. When this word comes in the plural, it is used for the prophets prior to the advent of the Prophet Zarathushtra (viz. Gayamard, Hoshang, Tehmurasp, Faridoon, Kai Khaosrau, etc.) and when employed in the singular number, it stands for the Saoshyant - the future benefactor.

ayc Farashostara and Jāmāspa were two brothers of the family of Hvova; for further details see my translation of Yasna and Vispered, Hā 12th, para 7, and my Avesta dictionary.

yasnīm, fraspāyaokhedhrām, nidhāsnaithishem, khvaētvadathām, ashaonīm; yā hāitināmchā, būshyeintināmchā mazishtāchā vahishtāchā sraēshtāchā, yā āhūirish Zarathushtrish; Ahurāi Mazdāi vīspā vohū chinahmi. Aēshā asti daēnayāo Māzdayasnōish āstūitish.[ayd] Ashem Vohū 1.

A SHORT SYNOPSIS OF DĪN-NO KALAMO (i.e. THE ZOROASTRIAN CREED).

I am the hater and destroyer of the all the daevas, and idol-worship. I am the praiser of the Ameshaspands or Holy Immortals and their glorifier. I am the worshipper of the Creator of the entire world who is Omnipotent and Omniscient, Ahura Mazda. I accept to remove the distress and difficulty from the houses of the Mazda-worshipping people and to protect the cattle and beneficent animals from thieves and robbers. I hate to live under the authority of lying and wicked men, and of the sorcerers. I aspire to act in accordance with the religion and custom which the Prophet Holy Zarathushtra, Kava Vishtāspa, Farashostara and Jāmāsp followed, and which other truth-speaking (truthful) righteous men have acted upon. I am a Mazda-worshipper. As a Mazda-worshipping follower of Zarathushtra I like to be the praiser of the Zoroastrian Religion and to keep full faith on that good Religion. I praise good thought, good word and good deed. I praise the good Mazda-worshipping Religion which is, promoting peace and concord, fostering brotherhood and just. The religion of Ahura Mazda revealed by Zarathushtra is the best amongst those religions that are, that shall be hereafter, and I accept it with sincere heart.

DĪN-NO KALAMO, THE ZOROASTRIAN CREED

Razishtayāo[1] chistayāo[2] Mazdadhātayāo[3] ashaonyāo[4] daenayāo[5] vanghuyāo[6] Māzdayasnoish[7].

Dīn[8] beh[9] rāst[10] va dorost[11], ke khodāe[12] bar khalk[13] ferastādeh[14] in[15] hast[16] kē[17] Zartosht[18] āvordeh hast[19]; dīn[20] dīne[21] Zartosht[22], dīne[23] Ahura Mazda[24] dādeh[25] Zartosht[26] ashaone[27] Ashem Vohū 1.

(This Zoroastrian Creed should be recited thrice).

(May there be propitiation) of the just[1] and holy[4] knowledge[2] created by Ahura Mazda[3] (i.e. of Religious Education) and of the good[6] Mazda-worshipping[7] Religion[5]!

This[15] is[16] (the Religion) - the good[9], the just[10] and the perfect[11] religion[8] which the Creator Hormazd[12] sent[14] for the people of this world[13] and which[17] (the Prophet) Zarathushtra[18] (Himself) brought[19]. (That) Religion[20] is the

ayd For the translation of this paragraph, see Jasa Me Avanghe Mazda.

Religion[21] of Zarathushtra[22] (and) the Religion[23] of Hormazd[24], which (the Creator Hormazd) gave[25] to Holy[27] Zarathushtra[26] (for propagating in this world).

Explanation:- (The portion from "razishtayāo" up to "Mazdayasnoish" is taken from the "khshnuman" - propitiatory formula - of Dīn yazata, and it is in Avestan language. The remaining portion from "Dīn beh rāst" up to "Dādeh Zartosht" is in Persian. The Zoroastrian Creed is written in the Avesta Language itself. Better than this is yasna Hā 12; see previous pages).

NIRANG TO BE RECITED AFTER THE RECITATION OF NYĀYESH AND YASHT

Daēnayāo[1] vanghuyāo[2] Māzdayasnōish[3].

Dīn[4] beh[5] rāst[6] va[7] dorost[8], ke[9] khodāe[10] bar[11] khalk[12] ferastādeh[13], in[14] hast[15] kē[16] Zartosht[17] āvordeh[18] hast[19]; Dīn[19] dīne[20] Zartosht[21], dīne[22] Ahura Mazda[23], dādeh[24] Zartosht[25], bīshak[26] va[27] bīgumān[28], rāst[29] Dīne[30] Zartosht[31] Spītamān[32]. Ae yazdān[33] badargāhe tō[34] hazārān hazār[35], bivār hazārān hazār[36] sepās[37] mīkunam[38], ke[39] dar[40] dīne[41] Zartosht[42] marā[43] pedā[44] bekard[45]; az[46] barkate[47] dine u[48] man[49] dar garothmān[50] yakīn[51] khāham shud[52]. Yakīn[53] khāham[54] ke, jumlē[55] baste-kushtiāne[56] nīku-kerdārāne[57] haft keshvar zamīn[58], bā mā[59] hamā-zōr[60] bād[61]. Yak[62] az mā[63] shomordan[64] hazār[65] bād[66].

Kabūlat[67] bād[68] yaksar[69] puzeshe mā[70],
Ba dargāhat[71] rasād[72] āmorzeshe mā[73].

Gunāh guzārashne[74], kerfeh afzāyashne[75]. Ashem Vohū 1.

(This entire Nirang should be recited thrice.)

(May there be the propitiation) of the good[2], Mazda-worshipping[3] Religion[1]!

This[14] is[15] (the religion) - good[5], true[6] and[7] perfect[8] which[9] the Creator Hormazd[10] sent[13] for the people of this world[11-12], and which[16] (the Prophet) Zartosht (himself) brought[18]. (That) Religion[19] is the Religion[20] of Zartosht[21] (and the Religion[22] of Hormazd[23]; gave[24] unto (Holy) Zartosht[25] (that Religion) (for propagating into this world); (this fact is) without doubt[26] and[27] (unquestionable)[28]. The Religion[30] of Spitaman[32] Zartosht[31] (is) truthful[29]. O God[33]! I offer[38] millions[35] and [aye]crores[36] of thanks[37] to Thy doorway[34] that[39] you gave birth[40-45] to me[43] in the Religion[40-41] of Zartosht[42]. By means of the blessings[46-47] of his (i.e. Zartosht's) Religion[48] (i.e. by enjoying the life in accordance with the best commandments of this truthful religion) I will assuredly[51] go[52] to the Garōthmān Heaven[50]. Moreover, I sincerely[53] wish[54] that all[55] true and virtuous[57] Zoroastrians[56] of the Seven regions of the Earth[58]

aye *Crore* = ten million.

may be[61] co-operators[60] with me[59] (or the receivers of the shares of meritorious deeds[60]). The appealing[64] once[62] from us[63] may be equivalent[66] to a thousand-fold[65]!

(O Holy Creator!) our earnest prayer[70] (performed for the sake of sin) may be[68] fully[69] accepted[67] by you! (And) may our apology[73] reach[72] you in your doorway[71]!

May our sins be forgiven[74]! May our meritorious deeds be on the increase[75]!

101 NAMES

During the yasna ceremony, at the time of continuous sprinkling of water in the utensil by means of the silver ring covered with the hair of the holy White bull, 101 efficacious names of the Holy Lord which are remembered in a whisper or low tone are as follows:-

1. [ayf]**Yazad** = Worthy of worship.
2. [ayg]**Harvesp-tavān** = Omnipotent.
3. [ayh]**Harvesp-āgāh** = Omniscient.
4. **Harvesp-khudā** = The Lord of all.
5. **Abadah** = Without beginning.
6. **Abī-anjām** = Without end.
7. **Bune-stih** = The origin of the formation of the world
8. **Frākhtan-teh** = Broad end of all.
9. **Jamaga** = Greatest Cause.
10. **Parjatarah** = More exalted.
11. **Tum-afīk** = Most innocent.
12. **Abarvand** = Apart from everyone.
13. **Parvandā** = Relation with all.
14. **An-aiyāfah** = Incomprehensible by anyone.
15. **Ham-aiyāfah** = Comprehensible of all.
16. **Ādarō** = Most straight, most just.
17. **Gīrā** = Holding fast all.
18. **A-chem** = Without reason.
19. **Chamanā** = Reason of reasons.
20. [ayi]**Safanā** = Increaser.
21. **Afzā** = Causer of increase. (The Lord of Purity)
22. **Nāshā** = Reaching all equally.
23. [ayj]**Parvarā** = Nourisher.

ayf See yasna Hā 16.1 "Mazishtem yazatem"

ayg See Gatha Hā 51.17 "Khshayās"

ayh See Vendidad 19; 20. "Vispō-vidvāo"; Gatha Hā 45.3 "Vīdvāo"; Gatha Hā 46.19 "Vaēdishtō"

ayi See Hormazd yasht para 8 "Dasemō yat ahmi spānō".

ayj See Hormazd yasht para 13 "Thrāta nāma ahmi".

24. **Iyānah** = Protector of the world.
25. **Ain-āenah** = Not of various kinds.
26. **An-ainah** = Without form.
27. [ayk]**Khroshīd-tum** = Firmest.
28. [ayl]**Mīnō-tum** = Most invisible.
29. **Vāsnā** = Omnipresent.
30. [aym]**Harvastum** = All in all.
31. **Hu-sepās** = Worthy of thanks.
32. **Har-hamīd** = All good-natured.
33. [ayn]**Har-nek-fareh** = All good auspicious-glory.
34. [ayo]**Besh-taranā** = Remover of affliction.
35. **Tarōnīsh** = The triumphant
36. **An-aoshak** = Immortal.
37. **Farasak** = Fulfiller of wishes.
38. **Pajoh-dahad** = Creator of good nature.
39. [ayp]**Khvāfar** = Beneficent.
40. **Afakhshīāeā** = Bestower of Love.
41. **Abarzā** = Excessive bringer.
42. **A-satoh** = Undefeated, undistressed.
43. **Rakhoh** = Independent, carefree.
44. **Varun** = Protector from evil.
45. [ayq]**A-farefah** = Undeceivable.
46. [ayr]**Be-farefah** = Undeceived.
47. **A-dui** = Unparalleled.
48. [ays]**Kāme-rad** = Lord of wishes.
49. **Farmān-kām** = Only Wish is His Command.
50. **Āekh-tan** = Without body.
51. [ayt]**A-faremosh** = Unforgetful.
52. [ayu]**Hamārnā** = Taker of accounts.
53. [ayv]**Sanāeā** = Recognizable, worth recognition.
54. **A-tars** = Fearless.

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ayk See yasna Hā 1 “Khraozdishtahecha”.

ayl See Hormazd yasht para 12 “Mainyushcha ahmi spentōtemō”. AJso Vispered 2, para 4 “Āyese yeshti yim Ahurem Mazdām mainyaom mainyavanām”.

aym See Hormazd yasht para 7 “Pukhdha vispa vohū Mazdadhāta asha-chitra”.

ayn See Hormazd yasht para 14 “Vīspa-khvāthra nāma ahmi”.

ayo See Hormazd yasht para 14 “Tbaēshō-taurvāo nāma ahmi”.

ayp See Gatha Hā 44, Stanza 5 “Hvāpāo”.

ayq See Hormazd yasht para 14 “Vīdavish nāma ahmi”.

ayr See Hormazd yasht para 14 “Adavish nāma ahmi”.

ays See Hormazd yasht para 13 “Ise-khshathrō nāma ahmi”.

ayt See Gatha Hā 29.4 “Mazdāo sakhāre mairishtō”.

ayu See Hormazd Yasht para 8 “Khshvash-dasa hātamarenish” and Gatha Hā 32.6 “hātā-marāne”.

ayv See Hormazd yasht para 13 “Znāta nāma ahmi”.

55. [ayw]**A-Bīsh**	= Without affliction or torment.
56. **Afrāzdum**	= Most exalted.
57. [ayx]**Ham-chun**	= Always uniform.
58. [ayy]**Mīnō-stīh-gar**	= Creator of the Universe spiritually.
59. **A-Mīnō-gar**	= Creator of much spirituality.
60. **Mīnō-nahab**	= Hidden in the Spirits.
61. **Ādar-bād-gar**	= Air of fire, i.e. transformer into air.
62. **Ādar-nam-gar**	= Water of fire, i.e. transformer into water.
63. **Bād-ādar-gar**	= "Bād", i.e. transformer of air into fire.
64. **Bād-nam-gar**	= "Bād", i.e. transformer of air into water.
65. **Bād-gel-gar**	= "Bād", i.e. transformer of air into earth.
66. **Bād-gerad-tum**	= "Bād", i.e. transformer of air into Girad", i.e. gathered.
67. **Ādar-kībarīt-tum**	= Transformer of fire into jewels.
68. **Bād-gar-jāe**	= Doer of "Bād" everywhere.
69. **Āb-tum**	= Creator of most excessive water.
70. **Gel-ādar-gar**	= Transformer of the earth into fire.
71. **Gel-vād-gar**	= Transformer of the earth into air.
72. **Gel-nam-gar**	= Transformer of the earth into water.
73. **Gar-gar**	= The artisan of artisans.
74. **Gar-ō-gar**	= * * *[ayz]
75. **Gar-ā-gar**	= * * *
76. **Gar-ā-gar-gar**	= * * *
77. **A-gar-ā-gar**	= * * *
78. **A-gar-ā-gar-gar**	= * * *
79. [aza]**A-gumān**	= Without doubt.
80. **A-zamān**	= Without time.
81. [azb]**A-khuān**	= Without sleep.
82. **Āmasht**	= Intelligent.
83. [azc]**Fshutanā**	= Eternal protector-increaser.
84. **Padmānī**	= Maintainer of "padmān", i.e. the golden mean.
85. **Fīrozgar**	= Victorious.
86. **Khudāvand**	= The Lord-Master of the Universe.
87. [azd]**Ahur-Mazd**	= Lord Omniscient.
88. **Abarīn-kohun-tavān**	= Of the most exalted rank in the power of maintaining

ayw See Fravardin yasht para 34 "Atbishtāo" and Gatha Hā 29.3 "A-dvaēshō". Rām yasht para 47 "tbaeshō-tarō".

ayx See Gatha Hā 31.7 "nuremchit Ahurā hāmō".

ayy See Vispered 2 para 4 "Mainyayāo stōish ahūmcha ratūmcha".

ayz The meanings of 74-78 are not satisfactorily explained on the basis of philology, hence are not given here. These names should be from the word "gar", which occurs more than once differently, meaning, "workmanship" or the "power of creatorship". In other books meanings are found in this way: 74 The bestower of wishes; 75 The creator of man; 76 The creator of the entire creation; 77 The creator of four elements 78 The creator of clusters of the stars.

aza See Gatha Hā 31.2 "Adhvāo."

azb See Vendidad 19, para 20 "Akhvafnō ahi abahghō tūm yō Ahurō Mazdaō".

azc See Hormazd yasht para 13 "fshumāo nāma ahmi".

azd See Hormazd yasht para 1 "Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda".

	the origin of the creations.
89. **Abarīn-nō-tavān**	= Of the most exalted rank in the power of rendering the creations anew
90. **Vaspān**	= Attainer to all the creations.
91. **Vaspār**	= Bringer of and attainer to all.
92. [aze]**Khāvar**	= Merciful.
93. [azf]**Ahu**	= The Lord of the world.
94. [azg]**Avakhshīdār**	= The forgiver.
95. [azh]**Dādār**	= The just creator.
96. [azi]**Rayōmand**	= Full of *rae* – lustre-splendour.
97. [azj]**Khorehōmand**	= Full of *khoreh* i.e. glory.
98. **Dāvar**	= The just judge.
99. **Kerfegar**	= The Lord of meritorious deeds.
100. [azk]**Bokhtār**	= The redeemer, Saviour.
101. [azl]**Frash-gar**	= Frashogard”, i.e. the Restorer through the increase of the soul.

MONĀJĀT to be recited any time.

(Composed by Dastur Mullan Feroze, son of Mullan Kaus).

(1) Bar āvor delā daste hājat darāz,
Ba dargāhe bīhājate chāreh-sāz.

(1) O heart! do thou raise thy needy hands with homage at the doorway of (the Almighty Lord) who is without want and the healer (of all difficulties).

(2) Do dastī bar āvor ze jānō ze del,
Ke kārī bīrun nāyad az dastē gel.

(2) Do thou raise both thy hands in humilty by means of thy life and heart (i.e. by means of pure mind and conscience), because no work can be accomplished by means of the material hands.

(3) Sare gel makun sūye haq bar farāz,
Sare del bokun tā shavī sar-farāz.

(3) Raise not thy material head but thy head of conscience towards God, so that thou mayest be of exalted rank.

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aze See Fravardin yasht para 32 “Khvāparāo”.

azf See Vispered 2 para 7 “Hvō zī asti Ahumacha ratūmacha yō Ahurō Mazdāo.”

azg See Gatha Hā 31, Stanza 10 “Bakhshtā”.

azh See Hormazd yasht para 1 “Dātare gaethanām astvaitinām.”

azi See Hormazd yasht para 22 “Raēvantem”.

azj See Hormazd yasht para 22 “Khvarenanguhantem”.

azk See Rām yasht para 47 “Bukhtish nāma ahmi” and Vispered 7 para 3 “Tanvō-baokhtārem”.

azl See Beherām yasht para 28 “Frashōkare”.

(4) Do dastē del ay abde umīdvār,
Chū shākhe khezān bar dare haq bar ār.

(4) O man hoping to fulfil the wishes! like the branch of a tree of the season of Autumn, do thou raise both thy hands of conscience at the doorway of God with entreaty.

(5) Ba fasle khezān barg rīzad darakht,
Bemānad kuru māndeh bībarg sakht.

(5) During the autumn season the leaves of trees wither; hence without leaves the tree as it were becomes feeble and distressed.

(6) Bar ārad dō dast az paye barge khīsh,
Khodāyash bahār āvorad nav bapīsh.

(6) For the sake of leaves the tree raises both its hands with humility, the Almighty Lord creates the Spring Season full of verdure from that.

(7) Dīger reh dehad sāzo barge navash,
Dehad jāmeh chū tāzeh kay Khosrovash.

(7) That Lord bestows upon that tree new leaves and freshness anew and bestows new dress like the King Kaikhosrou.

(8) Pas ay bandeh gāfel nishastan cherāst,
Gushādeh ze har sūye bābe doāst.

(8) Therefore, O man! why dost thou sit indifferently as the gate of blessings is open from all sides, (i.e. if thou wilt perform homage with sincere heart, thy wishes will be fulfilled).

(9) Khodāyā! ba lotfo ba enāme khīsh
Marān īn gunehgāre āsī ze pīsh.

(9) O God! do not drive away from Thee this Thy sinful person by way of love and grace.

(10) Keh khānad ba pīsham chū tō rānīam,
Keh rānad ze pīsham chū tō khānīam.

(10) When Thou (O Lord of the Universe!) wilt drive me away from Thee, who will call me? Moreover, when Thou wilt call me before Thee, who will drive me away?

(11) Umīdam ba joz tō nabāshad ze kas,
Ba to dāram umīde enāmō bas.

(11) Except Thee (O Lord of gifts) I do not from any man keep the hope; only have hopes of obtaining gifts from Thee alone.

(12) Ze tō jumleh khūbī ba man baratāst,
Ze man āncheh āyad sarāsar khatāst.

(12) From Thee there is the gift of entire goodness on me; but from me there is (nothing) to (offer to) Thee except sin and transgression.

(13) Nagūyam khodāyā zaram bakhshō sīm,
Gunāham babakhshā ke hastam asīm.

(13) O Almighty Lord! I do not say that Thou dost grant me gold and silver (i.e. do Thou enrich me with wealth); only this much I ask of Thee: forgive my sins, because I am a sinner.

(14) To gar befganī dast keh gīradam,
To ham gar berānī keh bepzīradam.

(14) If Thou wilt deprive me, who will grant me support? If Thou wilt drive me out, who will accept me?

(15) Ketābe siyeh kāriām dar baghal,
Furu māndeam hamchū khar dar vahal.

(15) Having the book with notes of my wicked deeds under the arm-pit, I repent like an ass plunged in the mire.

(16) Keh juz tō bar ārad marā zābō gel,
Ba ābō gelam dast gīrō mahel.

(16) From the water and the mud, (i.e. from ignorance) who will draw me out (O Merciful Lord!) save Thee? Be Thou Helper unto me for drawing me out of it and do not let me remain therein.

(17) Agar pur-gunāham mane sharmasār,
Ze ehsān baram ābe rehmat bebār.

(17) If shamefully I am replete with sins, do Thou (O God!) sprinkle upon me water of mercy through Thy grace (i.e. have mercy on me).

(18) Agar nātavānī fetad zīre pāy,
Chū girand dastash bekhīzad ze jāy.

(18) If any weak person would fall down and if anyone would help him holding his hands, that person would stand up again.

(19) Man ān nā-tavānam fetādeh asīr,
Khodāyā! se rehamt marā dast gīr.

(19) I am that weak, fallen captive of Thine. Therefore, O Lord! mayest Thou be my helper by showing mercy on me!

MONĀJĀT IN PRAISE OF THE HOLY CREATOR.

(1) [azm]Chu āmad ba jumbesh nakhostīn kalam,
Ba nāme jehān-āfrin zad rakam.

azm This Monājāt and the Persian couplets in the following Monājāt I have taken from the book entitled *Pand-Nāmeh e Mulla Firuz* published in the year 1834 A.D.

(1) At first when the pen began to shake (i.e. began to write), it wrote the name of the Creator of the World.

(2) Khodāvande jānō khodāye ravān,
Khodāvande hastī-dehō meherbān.

(2) (The Almighty Lord is) the bestower of life and soul, and the Lord of the giver of existence and love.

(3) Khodāvande būdo khodāvande jūd,
Ze Ketme adam kard paidā vojūd.

(3) (Moreover He is) the Lord of Life and Charity, who in the guise of non-Life created existence.

(4) Karīmo rahīmo tavānā o hai,
Alīm astō ālem alā kul shai.

(4) (That Lord is) Charitable, Merciful, Omnipotent and ever-existing, (moreover He is) Omniscient and fully cognisant of all creations.

(5) Khabīr astō dānandeh—ē rāze ghayb,
Basir astō sattāre har guneh ayb.

(5) (The Lord is) the Keeper of news (of all matters) and the Knower of every secret mystery; (He is) the Seer with minuteness and the Concealer (Keeper) of every kind of sin - fault.

(6) Jehāno zamāno makān jumleh zūst,
Vojūde hamah mumken az fayze ūst.

(6) The world, the epoch, the building - all these are owing to Him; the being of the entire creation is His gift.

(7) Falak hamchū khālīst zāsāre ū,
Buvad shams yak zarreh zanavāre ū.

(7) In all the creations of that Lord the sky is something like a mole and amongst all the luminaries created by Him the Sun is like an atom.

(8) Ze hekmat hamahrā padīdār kard,
Basī kudrate khīsh ezhār kard.

(8) He created the entire world by His Wisdom and thus made known His Endless Power.

(9) Ba barrō ba bahar ānche gardad padīd,
Ba Frayze khodāvand dārad umīd.

(9) Anything whatever that exists on the land, and in the sea, hopes for the gift of the Almighty.

(10) Ravanāo tano jesmō jān āfrīd,
Kherad dar tane mardumān āfrīd.

(10) He created the soul, the body, the mind, and the life, and created wisdom in the bodies of men.

(11) Kherad dādo aklo hūsho rāyo dīn,
Khodāvande bā dānesho bīkarīn,

(11) The Almighty Lord who is Omnsicient and unequalled granted man wisdom, knowledge, intelligence, faculty of thinking and religion.

(12) Shahe bīchegūn dāvare bīhamāl,
Bapayrāmane ū nagardad zavāl.

(12) (That Lord is) the Sovereign without comparison and the unparalleled judge; around Him destruction never turns up, i.e. He will be for ever till eternity.

MONĀJĀT IN PRAISE OF THE HOLY PROPHET ZARTOSHT

(1) Nabiē bahaq morsele bā ketāb,
Keh dīnash buvad raushan az āftāb.

(1) A true Prophet whose religion is brighter than the Sun was sent by God, with the Book of Religion.

(2) Rasūle Khodāvande jān-āfrīn,
Khodāvande ejāzo borhāno dīn.

(2) (He is) the Prophet sent by God, the Creator of Life, and the Lord of the miracles, proofs, and Religion.

(3) Shahe aūlīā akmale ambīā,
Hamah gumrehānrā ba dīn rehnumā.

(3) He is the best among the Saints (i.e. among the friends) of God and the most perfect amongst all the prophets and the indicator of the path of religion to all deviating people.

(4) Khodāvande farahango dīne behī,
Azū tāzeh shud dar jehān farrehī.

(4) He is the Lord of Wisdom and of the good religion, by whom the grandeur enlivened in (the whole) world.

(5) Zarātosht Asafantamāne guzīn,
Keh bādā ba ruhash hazār āfrīn.

(5) Spitaman Zartosht is approved by God, let there be a thousand praises on his soul.

(6) Fedāyash hamah jāne mā bandegān,
Ke ālam tano ū buvad hamchū jān.

(6) May there be a dedication of the lives of all our devotees to him! As

the entire world is like the body, and he (i.e. Holy Zartosht), is like the soul.

(7) Ba duniā ze ū raushanī shud padīd,
Akdhāe makūdra shud kelīd.

(7) Light was created by him in the world and the key to the closed (or confused) knots was found; (i.e. through the proclamation of his Religion the explanation of all the difficult matters was gained).

(8) Hamah rīmanī az jehān dūr kard,
Chū khurshīd ālam por az nūr kard.

(8) The Prophet Zartosht removed from the world all pollution (and evils of the daevas and drujas) and made the world brilliant like the sun.

(9) Rahe dīne Dādāre Parvardegār,
Namūd ū ba khalkāno shud āshkār.

(9) By showing the path of the Religion of the Creator and the Nourisher to the people of the world, his Religion was made known everywhere.

(10) Ze kofro zalālat hedāyat namūd,
Ba yazdān-parastī badāyat namūd.

(10) The Prophet Zaratosht by getting rid of irreligiousness, deviation from the right path, showed the path of Righteousness and commenced the belief in one God only.

(11) Harān kas buvad bar rehash bīgumān,
Nabīnad ghamī-ū-ba hardo jehān.

(11) That person who abides by the path shown by the Prophet without doubt, will never suffer grief in both the worlds.

(12) Ba dunyā o okbā shavad ru sufīd,
Bar āyad ba del harcheh dārad umīd.

(12) That person will go with (the white mouth) bright, cheerful face in this world and in the world beyond, and whatever wishes of the heart he will have will be fulfilled.

(13) Ba gītī hamīsheh ziyad bā farīn
Ba mīnō ravad dar beheshte barīn.

(13) Moreover, that person will lead his life with glory in this world, and will attain the highest Heaven in the Spiritual World.

(14) Hazārān salāmo hazārān sanā,
Ze mā bād bar ān shahe asfīā.

(14) May there be a thousand salutations and thousand praises from us to the Sovereign of the Righteous (i.e. to the Holy Prophet Zartosht)!

FARVARDIN YASHT TO BE RECITED ALONG WITH THE KARDĀH OF "STUM" IN THE SACRED MEMORY OF THE SOULS OF THE DEPARTED ONES.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pasē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem; staomi ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām, ughranām aiwithuranām, paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide.**

[azn]Ashāunām vanguhīsh sūrāo spentāo fravashayō staomi zbayemi ufyemi. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zarathushtrōtemāo. (2) Vīspanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptemāmcha, ashāt apanotemāmcha.

(3) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanām Spentanām, khshaetanām verezidōithranām, berezatām aiwyāmanām takhmanām Āhūiryanām, yōi aithyejanghō ashavanō. (4) Paoiryanām tkaēshanām paoiryanām sāsnō-gūshām, idha ashaonām ashaonināmcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yoi ashāi vaonare. Gēush hudhāonghō urvānem yazamaide.

(5) Yōi ashāi vaonare. Gayehe Marethnō ashaonō fravashīm yazamaide. Zarathushtrahe Spitāmahe idha ashaonō ashīmcha fravashīmcha yazamaide. Kavōish Vishtāspahe ashaonō fravashīm yazamaide. Isatvāstrahe Zarathushtrōish ashaonō fravashīm yazamaide. (6) Nabānazdishtanām idha ashaonām ashaonināmcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, mat vīspābyō ashaonibyō fravashibyō,

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azn For the translation of the Karda of Stum, see my *Khordeh Avesta Ba Maeni*, pages 382-391.

yāo iririthushām ashaonām, yāoscha jvantām ashaonām, yāoscha narām azātanām frashō-charethrām Saoshyantām.

(7) Idha iristanām urvānō yazamaide yāo ashaonām fravashayō. Vīspanām ahmya nmāne nabānazdishtanām para-iristanām aēthrapaitinām aēthryanām narām nāirinām idha ashaonām ashaoninām fravashayō yazamaide. (8) Vīspanām aēthrapaitinām-ashaonām fravashayō yazamaide. Vīspanām aēthryanām ashaonām fravashayō yazamaide. Vīspanām narām ashaonām fravashayō yazamaide. Vīspanām nāirinām ashaoninām fravashayō yazamaide.

(9) Vīspanām aperenāyukanām dahmō-keretanām ashaonām fravashayō yazamaide. Ādakhyunāmcha ashaonām fravashayō yazamaide. Uzdakhyunāmcha ashaonām fravashayō yazamaide. (10) Narāmcha ashaonām fravashayō yazamaide. Nāirināmcha ashaoninām fravashayō yazamaide. Vīspāo ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, yāo hacha Gayāt Marethnat ā-saoshyantāt verethraghnat.

(To recite in bāz) [azo]**Humata hūkhta hvarshta; humanashnī, hugavashnī, hukunashnī, in khshnuman Ardāfravash berasād, nirang pirozgar bād; khoreh beh dīne Māzdayasnān ravā bād andar haft keshvar. Nām Cheshtīhātar andar kām bād; hast sheherastān andar** (the name of the country in which the Kardāh is recited should be named) **Sheherastān, pori firozi shādi o rāmashni, ravān khoreh khojasteh avazūn bād, avazūntar bād khoreh khojasteh bād; in khshnuman Ardāfravash berasād, kerā gāh roz sheherīāri khesh yazashne karde hom, darun yashte hom, myazda hamīrāenem yō kardehā pa ganje Dādār Ahura Mazda rayōmand khorehmand Ameshāspandān berasād. Aoj zor nīru tagī amāvandīh pirozgarī in khshnuman Ardāfravash berasād. Az hamā padīraftār bād. Emārā panāhī keredār nīkī andākhtār, anāi petyār dūr avāz-dāshtār, ayāfta khvāh bād. Kerā digar myazda hazār mard myazda shāyam sākht ēmārā kam-ranjtar āsāntar ainī kard yak az mā hazār padīraftār bād. Nām Cheshtī anusheh ravān ravānī** (the name of the person in whose memory the kardāh is recited should be taken here) **aedar yād bād anusheh ravān ravānī.**

Zartosht Spitamān asho farohar aedar yād bād anusheh ravān ravānī. Gushtāspa Shāh Lohorāspa Shāh aedar yād bād anusheh ravān ravānī. Jāmāspa Habub aedar yād bād anusheh ravān ravānī. Ardāe Virāf Ardāfravash aedar yād bād anusheh ravān ravānī. Mubed Shapur Mubed Sheherīār aedar yād bād anusheh ravān ravānī. Mubed Hormazdīār Ervad Rāmyār aedar yād bād anusheh ravān ravānī. Mubed Neryosang Dhaval aedar yād bād anusheh ravān ravānī. Hamā

azo The portion from here up to "(Recite aloud)" being in Pazend should be recited in bāz (murmur).

fravash ashoān aedar yād bād anusheh ravān ravānī. Nām Cheshtī anusheh ravān ravānī (the name of the person in whose memory the kardāh is recited should be taken here). **Hama fravash ashoan aedar yād bād: farmaeshne** (the name of the person who orders to recite the kardāh should be taken) **Mazdayasnī berasād.**

Hamāfravash ashoān yō kardehā chehārum dehum sīroz sāl roz, az Gayomard andā Soshyosh aedar yād bād. Hastān būdān bedān zādān azādān, ādehī uzdehī, dahme nar nārīk avarnāe purnāe, har ke avar in zamīn pairi behedīnī gudārān shud ast, hamāfravash ashoān yō kardehā az Gayomard andā Soshyos aedar yād bād. Ashoān fravash chīrān, fravash avarvīzān, fravash pīrozgarān, fravash poryodakeshān, fravash nabānazdeshtān, fravashe fravashayō, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Ravāne pedarān mādarān jadagān nyāgān, farzandān paevandān parastārān nabānazdeshtān, fravash ashoān yō kardehā az Gayomard andā Soshyos aedar yād bād. Hamā athornān, hamā rathēshtārān, hamā vāstryōshān, hamā hutokhshān, hamā fravash ashoān, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād; hamā fravash ashoān hafte keshvar zamīn, arzahe savahe, fradadafsh vidadafsh, vourubaresht vouruzaresht, khanīratha-bāmī, kangadez ashoān varjam kardān ganjmānthrā fravash ashoān hamā yō kardehā az Gayomard andā Soshyas aedar yād bād. Gorje khoreh awazāyād in khshnuman Ardāfravash berasād. Nām cheshtī anusheh ravān ravāni. (Name of the person in whose memory the kardāh is recited should be taken here) **aedar yād bād anusheh ravān ravānī; hamāfravash ashoān aedar yād bād; farmāeshne** (the name of the person who orders the recitation of the kardāh should be taken) **Māzdayasni berasād. Hamkerfeh hamā vehāne haft keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.**

(Recite aloud) **Vispāo fravashayō ashāunām yazamaide; ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Vīspe ashavana yazata yazamaide.**

(If the Gāh be Hāvan, recite as under):

Hāvanīm paiti ratūm; Sāvanghaēm vīsīmcha paiti ratūm.

(If the Gāh be Rapithwan or Second Hāvan, recite as under):

Rapīthwanem paiti ratūm; frādat-fshāum zantumemcha paiti ratūm.

(If the Gāh be Uzirin, recite as under):

Uzayeirinem paiti ratūm; frādat-vīrem dakhyumemcha paiti ratūm.

(If the Gāh be Aiwisruthrem, recite as under):

Aiwisruthremem aibigāim paiti ratūm; frādat-vīspām hujyāitim Zarathushtrōtememcha paiti ratūm.

(If the Gāh be Ushahen, recite as under):

Ushahinem paiti ratūm; berejīm nmānīmcha paiti ratūm.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairya 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām ughranām aiwithūranām, paoiryō-tkaeshanām fravashinām, nabānazdishtanām fravashinām. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vidaevō Ahura-tkaeshō (Gāh according to the period of the day) **frasastayaēcha. Ashāunam fravashinām ughranām aiwithūranām paoiryō-tkaeshanām fravashinām nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frāme mrūte, athā ratush ashātchit hacha frā ashava vidhvāo mraotu.**

(The entire portion from the first kardāh of the Fravardin yasht, i.e. from *mraot Ahurō Mazdāo Spitamāi Zarathushtrāi,* up to the end of kardāh 31 of the same yasht, i.e. up to *hacha ahmāt-nmānāt ahmākemcha Mazdayasnanām*) should be recited in full; then recite:-)

Yathā Ahū Vairyō 2; yasnemcha vahmemcha aojascha zavarecha āfrīnāmi ashaonām fravashinām ughranām aiwithūranām paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām; Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozda.

THE FAMOUS KARDĀH OF YĀTU ZĪ ZARATHUSHTRA OF THE HAFTAN YASHT.

[azp](The word by word translation of the famous passage which begins with the words, "Yātu zī Zarathushtra" in the Large Haftan yasht and Small Haftan Yasht, was not given up to now in this book. It is now given below along with the Avestan text:-)

(11) Yātu[1] zī[2] Zarathushtra[3] vanat[4] daēvō[5] mashyō[6]. Kō[7] nmānahe[8]

azp *Translator's Note:* The rest of the text were not translated and explained by Ervad Kavasji E. Kanga. These are translated by Ervad Phiroze Masani.

bādha[9] Spitama[10] Zarathushtra[11], vīspa[12] drukhsh[13] janāiti[14], vīspa[15] drukhsh[16] nāshāiti[17] yatha[18] haonaoiti[19] aēshām[20] vachām[21]. (12) Aoi[22] te[23] aoi[24] tanvō[25] dadhāiti[26], aoi[27] te[28] athaurunem[29] janāiti[30], athaurunem[31] yatha[32] rathaēshtarem[33], vīspanō[34] asrushtēe[35] nāshātanām[36] aojangha[37]. Yō[38] hīm[39] daste[40] dāranem[41], yōi[42] hapta[43] Ameshā[44] Spentā[45] hukhshathra[46] hudhāonghō[47] hamerethanāmchit[48]. Daēnām[49] Māzdayasnīm[50], aspō-kehrpem[51] āpem[52] Mazdadhātām[53] ashaonīm[54] yazamaide[55]. (13) Ātare[56] vītare[57] maibyā[58] vītare[59] maibyā[60] vīmraot[61] Zarathushtra[62], ātare[63] vītare[64] maibyaschit[65] vītare[66] maibyaschit[67] vīmraot[68] Zarathushtra[69]; yat[70] vanghēush[71] mananghō[72]; yat[73] aithyejanghem[74] vachām[75], fraspāvaresh[76] frācha[77] framerethwacha[78] frazāthwacha[79]. (14) Satavata[80] satevata[81] utavata[82] utevata[83] uta[84] apabarentu[85] yatha[86] bastem[87] fravashanām[88] daēnām[89] Māzdayasnīm[90] nāshātanām[91] aojangha[92]. Ashem Vohū 1.

(11) O Zarathushtra[3]! the wizard[1] resembling a daeva-like[5] man[6] should indeed[2] be smitten[4]. O Spitama[10] Zarathushtra[11]! Just as[18] one would succeed in the power[19] of these[20] sacred-verses[21], (in the same way) one would surely[9] kill[14] all[12] the drujas[13] of the house[8], nay would destroy[17] them all[15]. Who[7] (is such)?

(12) This[22], (druj) takes the control[26] of thy[23] body[25]; and owing to total[34] disobedience[35] smites[30] thy[28] āthravan-priest[29] - as well as the warrior[33], through the agency of the force[37] of the destroyers[36].

(He is the man desired in the above-mentioned paragraph 11) who[28] against anyone whatsoever of the enemies[48] (acts) as a shield[41] for them[39] (i.e. for the priest and the warrior) - (it is they) who[42] (are) the seven[43] Ameshāspand[44-45] wise and true rulers (good-ruling[46] and good wisdom[47]) (who) afford[40] (protection of their influences). We are in tune[55] with the Mazda-worshipping[50] Religion[49] and with the holy[54] water[52] created by Mazda[3] like the shape of a horse[51].

(13) For my sake[58] Zarathushtra condemned[61] "ātare[56]-gunāh" (sins of commission) and "vitare[57]- gunāh" (sins of omission), (nay for my sake[60] vitare-gunāh[59]" (sins of omission); on account of me too[65] Zarathushtra[69] condemned[68] "ātare-gunāh[63]" (sins of omission), and "vitare-gunāh[64]" (sins of omission), nay for my sake alone[67] – "vitare-gunāh[66]" (sins of omission); which[70] (sins) (are) pertaining to Vohu-Manangh[71-72], which[73] (sins) (are) indestructible[74] amongst the sacred verses[75] -

(14) (A person like "yātu" and "daēvō-mashyō") through the power[92] of the destroyers[91] carries far away[85] as if[86] bound[87] the Mazda-worshipping[90] religion[89] related to increases[88] hundredfold[80] and hundred times[81], continuously[82] and even[84] continuously[83].[azq]

azq JHP note: Masani was a proponent of the "Khshnoomist" movement, considered heterodox by many. His explanation reflects those teachings: (Explanation of Ervad Masani as regards the

(In the same way, word by word translation of Kardāh 19, paragraph 59, of Behram yasht is given below.)

(59) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Asānem[4] sighūire[5] chithrem[6] abare[7] Ahurō[8] puthrō[9] puthrāonghō[10] baēvare-patayō[11], amava[12] ās[13] verethrava[14] nāma[15], verethrava[16] ās[17] amava[18] nāma[19].

(59) We praise[3] Beheram[1] (yazata) created by Ahura Mazda[2]. May Ahura Mazda[8] grant[7] (me) a sharp[5] *Chithra*[6], i.e. the seed weapon[4] - (so that) there may arise progeny[9] and children[10] possessed of ten thousand times authority[11], - (who) must be[13] courageous[12] and victorious[16].

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above-mentioned *Kardāh*). This *Kardāh* which is known as "Yātu zi Zarthushtra" should be recited seven times. In the Zoroastrian Religion is explained the Law of Vibrations producing efficacious effects of the recital of the Holy Spells and according to this Law of Vibrations the effect of this *Kardāh* is most powerful and beneficial. Specifically, this *Kardāh* is regarded as most efficacious for resisting against the magic of any person like "yātu", "black magician". Owing to the entire "Fshushō-mānthra" embodied in it, a lucid interpretation cannot be easily comprehended by us by translating it word by word. But the explanation of this *Kardāh* in short is this: When the force of wickedness comes against that person who is most advanced in spirituality, and who belongs to the position of either "āthravan" or "Rathaeshtār", owing to the law of dualism, then, the "Stot" pertaining to seven Ameshāspand within the "Kehrpa" or the astral body provide protection against it; i.e. If the Holy Spells which have been included into this *Kardāh* are recited continuously, there will be the defence of the "Kehrpa" of the person highly advanced in spirituality. Many mysterious matters, especially "ā-tare" are embodied in this Karda; i.e. an attitude inclining more to sins of commission, known as "freh-būtīh" in Pahlavi, and "vī-tare" i.e. an attitude which keeps continuously further away from divine influences, i.e. sins of omission, known as "aibi-būtīh" in Pahlavi. These spells are given to save continuously from two types of sins, which cause disturbance in the development of the soul in accordance with the law of "mithra". Remember that as a shield of powerful defence against the sins of "mithra" possessed of magical effect and "ā-tare" - excess and "vī-tare" - deficiency pertaining to "mānthra", as well as for keeping continuously in the "kehrpa" vibrations, (i.e. vibration-colours), this "*Kardāh*" is most exalted and excellent. It will be helpful in maintaining the proportion of righteousness within the reciter.